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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

New York, January, 1878.

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EDITOR'S NOTICES.

QUESTIONS.—I have on hand inquiries from several correspondents which shall be attended to when my time and strength will allow: but no one must indulge the thought that one man can answer every question that may be put to him; especially, without taking time.

Eld. S. W. BISHOP'S *address* is "Box 566, West Meriden, Conn." *not* "New Britain," as erroneously inserted at the end of his article in the Dec. EXAMINER, page 88.

The extract of a letter in the EXR., for Oct., page 33, credited to "M. C. HARRIMAN," by mistake, should have been credited to "A. F. CRESSY," Oxford, Conn.

BOUND VOLUMES.

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DAVID CAMPBELL, Editor. All communications for him should be addressed to him, "*West Windham*, N. H." ED.

LETTERS AND EXTRACTS.

ABRAHAM SHARICK, Darien, N. Y., writes: The 2d day of January I am 79 years old. I am a poor writer or I would write you a long letter of my trying to serve the Lord for over fifty years. I have endeavored to do my duty; but must soon end my pilgrimage. If there was no hope in the future for many of my dear friends I would have to leave this present state with sorrow. I intend to take your Magazine while I live.

J. B. EGGLESTON, Pleasant Valley, Conn., writes: I feel to praise the Lord with all my heart for the cheering Letters that are published in the EXAMINER every month; especially, the last from Sister PITTS; it expressed so much the Spirit and Name of Jesus.

WM. LINDSAY, Detroit, Mich., writes: I am glad to tell you that the BIBLE EXAMINER becomes more precious to me every number that I receive. Yes, I have learned far more solid and abiding comfort and good hope the last year, through the EXAMINER, that I have in a life time of over fifty years. My prayer constantly is, that the God of all blessings may spare your life and the lives of the dear ones who sustain so gloriously the wonderful plan of the salvation of man through Jesus.

REV. JONAS OLSON, Bishop Hill, Ill., a minister who came from Sweden, with a colony, in 1849, (see BIBLE EXAMINER, Vol. xx. page 187) writes, under date of Dec. 18, 1877;—Soon another year is gone which has brought us nearer to the glorious time when hope shall be changed to sight, and faith to a full contemplation of what we now see as through a glass darkly; and when the Nobleman shall return from the far country and set up his kingdom and rule over the House of Jacob forever, as the angel declared to Mary. Blessed be God, his dominion is not confined to the House of Jacob, alone: the heathen shall be His inheritance and uttermost parts of the earth His possession, and His Sceptre shall sway from one end of the earth to the other, and the Government shall be on His shoulder, and His name shall be called, Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Amen.

"The date of this letter is my birth day. I am now 75 years old: my health is not so very good. I live nearly two miles from Bishop Hill, and if possible I go there every Sunday and preach your doctrine, which is *ours*, to a small congregation. Very few of them can read English; for that reason you have so few that subscribe for the EXAMINER; many more would if they could read; but they are too old to learn. God bless and sustain you till your work is done, is the prayer of your brother in Christ."

NOTE BY THE EDITOR.—Fifteen copies of the EXAMINER are taken at Bishop Hill, besides donations from BRO. OLSON. The Lord bless them.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

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REFLECTIONS ON THE JUDGMENT.

The EDITOR of this magazine has now passed the eighty first year of his life, and he has thought to present the readers of this periodical, on this occasion, the views he has entertained for the past seven years with respect to the "Judgment" on the great mass of mankind; or those not included among the "Just," or not of the "few" who have entered the "strait gate and walked in the narrow way." These last have a priority in the resurrection of at least a "thousand years," and do not come into judgment after resurrection. Their judgment, or *trial* was completed in *this* life. Their "resurrection is unto life:" "neither can they die any more." Matt. vii. 14; Lk. xx. 36. Their prior resurrection of a thousand years is their release from all future trial for the past, and their confirmation in life which is *eternal*. "The rest of the dead lived not again till the thousand years were finished." Rev. xx. 5. After that period, and the little season that follows it, commences the resurrection of "the rest of the dead." They are raised for judgment, or trial.

The question now arises in what sense is the term Judgment used? This will appear as we proceed; but the age or ages to follow the 1,000 years I shall call

THE JUDGMENT AGES.

I call them so, because they open with the commencement of the resurrection "of the dead," who "lived not again till the thousand years were finished." (Rev. xx. 5). They had once lived—had died and remained in death's dominion till the end of the period spoken of. This was their "non-resurrection,"—they rise not till the saints, with their Head, have a perfect dominion over all the earth, and the last rebellion is put down. They lost the life eternal, or life of the ages; i. e., they did not have "part in the first resurrection," which men must have to inherit that which is called "eternal life;" which includes *all* the ages from the return of Christ from heaven, or of his personal reign.

At the point now about to be spoken of commences "the resurrection of *judgment*" (John v. 29). Our translation has it "damnation;" but that is manifestly an erroneous rendering of the word *krisis;* a word which often occurs in the New Testament and several times in this same chapter, and is rendered *judgment*. The period now to be considered, I judge, is the same as that embraced in 1 Cor. xv., where Paul, after speaking of the first-fruits—Christ, and they that are His at his coming, says, "Then the end" (*telos*). The *end* of what? To me it is evident it is the resurrection, of which he had said, "every man in his own order" (*tagma*), "band, cohort;" "appointed succession." The resurrection of the dead is not all at one time. Events centuries apart are often mentioned as though simultaneous. No one doubts this as respects the first and second advents of Christ; though the length of time intervening may be unknown.

So of the resurrection of the dead. It may be spoken of as though one event, yet the Scriptures speak of it as a series of events, more or less distant from each other. After "the first resurrection" no more of the dead will be raised or "live again till the thousand years are finished." Nor does the text say that there will then be a simultaneous revival of all "the rest of the dead." From Paul's language—"every man in his own band"—it seems most likely there will be various periods in the work after it commences, covering an indefinite period or periods, though presented under the veil of one scene, as in Rev. xx. 11-13. That scene may and probably will cover thousands of years, if not ages. The account here is brief, but it covers a work of such magnitude that no one can reasonably suppose the time is short in which it is to be accomplished. Paul tell us there is a future "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. ii. 16.) All men are, in this life, passing through *a* judgment; i. e., they are, under God's present government, forming a character which will have an influence on their future destiny, though it may not absolutely fix their final destiny. That will depend

upon their reception or rejection of Jesus Christ after he is clearly revealed to them as their REDEEMER and DELIVERER from sin and death. The time of judgment, then, "for the rest of the dead," will bring to view "every man's work," and the trial or judgment will take him at that point and proceed till his name is found written in the book of life, or a record of its exclusion from that book, which can only take place *after* the knowledge "of the only true God and Jesus Christ" has been set before him. If *then* he does "despite unto the Spirit of grace" and has "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He (the Son of God) was sanctified (set apart as a REDEEMER), an unholy thing" (or, a *common* thing); for such "there remaineth no more or, *no other* sacrifice for sins: but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. x. 26–29). Such are not found, in the final trial, "written in the book of life;" i. e., they are not put on record to live, but are to be "cast into the lake of fire;" or experience "the second death;" *that* death has "power over them." (Rev. xx. 6, 14, 15). At what period in the future this result is arrived at, we are not told and have no means of knowing. From the nature of the case this judgment dispensation must be a long period before its finale. During it, all those who have by any unavoidable circumstances been deprived of the means of knowing "the only true God and Jesus Christ," will have such means granted them as shall enable them to obtain that knowledge, and by the use they make of that opportunity will their final state be determined, either to have their names inscribed in the book of life, or if not found there when that trial closes, they will be cast into the lake of fire, or be subjected to "the second death."

Till the trial here spoken of opens, the "due time," or God's time for vast multitudes of the race, had never come for them to hear the TESTIMONY that the "One MEDIATOR between God and men, Jesus Christ," had "given himself a ransom for all." Hence, not till then could their final state be determined; for it is by *faith* or *unbelief* of this great fact of human redemption by Jesus Christ,—the Second Adam,—that men are to be finally justified or condemned. While in the death state this work could not go on, because "there is no work, nor device, nor *knowledge*, nor wisdom in the grave (in *sheol*) whither thou goest" (Eccl. ix. 10); therefore, there could be nothing done for those who had died in the unavoidable ignorance I have spoken of: not till the thousand years were completed, and "the rest of the dead" live again. Hence, the message of God's love to them and Christ's giving himself a ransom for them must come into the judgment age, or ages.

To suppose that period is of short duration, because so briefly spoken of in Rev. xx., is contrary to God's method in all his works in ages past. The "Gospel dispensation," as it is called, which the apostles evidently supposed would be short, has already extended to near two thousand years; and six thousand years have been occupied in "taking out" of the nations "a people for God's name" to be "kings and priests unto God," (Rev. i. 6); a people called a "little flock" (Luke xii. 32), and a "few" who have entered "the strait gate" and walked the "narrow way." (Matt. vii. 13, 14). If such vast periods have been employed in this preparatory work, shall we conclude that less time will be employed in the Judgment age or ages, when each one of the human family (embraced in the expression "the rest of the dead") are to have their character brought into review and a final result arrived at? Rather, is it not highly probable, judging from the past of God's works, that the judgment will be made up of various divisions of time, shadowed forth by the past, and by "the times and seasons" in the Mosaic dispensation; which "times and seasons the Father hath put in His own power," (Acts i. 7), and which "it is not for" us "to know" at present.

It seems impossible to come to any other conclusion than that the Judgment will extend through a vast but unknown period or periods, each employed, possibly, in disposing of the case of one "band" of the "rest of the dead," who are to "live again" at some period after the thousand years are ended.

In relation to the work of the Judgment, after all our thoughts on the subject, the language of Paul comes home to us with tremendous force, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His JUDGMENTS, and His ways past finding out!" (Rom. xi. 33). Hitherto revelation has given us little more than the "shadows of things to come;" sufficient, however, if properly considered, to excite in our minds an earnest desire for more light, and a diligent searching of the Scriptures, with earnest prayer to God to be guided into all truth: sufficient to show us the folly of

that fond attachment to the things of time and sense which now so absorbs the minds of the mass of our race. "The whole world," as it now is, weighed in the light of God's truth concerning things to come, is but vanity; and the deepest folly a soul can be guilty of, is, to prefer these passing vanities to the great and glorious things of the endless future; and the greatest wisdom is, to use the present life time in searching out and seeking after the glories to come, which will not only be satisfying, by being filled with all the fulness of God's riches in Christ, but will be as unending as the existence of the CREATOR himself.

Before leaving the subject, I would remark, that the idea of the judgment being a grand assize, at which the whole race are at one and the same time present, I regard as without foundation in reason or Scripture. There is no reason why they should be. They would cover an area of hundreds of miles square, closely packed. Then, the time necessary to an examination of each individual is no small objection to such an idea. Said Jesus, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 36, 37). This language, if not understood strictly literal, certainly implies a critical examination of each case irreconcilable with a judgment day of any short period, and can only agree with Paul's statement of the resurrection of "every man in his own band," or class. (1 Cor. xv.)

Nor does it necessarily follow that a judgment day is a period in which no mercy will be extended; for mitigating circumstances are always taken into the account, even where the accused is proved guilty of a crime; and our "Advocate with the Father" (1 John ii. 1) will not have lost His interest in those for whom He "gave himself a ransom," because they are now being "judged according to their works," (Rev. xx. 12, 13). Besides, the final state of each is in the hands of the REDEEMER. In this respect, "The Father hath given him authority to execute judgment, also, because He is the Son of man," (John v. 22). How wise, how merciful our heavenly Father thus to deal with our race: appoint one as Judge, both to determine and execute, who can be "touched with the feeling of our infirmities," having been "in all points tempted like as we are," (Heb. iv. 15). What a heart is here in judgment! One who knows all possible circumstances, and how to make allowances, and whose judgment is as certainly mingled with mercy, where it can be, as that He gave Himself a ransom for all men and became "the propitiation for the sins of the whole world," (1 John ii. 2).

I say, mercy, even in judgment, will be extended "where it can be." But that there will be cases where it cannot be, I do not deny; for, if men sin "wilfully *after*" they "have received the knowledge of the truth," and despise "the Son of God," expressed by the idea of having "trodden Him under foot," marking a contempt of the REDEEMER, which constitutes the sin that hath never forgiveness, (Heb. vi. 6–8, x. 26–29, and Matt. xii. 31); then, no mercy can reach them, and the lake of fire must be their lot as the only act that love itself can perform for them, to extinguish both their sin and misery.

After that a new and glorious scene opens to our astonished vision. Paul speaks of it as a time when God, in "His good pleasure" hath "purposed . . . to gather together in one all things in Christ, both which are in heaven" (or, those who had been glorified as the "first-fruits" at the second advent of Christ) "and which are in earth;" the final harvest, (Eph. i. 9, 10). Then "He shall have put down all rule and all authority and power . . . and put all enemies under His feet," and "destroyed death" (1 Cor. xv.), put an end to evil, or "destroyed the works of the devil." (1 John iii. 8). The Revelator speaks of that period thus: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea: and I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband: and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

EDITOR.

The last, best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic.

Strong Faith in the Devil.

"I believe in a devil and I believe in hell. I have no more doubt of the existence of Satan than I have of the existence of Christ."

Such is the language of "A Pedestrian Missionary," published some time since. I call that *strong* faith in the devil. It is so, or else the author has a *weak faith* in Christ; for if the evidence of the existence of the Lord Jesus Christ is no more full than the evidence of a *spirit-devil*, he must either have a weak faith in Christ's existence or is in possession of evidence of the existence of a spirit- devil unknown to common people.

Christ came in the flesh and dwelt among men. Has the devil done so? Christ conversed with men face to face. Has the devil, also? Christ eat and drank with men and women. Has the devil done this? Christ taught the people audibly. Has the devil? If so, when and where? Christ suffered and died. Has the devil given such evidence of his existence? Christ rose from the dead and was seen of his apostles, who felt and handled him, after his resurrection, and then "was seen of above five hundred brethren at once." Where are the apostles of the devil, who have seen and handled him? Is this "Pedestrian Missionary" one of them? May be so. I do not know: he seems to speak by authority. If he is one of those "witnesses" of the devil's existence, let him show his credentials. Where are his "five hundred" fellow witnesses who have seen his spirit-devil all at once? Come, now, show your faith by your works? Your devil never has shown himself as Jesus did, and yet you do not doubt his existence any more than you do that of Christ! But perhaps your devil is modest, and does not like to be seen! O, here is a thought that may help this devil-believer: a thought of his own. He says.

"He [the devil] loves to be despised, for he well knows that those who despise him most will fear him least."

He does not show himself to anybody for fear they will *honor* him! "he loves to be despised!" But then this devil-believer has one little difficulty to overcome. His Satan is supposed to have offered all the kingdoms of the world to Jesus, if he could have one act of homage from him: "If thou wilt fall down and worship me," said the devil. That don't look as if "he loves to be despised." But Jesus, it seems, did despise him. How is that, friend "Pedestrian?" did he give your devil what "he loves?" So it seems. But our friend says the devil is

"A malignant, powerful and invisible foe."

So he can't be seen, and never was seen, and yet this "Pedestrian" friend "has no more doubt of his existence than he has of the existence of Christ." He has not one witness that ever saw his devil or heard him speak with an audible voice since man was upon earth. Now if he thinks the existence of Christ stands upon no better evidence than that of his devil, alas for his faith in Christianity! I fear he will make shipwreck of faith in Jesus.

No wonder men are made infidels by such "Pedestrian Missionaries." Such staking the truth of Christ's existence on the existence of a personal spirit-devil is a hazardous undertaking.

As to the existence of a devil, yea, many of them, I have no doubt. On that point I expressed my view long ago. But when I am asked to believe in the *theological* devil, an everywhere present spirit-devil, tempting everybody, injecting evil thoughts into their minds, and managing absolutely nine-tenths of the inhabitants of the whole earth, keeping them in gross sins, besides taking supervision of all professors of religion, so that, for the most part, they show quite as much of the devil-spirit as the spirit of Christ, —I say, when I am asked to believe in *such* a devil, I must have some better evidence of his existence than the *ipse dixit* of any "Pedestrian Missionary," whether he belongs to Romanism or Protestantism. Rome has her devil, and well had it been for Psotestantism if it had let Rome keep him, along with the rest of her "Dunghill Decretals," as Luther called her decree "that the soul is immortal," with other of her monstrosities. It is borrowing the Roman "dunghill decretal" of inhesent immortality that has spawned a spirit-devil into the lap of Protestantism, and made men more afraid of this imaginary devil than they are of God: and at the same time, it has corrupted the truth as to the character and government of God, till multitudes of thinking men see but little difference between the characters of the spirit-devil and the theological God; the latter making subjects for the theological devil to work up, and turning this evil spirit loose to tempt, behind the curtain, or unseen, the ignorant multitudes, and then delivering them over to his satanic majesty to torture them endlessly, because he succeeded so well in fixing them in rebellion against their theological God!

It is about time this blasphemy should cease; and I trust the God of the Bible will, ere long, cause such reproach upon His character and government to go into the lake of fire; that is, to perish utterly from off the face of the earth.

The devils I believe in "go about like roaring lions, seeking whom they may devour," and they

hate "to be despised." They "seek the highest seats in the synagogues, and the chief rooms at feasts" and picnics; and often, "for a pretence, make long prayers." That is one class of devils of whose "existence I have no doubt." Another class are fawning politicans, who become all things to all men from whom they hope not to be despised, but to get their votes and to make of them victims, "seeking whom they may devour." Let Christian men look out for these "roaring lion" devils, if they do not mean to be devoured. Let the cities of New York and Brooklyn be a warning. They are so full of this sort of "*satans*" that they are liable to be swallowed up. And the nations seem full of such "devils," as appears from recent developments. Let us heed the injunction to "resist these devils"—"these roaring lions." Professed Christians who cannot *see* the devil multiplied into "legions" of real, tangible, wide-mouthed offsprings, ought not to talk about a modest spirit-devil who "loves to be despised." Such persons manifest more fear of a shadow than of the substance. Let them open their eyes to the awful fact that Bible devils are seen every day, and on all sides,—in the church, in the State, and in all gatherings, whether of the nominal churches or that of mere worldlings. Resist these devils by a holy life and humble walk with God, and they will flee from you. Draw nigh to God and he will keep thee safe from these devouring "lions." ED.

PROPHECY: LUKE XXI. 25-28.

"And upon the earth," [*epi tees gees*—in the land; i.e., the territory ruled by earthly dynasties symbolized by "sun, moon and stars,"—or, Rome, Turkey, and the lesser powers; there shall be signs in these of decay and dissolution, with] "distress of nations" (every where) "with perplexity."

This has been and is fulfilling in the history of the nations. The cause and effect of these things next spoken of, "The sea and the waves roaring." I doubt if this language has any reference, as a sign, to any literal commotion of the ocean; but, like the sun, moon, and stars, is a symbol, which I will try to search out and apply. By turning to Isaiah xvii. 12, we read thus: "Wo to the multitude of *many people*, which make a noise like the noise of the sea; and to the rushing of nations that make a rushing like the rushing of mighty waters!" [That is, "the waters" of the sea.] "The nations shall rush like the rushing of many waters." So the destruction of Babylon is represented by the figure of the sea coming up upon her; see Jer. li. 42. So also of Tyrus, Ezek. xxvi. 3, see Psa. xciii. 3, 4; and particularly Rev. xvii. 15, where "many waters" are expressly declared to signify "peoples, and multitudes, and nations and tongues."

Thus, then, "the sea and the waves roaring," is a symbol of an uprising of the people, who have long been the victims of lordly, kingly, and imperial misrule and oppression. When they rise up like the waves of the sea, lashed to fury by winds, their despotic rulers will find themselves like a time-worn and dilapidated ship, unable to stand the storm; yet there may be, for a short time, a calm, but the storm will gather strength. If we cast our eyes over Europe and mark the events of the past 30 or 40 years, have we not beheld a rising up of the people—the multitudes? And what has been the cry of this rising mass? Has it not been, "*Republicanism*? Self-government? No more despots? Down with the thrones! "And, if possible, still worse, "Communism;" or "all things common;" destroying the idea that any one man can hold property as his own. And what is the effect of this uprising of the masses? "Men's hearts failing them for fear," etc. What men's hearts are these? Perhaps not all men's; but a special class, viz., the great men—kings, nobles, lords, despots of every class. This is evident from what follows, which is the reason assigned for the fear, viz.: "*For*" [*gar*—a causative conjunction—*because*], "the powers of heaven" [the sun, moon, and stars, symbols of the governing powers], "are shaken." The sea and wave-like convulsions of the masses of people shake down these symbolic powers, and overturn them, carrying consternation and horrible fear among the tyrannical dynasties who have revolved in their political heavens so long as to think the people only lived for them, and not they for the people. And while they found the political heavens so convulsed that their power seemed ready to come to an end, their hearts failed them for fear. At this moment they "are like the troubled sea."

I now ask whether the signs in the sun, moon, and stars, the sea and waves roaring, are not being somewhat manifested before our eyes? And may we not know with certainty that the times of the Gentiles are ending? Ought we not to inquire what is to come next? Or, what is before us?

I wish to call attention to a fact which I think

has been generally overlooked, viz., that our Lord states distinctly *two* classes of events and two classes of signs that shall indicate the different events indicated. The first events are Jerusalem's desolation and subjection to the Gentiles. The second are Jerusalem's emancipation, and the establishment of "the kingdom of God."

The sign of the first class of events is thus stated, verse 20, "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." The signs of the second class of events are in the 25th and 26th verses; and our Lord adds, verse 31, "When ye see these things come to pass, know the kingdom of God is nigh at hand." Here are two different events, viz, first, Jerusalem's desolation, with days of vengeance, and subjugation to the Gentiles. Second, Jerusalem's emancipation. Each class of events has appropriate signs for the guide of sincere inquirers after truth. Let these things be kept in mind that we may be saved from that confusion which is so often introduced into the exposition of this prophecy.

The expression, ver. 24, "*Until* the times of the Gentiles be fulfilled," cannot be made to mean that the treading under foot was never to cease, but the reverse, viz., that a time would come when that desolation should terminate, and Jerusalem be no longer trodden under foot. To say otherwise is to contradict some of the plainest prophecies of the Bible. For example:

Jer. xxxi. 38—40.—"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill of Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up nor thrown down any more forever."

It cannot be pretended that this prophecy has had its fulfilment since the Babylonish captivity; for "the city" then rebuilt has been both "plucked up" "thrown down;" and our Lord said it would be. This prophecy, then, of Jeremiah, is future, and will be accomplished in the deliverance of Jerusalem from the Gentiles, and the rebuilding of the city.

If my previous remarks are well founded, we are now living in a time of a series of convulsions that will not terminate before the great and glorious event takes place spoken of in the following words: "And then shall they see the Son of man coming in a cloud with power and great glory."

"Then"—when? While these convulsions are going on, or, immediately after; for so the word signifies. "Shall they see;" "they," who? Is it not the same "they," or people, spoken of in verse 24, who were to be led away captive into all nations? and who, with their city, were to be subjected to the Gentile governments until their times were fulfilled or accomplished? Till that time our Lord had said of "Jerusalem" and her "children," [see Matt. xxiii. 37--39] "ye shall not see me," etc.; evidently implying that the time would come when he would manifest himself once more to that people at the termination of the times of the Gentiles, being at the time of, or in connection with his second advent. I do not affirm that this is the true interpretation of this verse but I think when viewed with the 24th verse, and many other prophecies, that probably it is not far from the correct view of it.

The next verse is an address to his followers living at the period when these signs shall appear. "And when these things begin to come to pass, then look up, and lift up your heads, for *your* redemption draweth nigh." From the commencement of the signs, the living saints were to be encouraged and comforted with the expectation of a speedy deliverance; and were to look up for the return of their long absent Lord. Though I would not pretend to decide positively as to the order of events still future, yet I incline to the opinion that the gathering of the saints, or those who are to constitute the "kings and priests" of the coming dispensations; will take place prior to the manifestation spoken of in verse 27th and that while the convulsions among the nations are in progress; thus escaping some of the heaviest calamities that are coming on them that dwell on the earth near the time of the establishment of the kingdom of God.

ED.

INDIFFERENCE as to the future of our race, in men who have the Bible in their hands, is evidence of indolence, contempt of God their Maker, and will sooner or later lead to suffering and loss, if not to utter ruin. "*Search* the Scriptures;" not barely keep them in your house, or read them as a *duty*; read them as for your life. They "are able to make you wise unto salvation," and the result will be glorious.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN, *(of England), from* 1855 *to* 1875. *Additional Papers and Editorial Notes.*"

FUTURE RETRIBUTION.

PRELIMINARY.

EVERYWHERE, and almost without exception, future retribution is sustained by human consciousness. It might also, without impropriety, be spoken of as proclaimed by Nature herself. It is written in all history, whether of the individual or of the race. At one time it plays as in letters of flame on the walls of a tyrant's palace; at another it appears to the captive as a sure and certain avenger of the wrongs of earth. But this consciousness of its truth is greatly endangered the moment we begin to dispute on the nature, extent, and duration of punishments, which, like the joys of heaven, are wisely concealed under symbol and metaphor.

The word "eternal," as applied in Scripture either to joy or sorrow, *may*, for aught we can tell, be intended to indicate *not* mere endlessness of duration, but the grief or rapture of *a world beyond time*, and so be incapable of explanation in the phraseology of earth; but future punishment is not therefore the less certain or terrible, implying probably far more than self-reproach, or any working out in the mind of the great natural laws under which we live.

The rude conceptions of barbarous ages, unhappily enshrined in the immortal verse of Dante and of Milton, *may be*, as indeed they are, but the offspring of minds diseased by solitude and celibacy, skilfully turned to account by covetousness and tyranny; but the thought they embody must not be rejected or lost sight of in the reaction which almost invariably follows vulgar and exaggerated descriptions of mere physical tortures. Let us rest then in the *certainty* that all must stand before the bar of God, and that each will then receive according to his works. Surely it ought to be enough for us to know that the Divine dealings with the creature can never be inconsistent either with equity or love, and that in relation to all worlds, and in all possible circumstances, it is *better* to fall into the hands of God than into the hands of man. —*Editor.*

THE WRATH OF GOD.

IT may, perhaps, be said that the view I have taken of sin and of forgiveness is inconsistent with those portions of Scripture which declare, in the most unequivocal manner, that the wrath of God resteth on the children of disobedience.

Let us, therefore, inquire into the precise teachings of the Bible on this point.

The word "wrath," as expressive of the Divine indignation, occurs first in connection with the death of Nadab and Abihu. It finds expression *there* in an awful judgment on the sons of Aaron, which comes forth from God as *the theocratic Governor of Israel*, on account of disobedience. Similar examples are recorded in the Book of Numbers, in the Book of Joshua, and in other places.

In the prophets, the word "wrath" is applied to *different degrees of punishment*, whether inflicted or only threatened. Isaiah speaks of "a little wrath," as he looks forward to the time when Israel shall again enjoy the Divine favour. He *implies* the same thing when he represents God as saying to Israel, "In my wrath I smote thee, but in my favour have I had mercy upon thee." Jeremiah, describing the scattering of the people, calls that judgment "great wrath." Zephaniah, looking forward to a special punishment about to fall on Judah, regards its approach as "a day of wrath," and "the great day of the Lord." Habakkuk, under similar circumstances, prays God "in wrath to remember mercy," and the Psalmist, looking forward to the second and triumphant coming of Messiah, says, "He shall strike through kings in the day of His wrath," and that His enemies shall perish from the way, when His wrath is kindled but a little."

In all these places the wrath spoken of is temporal, and inflicted *in this world*. Even that which is to be executed by the triumphant Messiah is regarded as poured out upon persons who are *in the flesh*, and *in arms*, so to speak, against His authority. It is judgment proceeding against a people who, in their "rage," are vainly imagining they can break loose from the rule of a visible Christ, and cast away His restraints from them. It is difficult to see that these passages have any relation to the judicial decisions of the world to come.

That they involve a great principle, belonging alike to all times and to all worlds,—viz., that the law of God cannot be trifled with; that sinners are in one way or other, and in one world or other, as surely punished as that saints are blessed; and that no man is able successfully to contend with his Maker, cannot be doubted; but they throw no light whatever on the question, "What is the precise condition of an unrenewed man, *as such*, in the sight of God?"

The first passage in the NEW TESTAMENT in which "wrath" is spoken of *as future* is in

Matthew, where John the Baptist is represented as calling upon the people to "flee from the wrath to come." But there is no reason to suppose that the Forerunner here spoke of the judgments of eternity. It is obvious that he used the phrase in the sense in which our Lord afterwards applied it, viz., as a warning of the approaching ruin of the nation: "These be the days of vengeance, that all things which are written may be fulfilled. There shall be great distress in the land, and *wrath upon this people.*" Dean Alford says, "John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation." (So also Dr. Gill and others.)

The precise word "wrath," as indicative of the *Divine* displeasure, does not appear again in the New Testament until we find it used by St. Paul, when writing to the Romans. It occurs in that epistle repeatedly. It is here said to be "revealed from heaven against all ungodliness and unrighteousness of men, *who hold* (or, rather, keep back) *the truth in unrighteousness*"—those to whom God hath "showed" what may be known of His being and character, but with no other result than the production of greater wickedness. In harmony with this teaching, the apostle goes on further to affirm that *practically bad men*, whether *professing* Christianity or not; men who addict themselves to the vices of the heathen ("doing the same"), men who "despise the riches of God's goodness and forbearance," and cherish "hard and impenitent hearts," treasure up unto themselves "wrath against the day of wrath," —the day when they that *reject* the truth, and "obey unrighteousness," shall suffer "indignation and wrath, tribulation and anguish" of soul. Nothing can be clearer than his assurance that retribution is in reserve for the wicked; and that judgment shall fall with peculiar emphasis on the idolatrous, the immoral, the persecutor, the despiser of grace, and the concealer of truth in unrighteousness of life.

In only one other place in this epistle does the word "wrath," as applied to God, occur; viz., in the ninth chapter, where the unrepenting Jews, then *on the eve* of their destruction as a nation—for the apostle was writing only a few years before the event took place,—are spoken of as "vessels of wrath fitted to destruction," by whose condemnation the riches of God's glory, in the calling of the elect Church, would be made known both to Jews and Gentiles; or, as it is expressed by our Lord himself, that the Gentiles might see and the Jews be blinded.

In the Epistle to the Ephesians renewed men are bidden to remember that they are "by nature the children of wrath, even as others;" and in that to the Colossians they are further reminded that once (viz., in their unrenewed state) they *walked and lived* in the indulgence of the very vices and abominations *on account of which* "the wrath of God" fell upon them.

Two things are here distinctly taught us. The *first* is, that by nature (*i. e.*, apart from Christ's redeeming work) *all* men are alike condemned by law, and liable to judgment; or, as it is expressed elsewhere, "dead in trespasses and sins;" the *second* is, that "the wrath" of God is poured out upon men, *not* on account of their natural corruption through Adam; not on account of their being thoughtless, careless, or unspiritual; but on account of actual vice and idolatry; "*for which things' sake* the wrath of God cometh on the children of disobedience." Whatever may be the condition of the unrenewed in heart, it is clearly unwarrantable to say that *here* the wrath of God is revealed as resting upon them *as such*.

We may proceed now to notice what is emphatically called "the wrath of the Lamb." This phrase, which is found only in the Apocalypse, is essentially connected with the second advent of the Lord, and is exclusively used to express the judgment which, at that period, will fall upon the men who are in direct conflict with the authority of the Redeemer. It is of this day that the apostle Paul speaks when, recognizing the *possibility* of Christ's immediate return, he says to the Thessalonians, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "For ye, brethren, are not in darkness, that day should overtake you as a thief." It is *to this day*, or to its immediate precursors, that those passages must be referred which speak of the *filling up* of "the wrath of God" upon the earth, of the "pouring out of the wrath of God," and of the "treading the winepress of the fierceness and wrath of Almighty God."

In all these cases, let it be observed, the wrath falls upon men *in the flesh*, and while on earth; and the persons who experience it are the *active opposers* of Christ's rule. A careful review of the words translated "damnation," "condemnation," or "judgment," does not lead us to any different conclusion.

The scribes and Pharisees—"hypocrites"—are told by our Lord himself that *they* shall receive "the greater damnation;" that it is difficult to see "how" *they* can escape Gehenna; that *he* who blasphemes against the Holy Ghost is in danger of eternal condemnation; and that they *who have done evil* shall at the last day "come forth unto the resurrection of damnation;" but

there is not a word to intimate that this is, after all, the lot of the entire race, with the exception only of the Church.—"*Destiny of the Race.*

PUNISHMENT.

The Scriptural character, or otherwise, of the doctrine of FUTURE PUNISHMENT, *as taught by our fathers*, is a question which this generation seems compelled to examine, and is bound if possible, to settle.

If the voice of antiquity could decide the point at issue, the truth of what has hitherto been preached would easily be established; for, with very few exceptions, it has been received everywhere, and that for a very early period.

If general adoption into the creeds of Christendom, whether ancient or modern, could be regarded as conclusive, the evidence in its favour would be irresistible; for popular beliefs certainly form no unimportant item in the confessions of all existing churches, whether of the East or of the West, whether Catholic or Protestant, whether Established or free.

On the other hand, if tested by its fruits—the Divine standard by which we are to distinguish truth from error—it fails utterly. On *the few* who of old time held it earnestly and as a practical belief, its influence was most mischievous. It formed the chief justification of the horrors of the Inquisition, and *on it* were laid the foundations deep and firm of purgatory and priestcraft.

Tried, therefore, by the tone of mind it has fostered, and by the perversions of Scripture to which the necessity for defending it has given rise, no less than by its effects on the community at large, this teaching fails to establish its divinity,—*the tree does not bring forth good fruit.* But the certainty of Future Punishment remains unshaken; for let men attempt to deceive themselves as they may, "it *is* a fearful thing to fall into the hands of the living God."

All truth, however, before it can be influential, *must be realized.* But the old, or rather the Romish view is, from its very nature, and by the admission of its warmest defenders, incapable of being realized.

Dr. Archer Butler does not scruple to say, that "were it possible for man's imagination to conceive the horrors of such a doom, all reasoning about it were at an end; it would scorch and wither all the powers of human thought. Human life were at a stand, could these things be really felt as they deserve. It is God's mercy," he adds, "that we can *believe* what adequately to conceive of were death." Surely the question may be put, "Is it reasonable to suppose that God calls upon us to believe (even if it were possible to do so) *anything* which, if realized in the mind, would produce death or madness, and which, if true, "*ought* to separate the two sexes in monasteries and nunneries, so that at all events the accursed race should increase no more?"

There is literally no end to the extravagances which have had their rise in this habit of defending without realizing popular notions regarding future punishment. Men who, *because they are Christians*, would, if the opportunity were given them, willingly resign themselves to annihilation if thereby they could deliver one soul from eternal suffering, will chatter flippantly about the advantages which may arise to unborn races from the eternal torment of myriads, and exult in the thought that peradventure "by this terrible spectacle of the results of indulged sin the everlasting happiness of the righteous may be confirmed, or the inhabitants of other worlds warned as to the consequences of disobedience."

A recent writer tells us he has a sad but deep conviction, that "this doctrine is now actively at work in undermining Christianity itself; that it is—sometimes openly, but much oftener in secret—driving thousands into infidelity; and that it is, beyond all question, THE great repulsive force which prevents the alien from entering within the Christian pale."

Why it should be so is, he thinks, to be explained by the fact that it jars with the moral sense and the *Christianized* feeling of the nineteenth century; or, as Mr. Isaac Taylor has expressed the thought, that "the same Gospel which penetrates our souls with warm emotions, dispersive of selfishness, brings in upon the heart a sympathy that tempts us often to wish that itself were not true, or that it had not taught us so to feel." At these points, he goes on to say, "we come upon an interior antagonism, a deep counteractive energy, *whence springs almost with periodic regularity*, a DISBELIEF, of which Christianity is the immediate object, inasmuch as it is its incitative cause."

Is it possible to pass a severer condemnation on our modern evangelic theology than to show, as is here done, that on the supposition of its truth, the Gospel of Jesus Christ is *suicidal* in character; that in proportion as Divine teaching produces its intended and legitimate effect on human hearts, it brings them in certain points into direct antagonism with itself?—"*Righteousness of God.*"

THE ETERNITY OF EVIL.

Surely it is not very difficult to see a vast difference between evil regarded as a temporary in-

strument, compelled evermore to work out good; and evil regarded as eternal, having no end beyond the perpetuation of itself, and no purpose beyond the infliction of infinite misery.

The former, it is granted, is, in some of its aspects, often to us *inexplicable;* the latter stands in *direct contradiction* to the Divine attribute of love. Regarded as an instrument for the accomplishment of ultimate good, evil might be *eternal* without shaking one's trust either in the justice, mercy, or love of God, since, for aught we know, God may have work for it to do in the formation of character in worlds as yet non-existent; but its eternity *in the same individual*, without other end than the perpetuation of wickedness and suffering, is utterly inconsistent with all that is revealed to us of the Divine character, and therefore *cannot be true.*

It may be said, *to men*, the eternal torment of a sentient creature *must*, under the circumstances, seem dreadfully cruel, and infinite punishment for finite transgression awfully unjust, and so also must the eternity of God seem inexplicable. But who can venture to say that it is so with God? "Hath not the potter power over the clay, to make one vessel to honour and another to dishonour?"

Thus put—for to use the figure of the potter in this way is to misinterpret it,—the question arises, and it is a very serious one. Does God ever claim the right to do what *must seem* to His creatures, when healthily exercising the moral faculties with which He has endowed them, *to be* wrong? In other words, Has a Scripturally taught man a moral faculty capable of pronouncing upon the character of God? If he has not, *then* of course he has no right to form any opinion as to the justice or injustice, the wisdom or otherwise, of *eternal* punishment.

But in that case, how comes it about that God always calls upon such to *recognize* His truth, His justice, His mercy, and His love! On what principle does He ask their hearts, if they are *unable* to discern His worthiness to possess them? How came it to pass that He allowed Abraham *unblamed* to say, "That be far from Thee to do after this manner, to slay the righteous with the wicked: Shall not the judge of all the earth do right?" How is it that the Hebrew prophets so habitually addressed themselves to the moral faculty in man when justifying the ways of God to Israel? And how is it that the author of the Epistle to the Hebrews exclaims, "God is not unrighteous to forget your work and labour of love," unless he intended to imply that God would be unrighteous if He did?

Nothing can be clearer than that the intelligent creature *may*, without presumption, judge as to the righteousness or otherwise of any act attributed to his Creator, so long as he does so in submission to the revelation God has been pleased to give of Himself in Christ Jesus.

This being granted—and it can scarcely be disputed,—the question returns, Does the doctrine of the eternal torment *of anyone* contradict what is revealed to us of the Divine nature and character? I for one—yet I trust with the deepest reverence—venture fearlessly to reply, IT DOES. God has told me that He is "just," that He is "love," that "His tender mercies are over all His works," that "His mercy endureth for ever," that "He knoweth our frame, and remembereth that we are but dust," that He "willeth not the death of a sinner," and that He "delighteth in mercy." Yet all this, and that infinite *more* which was embodied in the Lord Jesus, must all pass away before the doctrine of the eternal torment of a single sinner can ever be established on sure foundations. Believing, as I do, that the honour of God is at stake in this matter, it would be most guilty and most shameful cowardice were any fear of man's judgment to induce me to be silent.

To many minds it will seem *inconceivable* that the Christian community should, with the exception of here and there an individual, and occasionally a body of Lollards or other heretics, have been so utterly in the wrong as they must have been, if in adhering through so many centuries to the tenet in question, they have held to a flat contradiction of what God has really revealed of Himself. But, after all, this is not more extraordinary than the fact that, during all these years, the "mystery of iniquity" has overshadowed Christendom, all but *paganizing* one portion of it, and largely *prostituting* the other to purposes of ambition or of gain. It is not more extraordinary than that so much error and superstition should still deform goodness, or that so large a portion of Scripture itself should still be overridden by tradition, or kept back by priestcraft.

True indeed it is that the doctrine in question has always been *professedly* defended from the word of God; but, in reality, other weapons have, for the most part, been employed in its sustentation. Texts may have been in the *foreground*, but behind has stood purgatory, and well-paid masses for the dead, and priestly absolution, and sacramental efficacies, and spiritual despotisms innumerable,—*masked*, indeed, by an authority apparently derived from Scripture, but *moved* at the will of an organized hypocrisy. To obtain and secure spiritual power, what will men not

sacrifice? what will they not dare? what will they not become?

Error is never harmless. Falsehoods, like truths, are congruous, and the one as surely demoralizes as the other elevates. If God has indeed been so greatly maligned, and if His word has been so long *misread* as is here affirmed, it is not surprising that other forms of mischief should have been generated by so grievous a state of things. The *existence* of such evils, traceable as they are to this fruitful source of corruption, greatly strengthens my own personal conviction that what has been advanced is true.

But no one feels more strongly than I do, that *negative* teaching on such a subject as future retribution will be of little use. It is not enough to deny; we must on this subject *affirm*. Let us then turn to the only source of light and truth, and humbly ask, "What saith the Scriptures?"

No sooner do we follow this course than we perceive at once that *there* the wrath of God is seen to be poured out upon all manner of sin and iniquity; that retribution for wickedness is as *certain* as it is terrible, as *swift* as it is sure; that it *begins* in this world; that it is *carried on* with greatly increased force in the world of separate spirits; and that where impenitence is confirmed, it *ends* in that "lake of fire" which is called the "second death."—*Ibid.*

Gehenna.

This is the term which is used in the New Testament when Hell is spoken of. It denotes *the highest form* of God's vengeance against iniquity, and indicates that "hell," properly so termed, *cannot admit of degrees*, either of pain or of continuance,—nothing being revealed in connection with it that corresponds either to "few stripes," or to "many stripes." Yet that future punishment *is* a thing of degree, Scripture clearly teaches.

Again, while *certain classes* of men are said distinctly to be in danger of hell, mankind generally are never spoken of as exposed to it,—"salvation" is not said to be from "hell," but from "wrath." Finally "hell," though, always regarded as a locality, is never, either directly or by implication, said to be the *eternal dwelling-place* of impenitent men, or even put as a general term expressive of the retribution that will eventually fall on every wicked person; while the doom of those who are at length cast into it is only made known at the conlusion of the mediatorial economy. These particulars I *observe* in the record, and they are certainly worthy of being carefully noted.—*Ibid.*

The Sovereignty of God.

To all that has been advanced it will, I know, be replied, "God is a sovereign: man, every man is *by nature* so depraved and rebellious as *to deserve* eternal misery. Salvation is, in every case, an exercise of free grace, the limitation of which no man has a right to complain of. If the Creator thinks fit to call into being myriads of men and women, each one as sensitive as ourselves, *knowing well* that the only result of their creation will be their eternal wickedness and misery, who or what are we that we should question His doings?"

I reply, *If it be so*,—if God does, indeed, under such conditions give life to the great masses of mankind,—*silence* alone becomes us. But may it not be as well to ask whether He *does* anything of the kind? Certainly nothing short of the clearest testimony of His Word should lead us for a moment to admit even the possibility of a course so opposed to all that He has revealed to us of His infinite compassion, of His tender mercy, and of His pitifulness towards the children of men. When Abraham ventured to remonstrate with God, under the supposition that He was about to destroy the innocent with the guilty, saying, "Shall not the Judge of all the earth *do right?*" the Lord *justifies* his state of mind by saying that such a thing shall not be. When Jonah, in anger and insolence, *reproaches* God for being mirciful, because Nineveh was not destroyed in accordance with the threatening he had been commissioned to deliver, it is God who deigns to reason on the side of mercy,—"Should not I spare Nineveh, that great city?" When James and John (the tender and loving John) desire that fire from heaven should fall on those who rejected their Lord, it is Christ who says, "The Son of man is not come to destroy men's lives, but to save them." Scripture invariably represents God as *more merciful* than man, and tells us that it is *better*, in any case and in all worlds, to be in the hands of God than in the hands of our fellow-mortals. Yet even *man's* moral instincts, when purified by Divine love, revolt against the conception of eternal misery and eternal sin. And since no interpretation of Scripture *can* be correct which sets the *work of God* in the heart, and the *word of God* as expressed in the Bible, in opposition the one to the other, it surely becomes us to pause before we commit Divine Revelation to such a controversy.

It is absurd to call the denial of eternal punishment universalism. The restoration of the race, whether existing before or *since* the Deluge, is far from involving of necessity the restoration of every individual; and it is but trifling with a

serious subject to assert that if it once be allowed that *any man* not converted on earth may hope for mercy in the next world, *then* the doctrine of the universalists cannot be either denied or disputed. Yet such is the ground continually taken by persons who think that God is dishonoured, and the teachings of Scripture denied, if a ray of hope is allowed to enter the invisible.

Would to God it were possible to make such reasoners see that their rash assertions on this subject are "among the most effective of all the causes which are, at present, inducing among us that virtual abandonment of Christianity which assigns a mythic sense to almost every part of the sacred oracles!" Would that it were but felt that all this risk is run for a doctrine, "the evidence for which," says Robert Hall, the most orthodox of divines, "is by no means to be compared to that which establishes our common Christanity."

Were it, indeed, indisputably true that the unconverted pass at death into the miseries of hell; and that Dr. Chalmers' estimate of their number be accepted, when he tells us that "spiritual renovation" is "an event of exceeding rarity,"—that those who are thus renewed are but "a handful out of the untouched mass,"—it would be hard indeed to avoid the conclusion that men ought, above all things, to shrink from becoming parents; that the fondest hope of woman should be that her children might die in infancy; and that all classes alike should unite with one of our ablest modern writers—a devout and earnest Christian minister—when he says, "For my part, I fancy I should not grieve if the whole race of mankind died in its fourth yeear. As far as *we* can see, I do not know that it would be a thing much to be lamented." *A theology which can lead to such a conclusion must surely be defective somewhere.*—"*Destiny of the Race.*"

MAN IN DEATH:

CONSCIOUS OR UNCONSCIOUS.

SECOND ARTICLE.

POSITIVE SCRIPTURE TESTIMONY.

We have seen that the terms *Sheol* and *Hades* used in relation to the state of the dead, give no evidence, even amounting to a probability, that dead men are in a conscious disembodied existence. On the contrary, we shall find the Scripture description of the state of the dead excludes all idea of their consciousness.

The account of man's creation compared with the statements of man's dissolution in death, forbids the idea. Thus—"The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. "His breath goeth forth," [that which God breathed into him;] "*he* returneth to his earth;" [*he*, *man*, formed of the dust of the ground: "the body," if you will have it so;] "in that very day his thoughts perish." Whatever may be said of the soul or mind, as a distinct entity, the text clearly announces the fact, that it ceases to think in the very day of man's death, and therefore all consciousness ceases.

To avoid this conclusion, the advocates of the common theory have resorted to one or other of the following interpretations:—*First*, that it is *the body* that ceases from thought, or no longer evolves thoughts when dead. *Second*, that the term, thoughts, signifies *purposes*, *plans*, etc.

On the first view, I remark, That supposing man to be dual, as they mantain, the body never did think—it was incapable of any such work, because it was matter, and "matter cannot think," they tell us. To say then, that it is "the body that ceases to think," in death, is a denial of their own premises: for that which cannot think, cannot *cease* to think. Hence, if there is a cessation of thoughts in death, it must be what they call the soul that ceases to think.

The first position, therefore, is utterly untenable; and the second may be found equally so, on examination: for it is not true, as a general rule, that a man's plans or *purposes* perish when he dies; or, if they perish, or come to naught at all, it is not true that this always happens "*in that very day*" of his death.

For an illustration. Washington, and others, purposed to make the colonies of America a body of independent and prosperous States. Now, their plans, or purposes did not perish in the very day they died; even should they hereafter do so. It really seems to me as if the Spirit of God caused the words—"in that *very day*"—to be inserted in the text to bind down the sense to the action of *the mind* of the dead man; rendering it impossible to make any other application of the expression than that of the entire and total extinction of man's conscious existence, when he is dead.

That "holy men of old," who spake as they were moved by the Holy Spirit," did affirm the incapacity of the dead to perform any good or evil while in a state of death, it seems to me, is as evident as any other truth of inspiration. In this view only can we account for the fact of their language being so expressive of deep la-

mentation in prospect of death, taken in connection with their utterances in relation to that state.

1. David, Psa. vi. cries out—"O Lord, rebuke me not in thine anger" . . . "have mercy upon me, O Lord, for I am weak: O Lord, *heal me*, for my bones are sore vexed. My soul is sore vexed" . . . "return, O Lord, deliver my soul: oh save me for thy mercies' sake: FOR *in death* there is NO REMEMBRANCE of Thee: in *sheol* who shall give Thee thanks?"

This language expresses the Psalmist's regret at the prospect of death: an earnest appeal to God to save him from it; and a special plea against dying, viz: His memory of God would come to a total end; and hence, praise to God in that state was utterly impossible: none can give thanks to the Lord in *sheol*. Sheol is the original word, in this text, translated grave in our version. It is the word of the Old Testament used to denote the state of the entire man when dead. In that state the Psalmist, speaking by the Spirit, tells us what men cannot do; and it is entirely adverse to the idea of a living conscious existence.

This same idea is expressed fully and distinctly, Psalm cxv. 17, "*The dead praise not the Lord*, neither any that go down to silence." Surely here is no ground for doubt as to the fact that death is a state of unconsciousness; a state where no exercise of mind can be called into action. Add to this, the clear affirmation of Psa. cxlvi. already considered—"in that very day his thoughts perish"—and we have a "threefold cord" that cannot be broken, as to the mind of the Spirit regarding the state of the dead, revealed to the Psalmist.

If anything more is needed in confirmation of this matter, relating to David's particular case, we have it in the Spirit's testimony, by the mouth of Peter, on the day of Pentecost, Acts ii. 34—"*David* is not ascended into the heavens." Peter had previously said, "The patriarch David is both dead and buried," etc Not David's *body* merely; but David himself. It was the personality of that patriarch of which Peter spake, and that was dead and buried; hence could not have ascended into heaven, and could not therefore be the cause of the wonderful outpouring of the Spirit realized on that occasion; but Jesus, the Son of David, though he was slain, "God raised up," and he "being exalted" from death, by his resurrection, to the "right hand" of God, "shed forth" the promised Spirit—the demonstration that Christ was *alive* from the dead.

This inspired discourse, of Peter, is a clear New Testament confirmation of David's own testimony, that a state of death is not a condition for any work, even of good. The resurrection state, only, was that which could restore to the knowledge and service of God.

2. Passing from David to Soloman, his son, we shall find a perfect harmony. In Ecclesiastes, ninth chapter, we have as clear a statement as could well be made, that in death there is no capacity for the performance of any good or evil. Solomon first states the condition of mind of evil men while alive. Verse 3—"The heart of the sons of men is full of evil, and madness is in their hearts while *they live*, and after that they go to the dead." He then goes on to say:—"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten."

In the controversy on the state of the dead, much has been said on this text: yet I doubt if the full force of it has been seen. The perfect *ignorance* of the dead is clearly the grand idea it is designed to communicate. Mark well the language. "To him that is joined to all the *living* there is hope," however unimproved and ignorant he may be. If he is *alive*, he may improve; but if he is dead, there is no improvement; and he is of no use while dead: hence, "a *living dog* is better than a *dead lion*." The most unimproved and ignorant man *alive*, is of more value than the most intelligent, wise, and powerful man when *dead*. That dead man might, while living, have been as superior to the uneducated and ignorant survivor as the lion among beasts is superior to the dog; but when dead, he is infinitely *inferior* to him; "FOR *the living*" [however ignorant and lacking in intelligence in other matters] "KNOW" [have knowledge enough to know] "that they shall die:" [a truth which any man, though but one remove above an idiot, possesses intelligence enough to *know:*] "but the dead" [are inferior to such persons, as much as a dead lion is inferior to a living dog, *because* the dead] "*know not* ANYTHING:" total ignorance is the state of all the dead. No language can more absolutely and unequivocally affirm the entire *unconsciousness* of the dead, however powerful their intellect might have been while living.

It is said, however, if my view of the state of the dead, as indicated from this text, is true, "it proves the dead will never have any more a reward:" and hence it is concluded, the view must be incorrect; and it is asked, why I overlook or pass by the expression—"neither have they any more a reward?"

I neither overlook nor pass it by. To my

mind, it is a further confirmation of the truth that dead men are unconscious. The objector refers to the clause under consideration as if it read "neither *shall* they ever have any more a reward." But such is not the fact. It does not speak of the unlimited *future*, but of the *present* state of the dead—"Neither *have* they"—in their state of death—"any more a reward". The reader will not fail to see the wise man's climax, in argument. It is as follows: A living man, however humble in his condition, is better than a dead one; *for* the dead know not anything: there is no reward in that state; *for* the memory of them is forgotten; that is, they cease to have memory; hence, know nothing and can receive no reward while in death. The memory spoken of, is surely not the memory of the living in relation to the dead; for that remains among some of the friends or admirers from generation to generation, sometimes for thousands of years; but the mind of the dead, having ceased—their thoughts perished—their memory perishes also. Such was unquestionably, the sense in which the son of David here speaks; which is further evident from what follows—"Also their love, and their hatred, and their envy is now perished." These dispositions are all exercises of the mind: hence when all such exercises cease, the mind itself must have lost all power to act; it must be utterly unconscious.

A further confirmation of this view is found in the tenth verse: "There is no work, nor device, NOR KNOWLEDGE, nor wisdom, in *sheol* whither thou goest." Here is definiteness, one would think, sufficient to satisfy all, who believe Solomon spake by the Spirit, that a state of death is a state of entire incapacity for good or evil, either of body or mind: hence, is an unconscious one. In this matter, Solomon and his inspired father, David, are in perfect agreement.

3. Hezekiah, as a third witness, confirming the views of David and Solomon, will next be examined. He was "sick unto death." The Prophet Amos came to him with this message—"Thus saith the LORD, Set thine house in order, for thou shalt die, and not live." On hearing this, Hezekiah was deeply affected and afflicted. He prayed and wept sore; and, in answer to that prayer, he had fifteen years added to his life. After his recovery, in praising God, he assigns one important reason for his reluctance to die: "For," saith he, "sheol cannot praise Thee, death cannot celebrate Thee," &c. Here the container is put for the contained. Sheol and death stand for those who are in them. It is but another mode of saying, "Men when dead cannot praise Thee or celebrate Thy goodness." Why? Because there is "no knowledge in sheol," as Solomon had plainly declared, and Hezekiah confirms that view of the subject.

On what other view can we account for Hezekiah's extreme reluctance to die? The common view, which represents men as "going to heaven" at death; or, at any rate, to a state of conscious existence far better than the present, does not explain this case. The state of the pious dead is better than the present, all the advocates of the common theory maintain. But, when Hezekiah was told he should go into it, he "turned his face toward the wall, and prayed" that he might not be sent there; and distress at the thought caused him to weep sore. This could not have been from any apprehension that he would "go to hell;" for he could appeal to God, and say—"I have walked before Thee with a perfect heart, and have done that which was good in Thy sight." Why, then, such a reluctance to go into that "better land?" Is not that state one where sin, sorrow and death come no more? where temptation and trial cannot reach the happy soul? Why, then, does Hezekiah pray so earnestly to remain longer away? Why wept he sore in view of his nearness to such a happy end? And what did he gain by his weeping and praying so earnestly? Do you say, he gained an addition of fifteen years to his life? Truly! But did he not take those years from the sum of his heavenly felicity? Did he not lose fifteen years of heavenly enjoyment, and turn those years back to be spent in the sorrows, trials, and dangers of this life? Did he arrive at the very gate of heaven, and then weep and pray to be permitted to come back to this world of sorrow and sin?

In fact, however, on the common theory, nothing was added to the life of Hezekiah! Can you add to the years of an "undying and immortal soul?" It was only an *exchange*, in which the royal supplicant and weeper gave up fifteen years of his heavenly felicity for that period here, in this world of trial! What an *exchange!* If a man should exchange a purse of gold for one of trash; or if he should exchange, willingly, and with earnest desire, health and beauty for sickness and deformity, who would not be astonished at his folly? But all comparison fails; for Hezekiah is, by the common theory, represented as *exchanging* fifteen years of heaven, with all its safety, riches, society, and joys, for that period in the earthly dangers, trials, sorrows and sufferings, to which human life is here liable! Surely no rational satisfaction can be given why a sane man should make such an exchange, unless it could be made to appear that God, whom he served, desired him to make such a sacrifice.

but the will of God, as a first choice, seems to have been that Hezekiah should "die, and not live."

If Hezekiah understood—as his words, after his recovery clearly affirm—that in death he could not praise God, nor celebrate him, then there is a rational ground upon which to account for his desire not to die. In this view, we can see why he mourned and wept sore at the prospect before him. It was just such a feeling as must naturally arise in the mind of a lover of God and his service. He could not but prefer to remain here, where he could see something of the works of God, and "behold the inhabitants of the world," even though attended with many sorrows and sufferings, to lying down in the dust of the earth, to remain in the silence of death, till a distant day of resurrection. In view of death, as such a state, Hezekiah had an object worthy of desire; and he gained a real boon; fifteen years were actually *added* to the sum of his conscious existence. No wonder he praised God so sincerely and heartily after being brought back from the gates of "the pit of corruption." He understood the value and desirableness of life: and he knew when dead he could "not praise the Lord."

In the mouth of three witnesses—and such witnesses, too, as three eminent kings of Israel—I consider the fact established, so far as the Old Testament testimony is concerned—that in death, *man* is without knowledge, and without any capacity or power for good or evil. No *inference* can nullify or destroy such plain and positive testimony as that I have produced. The inspiration of these men must be impeached, or their testimony remains in full force. It is thus summed up:—

"In death there is no remembrance of God"—"In sheol" none can "give Thee thanks"—"The dead praise not the LORD"—"In that very day" of death, "their thoughts perish"—"The dead know not anything"—"There is no knowledge in sheol"—Those in "sheol cannot praise Thee;" and those who are in death cannot celebrate Thee:" See Psa. vi. 5; cxv. 17, and cxlvi. 4. Eccl. ix. 5, 10. Isa. xxxviii. 1-19 inclusive.

The only text we need to notice, in the Old Testament which is supposed to be adverse to our view, is Eccl. xii. 7, "The spirit shall return to God who gave it." Without entering into any arguments now, on the nature of the spirit, here spoken of, it is sufficient to say, whatever is its nature, its conscious or unconscious condition must be established by testimony, or else we know nothing of its condition. But the writer of Eccl. has, himself, settled the state of those in sheol,—or in the state of the dead; and he has decided it to be one WITHOUT KNOWLEDGE; thus forever depriving our opposers of any right to use this text in proof of a conscious state in death. ED.

SPEAKING FOR THE FUTURE.

It has been done in all past ages since prophecy began, and it must be done still. Inspired prophecy speaks for the future, and wise men "take heed" to it both for light and comfort. It gives them at once education and peace, for it informs them of God's gracious purposes towards the human race; and, therefore, whatever trouble may come upon the world, they look forward with calm hope, knowing that God will keep his word and do all that he has said. He will be faithful whatever commotions may disturb the nations, or even lash them into fury, and therefore those who believe him have "strong consolation." Secular history, though it had no intention of becoming a commentator for God, has amply proved that the Hebrew and Christian seers were under the control of ONE from whom the future concealed nothing. The man who asks if the Bible is true, thereby convicts himself of inexcusable ignorance of "profane history." The world's historians have unconsciously attested the veracity of heaven's prophets. The man, therefore, who will not allow God to have anything to do with the affairs of nations is a sceptic both in relation to the Bible and human history—an outlaw from the region of evidence, with whom facts are worthless, and upon whom the clearest and most logical argument is simply thrown away.

But it may be said that surely there are none in this "enlightened nineteenth century, in educated England," who reject the accumulated evidence, both sacred and secular, that the destiny of the world has been anticipated and outlined by men whose writings are found in the Bible. Those who are not well acquainted with the philosophical literature of the day, as well as those whose knowledge of what is called "scientific theology" is also limited, may think so, but it is nevertheless the fact. Modern science, in the hands of some of her chief professors, is in deadly antagonism to the oracles of God. Scripture history, cosmogony, prophecy, and doctrine are all either directly denied, or contemptuously ignored by "the higher criticism" as unworthy of serious argument. Much of the fashionable scepticism of the so-called "cultured circles" is simply the parrot-like echo of these profound "thinkers."

Thinkers! Undoubtedly they are. We should be the last to underrate either the intellectual endowments or acquired knowledge of some of these men. But is there not something amazingly perverse and illogical in using thought for the purpose of undermining the first postulate of all thought—a living, all wise, and omnipotent God? It is violently against all evidence to make the Mosaic cosmogony a myth, and to place the Hebrew prophets in the category of impostors who wrote history after the event, and pretended that they had foreseen ages before what they describe. But even this, wild as it is, is but a trifle compared with the notion of a world without a Maker, a creation without a Creator. Absurdity can go no farther. We say nothing now of piety and her intuitions, for these belong to another line of study; but reason is confounded by the utter unreasonableness of this *non sequitur*. You may call Moses a fabulist and Isaiah a pretender if you like—although we shall continue to adore God for the one as the inspired historian of creation, and for the other as the inspired prophet of redemption—but to tell us that this vast world of earth and water, with its beautiful "light-bearers" of sun, moon, and stars, came into existence without an Almighty and All-wise Maker is too much—*really too much!*

To think God out of his own universe is an exploit for which there is no sufficient analogy. He complains by Malachi that the Jews had "robbed" him in tithes and offerings; and the husbandmen in the parable, instead of acknowledging the owner of the vineyard by rendering the fruits in their seasons, beat the messengers and planned the death of the heir that they might seize on the inheritance; but here is a case of inconceivably daring robbery, in which the Creator is "robbed" of his entire creation!

What then, under these circumstances, and at this advanced period of the world's history, is the duty which devolves upon us who believe God and his prophets? (2 Chron. xx. 20.) It clearly consists of two things neither of which can we neglect with impunity.

1. We must entirely repudiate those theological errors which have done so much to create a prejudice against the Bible. Theology teaches, and has for ages taught, *as on biblical authority*, things for which the Book gives not the shadow of warrant; nay—to put the proposition positively instead of negatively,—things which the Book both expressly and implicitly denies. Something—nay, *much*, thanks be to God!—has been done of late years to prove that the incredible notion of human immortality, and the terrific doctrine of the eternal torture of the vast majority of these so-called "immortals" are figments of a dark and cruel age that understood neither the nature of man nor the character of God. We must continue to show by the living voice, by the press, by constant reference to the Holy Scriptures on the meaning of life and immortality, and by a liberal use of money in circulating Scriptural literature, that the merciless theology of the schools, and the merciful revelation of our Heavenly Father, are irreconcilably opposed to each other on these subjects. We reverence antiquity, and revere learning, and even make much allowance for men who think they are doing God service when, in ignorance, they say things about him which are not true; but we must not allow antiquity to dictate the incredible when we can appeal to a still more venerable antiquity for that which is at once credible and beautiful; and we must not permit human learning to overawe us when we have the divine learning of prophets and apostles to lead us into all truth.

Many things have crept into the creeds of so-called "Christendom," of which Christianity knows nothing; and it is our duty, both to God and man, to point out and remove the foreign matter which has so long and so disastrously been presented to the nations as the very truth of Heaven. In doing this earnestly, prayerfully, and perseveringly we shall serve our generation in the VERY HIGHEST SENSE; and we may be quite sure that every intelligent Christian who is led to see that immortality is only to be had as the gift of God in Christ, and that a day comes when there shall neither be sin nor sorrow in the universe, will hail these doctrines with delight and thankfulness, and hold them fast to the end. Every new recipient will be a fresh advocate of that which so gloriously illustrates the character of God, so clearly magnifies the work of Christ, and is so worthy of universal acceptation on the part of men.

II. We must speak for the future by showing that the prophets have foreseen and foretold all the leading characteristics of these days, including that scientific scepticism which has put Moses and the prophets out of court, and is trying hard also to get rid of God. We shall have no difficulty in this. It requires no strain upon the mind, and scarcely any trouble of search. The photographs of such philosophers were taken long ago and sent out over the nations, that they might be identified—*and shunned*—when found. Moreover, these despised and ignored prophets have not scrupled to tell us what is to be the result of the world's atheistic science and philosophy, that is to say, what are to be its effects, for a time—fearful woes to the nations under Anti-

christ, the Atheist—and its end once and for ever—ignominious destruction, never to re-appear in the universe of God.

We must speak for the future by repeating prophetic assurances that an age of peace is coming to our war-smitten world. The day comes when the Prince of Peace—God's anointed—shall set aside the provisional royalties, "the kings of the *earth*," and inaugurate his universal empire over the whole broad world and "under the whole heaven." He deserves this high trust, and will prove himself worthy of it. It is his by inheritance, as the Son of David—heir to the throne of Israel; as the Son of Abraham—"heir of the world;" as the Second Adam—Lord of the coming "Paradise;" as the Son of God—"appointed Heir of all things." It is his by inheritance and his by acquisition. The kingdom of peace, prosperity, and righteousness must come when the will of the Father shall be done upon the earth as it is done in heaven. This foredetermined issue cannot be prevented. Infatuated men will "associate themselves" to defeat the divine purpose, but their armies will be broken in peices, scattered like the chaff of the summer thrashing floor, and be devoured by the beasts of prey and the ravenous birds of the air. The Lord's purpose will stand, and he will do all his pleasure, (Joel iii. 9, 21; Ezek. xxxix.; Dan. vii.; Rev. xix. 17, 18).

We must speak for the future, under the direction of the Lord's prophets, respecting a perfected and glorified Church. That "Christendom" is apostate from the holy faith once delivered to the saints is not to be denied. Itself gives the glaring proof. But the chosen ones, the Body of Christ, the temple of the Holy Spirit, will yet be seen in matchless beauty and royal dignity in the presence of the Lord in his glory. He will lose none, he will forget none of his redeemed. They will all be presented to his Father "without spot or wrinkle or any such thing," and so shall they ever be with the Lord, his appointed judges, princes, and kings, in resurrection incorruptibility, over his great and glorious empire. "Wherefore comfort one another with these words," respecting the absolutely certain future of the "heirs of God and joint heirs with Christ.—DR. LEASK, EDITOR *of the Rainbow*.

THE EASTERN QUESTION.

The whole subject relates, in fact, as to the designs of God in his prophetic utterances. That the restoration of Judah and Israel to Palestine, and rebuilding them again as "*one* nation," is the design of Providence, I have not a doubt. The prophetic utterances are so many, and so full on that question, it seems impossible that any impartial mind can hesitate to accept the fact that such a result is at hand. As to that event being near or rapidly approaching, I give the following extracts: ED.

THE COLONIZATION OF PALESTINE.

At the present moment it appears to us that the design Providence seems to work at would be best promoted if, in the dissolution of the Turkish empire—which cannot be very far off—England were inpelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling toward the Jewish people, that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain. Whatever government is in power—whether it be liberal or conservative—there is no difference in the behavior to the Jews. And, if the English are not the brethren of the Jews "according to the flesh,"—as is contended by those who maintain that the Anglo-Saxons are from the ten tribes,—they certainly act towards them as kinsmen, in spirit and in feeling. We have given expression to our heartfelt wishes in the matter: but Providence, of course, will go its own way. We must quietly await the disentanglement of the complications becoming thicker and thicker in the East. The solution of the problem cannot be delayed much longer.—*Jewish Chronicle.*

The dreaded Eastern question has as last come to the front. If an immediate solution is pressed, a fierce struggle must and will ensue. The Turk will not readily submit to the dismemberment of his dominions; he will die hard. And what will be England's part in this strife? Not another Crimean war; she will not risk, a second time, valuable lives and precious treasure to aid those who cannot or will not aid themselves. But one thing England must and will do, for her self-protection. The nearest way to her Indian empire must remain open to her; she must obtain the suzerainty of Egypt, and the sovereignty of Syra and Palestine. Let it, for a time, remain in the keeping of England; it is quite safe in her hands. Let it remain in her hands until the savagery has been subdued, its wastes built up, and it has become fit to be a high road for the nations of the earth. Let it remain in the beneficent power of England until a highway is made through the desert, and Jerusalem and

Cairo be joined by an iron path. We have no desire to penetrate into the mysteries of the future, and we must patiently await the unfolding of the designs of Providence. This much, however, we may say, that if Israel is to be indebted to any human agency for the realization of the highest hopes, from none would she accept its service with greater satisfaction than from the power which, of all those in Europe, has manifested the profoundest veneration for the sacred records entrusted to Israel, as also for the holy men who have been instrumental in their composition: and which has, in modern times, exhibited such a warm and sincere interest in their fate.—*Jewish Chronicle.*

Sir Moses Montefiore—now in his ninetieth year—has again, for the seventh time, left his own quiet home to visit the land of his fathers. Before leaving England he presided at the opening of some schools in Stepney for Jewish children. The hymns sung were "The Past," "The Present," and "The Future." In the former two the burden runs, "all is lost." Not so in the last sung, "The Future," of which the following is a transcript;

THE FUTURE.

"*The Sun of Righteousness shall rise.*"

All is not lost! In yonder skies
I see the gleams of hope arise.
Star of the East, thy glimmering ray
Is brightening to the perfect day.
Again shall Judah's flag, unfurled,
Wave forth its signal to the world!
Again shall cattle crowd the plain;
The fields be rich with golden grain;
Her towers with busy voices ring;
Her swains rejoice; her maidens sing;
See! in yon East the glowing gleam;
Faith is not false, nor hope a dream.
Messiah comes; rejoice, our eyes!
And lo! in yonder eastern skies.
The Sun of Righteousnes shall rise,
And on its healing pinions bear
Love, peace, and joy, for all the world to spare.
—*Jewish Chronicle.*

There is a curious theory abroad in connection with the recent purchase of the Suez canal shares. According to this, the acquisition of a strong influence in Egypt—toward which the purchase of shares is a considerable step—will involve further action of a most remarkable kind. Should the collapse of the Ottoman empire come about—as seems now inevitable,—and should Russia claim a large share of the spoil,—as seems only too probable,—the English position in Egypt—so runs the tale—would be exceptionally weak on the side of Syria and Palestine, and it must then become matter of necessity for England to acquire a position in these countries; if not absolutely to undertake their possession. But let England be once the paramount power in Palestine, and the signal is given for the return of the Jews to their own land. That this should come about under English auspices, is said to be the hope of Mr. Disraeli himself. Whether that be so or not, it would be a most worthy ambition for any English statesman, that his country should have the honor of aiding in the fulfillment of the old promises, and helping to restore the chosen people to the land which is certainly to be theirs again. It is curious to see how people's thoughts are beginning to turn in this direction.—*Evening Standard.*

We are astonished at the apathy with which the majority of professed believers in the Bible regard the present condition of the Turkish empire. Politicians and speculators in foreign securities are recklessly anxious; but professing Christians are profoundly indifferent to the most astounding facts of modern history, confirmatory to the divine inspiration of that Book on the veracity of which their hopes for eternity are based. That the Turkish empire is on the verge of dissolution, no one of common intelligence who reads the newspapers, has any doubt; and every one who has even a moderate acquaintance with the Christian literature of the last two hundred years knows that the dissolution of the Ottoman empire—once the terror of Europe—has been confidently expected by the earnest students of prophecy to take place—as the crisis of a gradual decay—about this time. In a small volume, entitled, "The Predicted Downfall of the Turkish Power, the Preparation of the Ten Tribes," published by the late Rev. George Stanley Faber, in 1853, we read as follows: "With our best commentators, I consider the downfall of the Ottoman empire to be clearly predicted in Scripture. Hence, whenever the distinct time shall arrive, all the complications of modern political diplomacy will be found totally unable to prevent the ruin of that once formidable empire. The downfall of the Ottoman empire, let it come when it may, is a matter of most Scriptural importance. It will prepare the way for the return of the ten tribes; and their return will synchronize with the return of the two tribes. The way will be prepared by the removal of an obstacle; though it does not therefore follow that Israel will instantaneously avail itself of that preparation. The subversion of the Turkish power will evidently occasion—as all seem to anticipate—a fearful, general war. As to particulars we would not venture further than Scripture doth, as it were, take us by the hand. Of

this, however, we are certain, that the downfall of Turkey will be the harbinger of the resurrection of Israel."—G. S. F. Already the politicians of Europe are distributing the effects of the Turk between Russia, Austria, and England. Egypt is the portion assigned to England; this, we suppose, will include Palestine; and if so, it is likely to be restored to its rightful owners, the descendants of Abraham. It is not for us to know the times and seasons; but of this we are firmly convinced, that at no distant time the Turkish empire will fall, and its fall will be followed by the restoration of the Jews—of which the prophets have so clearly and so fully written. The fact that England has purchased the interest of the Khedive of Egypt in the Suez canal is very suggestive.—*Achill Herald.*

Small Things not to be Despised.

A SERMON BY THE EDITOR.

"Who hath despised the day of small things?" Zech. iv. 10.

Men are very apt to look upon small beginnings with a sort of contempt, as if it were folly to expect great results from that which at its commencement gave little promise of enlargement, or an increase that should prove important. Such persons are not disposed to regard small beginnings in anything, or cause, as hardly worthy their notice or examination, especially if it has a lowly origin.

When the children of Israel, after having been in captivity in Babylon for a long period, commenced to return to Palestine, under Zerubbabel, it was, no doubt, considered a small affair, and was little relished by a large portion of the Jews who had got comfortably settled in the province of Babylon. Most likely it was regarded by them as a foolish undertaking, after having become, as it were, one with the people among whom they had so long dwelt, and where most then living had been born. To rupture these relations, and to abandon the homes they had acquired in Babylon was, to them, a wild scheme, and one to be despised when connected with emigration to a land and to cities long since made desolate, and now in possession of their enemies.

Nevertheless, there were a few disposed to make the attempt, a wild scheme though it might be thought to be by the worldly wise. These set out under Zerubbabel to go up to Jerusalem, the ancient city of their fathers. The whole number that went up at this time was only 42,360. Ezra ii. 64. This must have been but a small portion of the Jews at that time inhabiting the province of Babylon; but few though they were, their hearts were in the work, for God had stirred up their spirit "to go up to build the house of the Lord at Jerusalem." Ezra i. 5. It was a "day of small things;" but a mighty work was to be accomplished.

Shortly after their arrival at Jerusalem, notwithstanding the gloomy prospect before them, they "set forward the work of the house of the Lord," and in a short period "the builders laid the foundation of the temple of the Lord." Ezra iii. 8, 10. But there were those among the people who had seen the first temple in its glory. These persons, while all the others "shouted, with a great shout," "wept with a loud voice." The present "small things," contrasted with their previous glorious temple, overwhelmed them, and they could not join in the general rejoicing on this occasion.

The work of rebuilding the temple and the walls of their city met with various hindrances and discouragements. Their enemies placed every obstruction in their way, and ridiculed their work as a contemptible undertaking. "What do these feeble Jews?" they contemptuously ask; "that which they build if a fox go up, he shall even break down their stone wall," is their language. Neh. iv. 2, 3. Truly a day of small things, that seemed to be. Nevertheless, the Lord said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Then it is added, in the words of the text, "Who hath despised the day of small things?" Zech. iv. 9, 10.

From these introductory remarks we may learn the folly of treating with contempt any work because it has a small beginning, or because the persons engaged in it may be few and feeble. Its success depends on whether the work be of God or not, and that should be our first inquiry. Instead of this, most persons inquire, "Have any of the priests or rulers believed on him?" Have any of our learned or popular men engaged in this work? If not, to them, it is a "small thing," not worthy their notice, except to despise it. How often is this the case in the things of religion. The inquiry, What does the Bible teach? is set aside in obedience to the will of men, whose temporal gains are connected with a system of theology adverse to the views which some humble

souls may have learned from an examination of the Bible itself. We now come to

I. URGE THE INQUIRY.—"Who hath despised the day of small things?"

1. *The Cultivator of the soil does not.* See him prepare the ground, put in the seed, set out plants, watch their progress, wait for the maturity, etc. He shows no disposition to despise the work because things do not reach the highest perfection in a day.

2. *The Teacher does not.* He begins with the *a b c*, and labors on in his work through the various stages to the highest perfection of his pupil.

3. *The man of Philosophy does not.* He knows that the primary principles must first be understood before he can make progress, contented to add little by little to his stock of knowledge.

4. *The Mother does not.* The more helpless her babe, the more care and attention does she bestow upon it. She sees in her infant a man or woman, *to be.*

5. *Angels do not.* "In their presence there is joy over *one* sinner that repenteth."

6. *Leaders into sin do not.* They see the mighty results to follow small beginnings—the first oath, the first lie, the first sin of any kind, is a pledge of a mighty harvest of wickedness and death.

7. *God does not* "despise the day of small things." "A bruised reed—the smoking flax," a look, a sigh, a prayer, attracts his attention. "To this man will I look who is poor, of a contrite spirit, and that trembleth at my word," saith the LORD of Hosts.

8. *Christians should not*, in respect to themselves, personally, their families, those around them, in their attempts to spread the truth, nor in their labor for the conversion of men to the knowledge and love of God and his Son. Christianity was but a mustard seed at first—small indeed. At one time all but twelve forsook its Author; and after his ascension to heaven all his friends could assemble in an "upper room."

II. WHAT DOES THE DAY OF SMALL THINGS DEMAND OF US?

1. *Care and Attention.* Look again at that farmer, that teacher, that mother, to whom I have alluded. Do any of them expect to succeed without the strictest care and attention? They would consider it madness, and folly of the worst kind, to suppose success would attend them without this. We are not to expect an increase without effort continued.

2. *Watchfulness and Prayer.* There are dangers to be guarded against, blessings to be procured, that the things which are good may grow stronger, and go forward to increased perfection, till they arrive at maturity. This we cannot expect without the divine blessing, hence should seek that blessing in all our work.

3. *Faith and hope in God.* We shall not labor in vain. When Nehemiah was laboring to build the walls of Jerusalem, Sanballat was wroth and took great indignation; he spoke in the most contemptuous manner of the work in which the Jews were engaged, and his associates joined with him in contempt of the "small things" the Jews were attempting to do. Nehemiah resorted to prayer, stating before God the wickedness of their opposers, and seeking the divine aid against his and their enemies. Thus, having committed the case to God, they continued their work, "the builders, every one, had his sword girded by his side, and so builded." Our sword is "the word of God." Let us learn how to use it, not from some sectarian bigot, but from the Spirit of God, whose sword the word of God is. He can teach us how to fight as well as work. Nehemiah says, "So built we the wall: and all the wall was joined together unto the half thereof, for the people had a mind to work." Their faith and hope in God nerved and stimulated them in their work. We are not likely to overcome great difficulties and accomplish great things, arising out of small ones, unless we have in exercise a lively faith and hope in God.

4. The day of small things demands of us the *active use* of all the means God shall enable us to bring into the work. "To him that hath shall more be given." He that had *one* talent made it *ten*, *by use.* That is God's order in bestowing. What work was ever anything else but small at its commencement? Our earth has been peopled by one pair, and after all the antediluvians were swept away by the flood it was re-peopled by one family. Abraham went out into a strange country alone, and after years of patient waiting had one son in his old age, and from him has come a seed multitudinous as the stars of heaven. If God be for us, what shall we fear though all the hosts of the great and high ones should compass us round about? In the name of the LORD we can run through a troop and leap over all the walls which they build up, even if they reached to the clouds.

Let us then not be weary in well doing, nor despise the day of small things. If the cloud is

no bigger than a man's hand, if God has raised it, we shall get a great rain.

The doctrine of God's love for the entire human race, and His purpose that they shall all have an opportunity to secure an endless life, through His Son, (before fixing their final state) after having been buried for long centuries under the Romish corruptions of Christianity, has once more, in the good providence of God, been born into life. It made its re-appearance in this country as a feeble infant, with no great names to sustain and nourish it, but it was born of God by just such humble means as he saw fit to use. The high and lofty ones have labored hard to strangle the infant, and have acted not unlike Herod of old, who slew the children of Bethlehem; but God has taken care that the precious and heaven-born child, shall not be strangled, or its voice be hushed. Many have despised the day of small things, and predicted the speedy death of this infant, but it still lives and grows; yea, it bids fair to become a man.

Take courage, then, ye friends of Jesus. This star of glory waxes brighter and brighter; it is the morning star of the day of glory, soon to be ushered in. May God hasten it in "due time."

The Berean Casket.

"I cannot help thinking that there is much meaning in Rom. viii 20: 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' and if you can give me any light on the matter you will further oblige, GREATLY OBLIGED."

The Book that speaks of a groaning creation tells us that it shall be delivered into the liberty of the glory of the sons of God. Why do we not take the consolation which this assurance contains, and thank God for it, instead of mourning over the sore travail and pain that surround us as if they were mysteries for which there is neither solution nor end? He who pronounced all things very good before sin and sorrow and death entered the world will yet "rejoice in his works" (Psa. civ. 31); whilst the Seer of Patmos tells us that the testimony of the perfected, when resurrection light shall have scattered all the clouds of the mortal pilgrimage, will be "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv. 11.) Moreover, still farther on, as the "visions of God" are unfolded to his sight, he says "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now when the destined period arrives when there shall be no more pain, it is obvious that the birth-pangs of creation, which now "travaileth in pain," will have ceased, and the vanity to which all things were unwillingly subjected will have passed away to make room for the liberty and the glory which God had in view when he imposed this temporary doom. Try to realise by a strong effort of imagination the surprise and sorrow, the grief and consternation that overwhelmed the mind of the first man when he heard the sentence of the JUDGE: "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Thus man and his world were subjected to vanity—decay; the word here means the transitory nature of all animated creation; it speedily passes away, from the insect that dances its brief hour in the sunbeam to the comparatively strong man who nevertheless finds life at fourscore years "only labour and sorrow." (Psa. xc. 10.) The creature could not be willing to be thus subjected to pain and decay; every day we are fighting against them, although with the consciousness that we are the weaker of the combatants; yet the same essential reason of perfect wisdom, acting in harmony with perfect love, which led the Creator to eject the disobedient man from Eden, lest he should eat of the tree of life and live for ever in moral alienation from God, led him to subject creation to decay that he might make room for the perfect and the durable in the new creation in the glorious age to come. Vanity is the co-relative—the *merciful* co-relative—of moral disorder, and they shall pass away together; whilst stability will be the eternal co-relative of all who, having Christ's life in them, shall live for ever.—*Rainbow.*

Humility.

The word humility reminds us of the creation of man, being derived from "humus," the ground. "The Lord God formed man of the dust of the ground."

The Apostle Paul says that the Lord will transform the body of our humiliation into a similar form to His own glorious body. Till then, we are burdened, and should let our thoughts, words, and deeds be in accordance with our state.

Yet this humiliation may be of two kinds, either of God or of man; or, true, or false. The one presented to us in the example of Christ when he washed His disciples' feet; the other in the example of the Pope of Rome, who also annually washes his disciples' feet. Which do we follow, the true, or the mock, humility?

The Pharisee thanks God he is not as other men, loves to pray openly, men must hear him, and he gets his reward from them. The Publican stands afar, abased. Which is the true humility?

The Apostle Paul warns us (Col. 2 ch.) "Let no man beguile you of your reward in a voluntary humility," and again, says that certain things have "a shew of wisdom in will worship and humility." Humility is good, but if humility has lost its savor, of what avail is it?

Humility is not agreement with falsehood, nor indolence, nor a meddlesome disposition, nor a love of pre-eminence, nor ignorance; but is rather the disposition to be "swift to hear, slow to speak, slow to wrath."

The Apostle Paul (Acts xx.) declared he had been serving the Lord with all humility of mind; yet, at the same time, warned his hearers that grievous wolves would come among them, and men who would speak perverse things.

The Lord Jesus, who humbled himself to the death of the cross, said to one class, "Ye are of your father the devil," and to another, "If ye continue in my word, then are ye my disciples indeed," and "ye shall know the truth, and the truth shall make you free." That which makes free is the wisdom from above, which is *first pure, then* peaceable, gentle, and without hypocrisy.

"Freedom is not given up because humility bows its head."

H. BRITTAIN.

Birmingham, England.

God's revelation to the man—whether from Nature or in the Bible—must have due regard to the revelation already *within* him; otherwise it forfeits its claim to acceptance. Therefore, whatever in the Bible apparently violates those first principles, or breaks the true harmony in the soul of man must be rejected as unworthy of God. For instance, were it stated as true that God is *hatred* and not love, it would be no truth to me, for he who made me has revealed a prior truth within my heart which contradicts that assertion and makes it impossible for me to believe a lie. In order, therefore, tomake it a true revelation to me, my moral sense would require reversing; in fact I must be unmade. But, it may be argued, the light that is in me has become darkness, or otherwise the outward revelation would be perceived. Supposing it were so—which I do not concede—I am not responsible for that, and it still holds true that the revelation is nothiug more to me than light is to a blind man, and I must reject it as worthless.—*Sel.*

THE DIVINE FATHERHOOD.

"The Spirit of adoption, whereby we cry, Abba, Father."—ROM. viii. 15.

My Father! O the holy joy,
The luxury of bliss,
That I can at thy feet employ
A name so dear as this!

My Father! when the griefs of time
Would fill me with despair,
I have the privilege sublime
To come to thee in prayer.

A feeble child, for help divine
I humbly look to thee;
O Father, let thy heart incline
Thy hand to succour me.

It will, my Father! for the years
That I have known thy heart
Rebuke all unbelieving fears,
And tell me what thou art.

The filial word I use in prayer,
Is by adoption mine;
Its use is more than I could dare,
Without a right divine.

Father in Christ! thy name I sing,
For thy great grace to me,
That by thy Spirit bade me bring
My heart in love to thee! —*Selected.*

Religious truth, like all truth, is *spherical*, not *cubical*, for there are no sharp points and angles in it. It is capable, therefore, of being viewed from many stand-points, each of which brings before us some particular part, and each part as it were runs into another, so that we see not where it begins nor where it ends,—like the fleeting meteor in the infinite sphere of space. Happy they who seeing but a part mistake it not for the whole. but "walk in the light" which it sheds around them. But though there are no sharp points in the sphera, it does not follow that some parts are not more luminous than others; for as in the firmament of heaven, "one star differeth from another star in glory," and yet each is but a part of the infinite blue into which all are set; so is it in the realm of truth. And again, as the old and new worlds bring each its own constellations to view, so the new world will hereafter reveal new truths which in this world "eye hath not seen."—Sel.

The Antichrist.

The term Antichrist occurs only in the first and second letters of the Apostle John. Various applications of this word have obtained among students of the Bible. It is important that the right use of it should be ascertained and practised. As a contribution towards this desirable end, I beg to offer a few remarks to the readers of the "Rainbow," in the hope that some attention may be given to the subject, and a correct judgment arrived at. A glance at the more prominent senses in which it is used will help us to form a judgment in accordance with the Scripture teaching regarding it.

The most generally received application of Antichrist is that by which it is used to designate that form of professed Christianity which acknowledges the supremacy of the Bishop of Rome. Bishop Newton, in his "Dessertations on the Prophecies," says: "The tyrannical power thus described by Daniel and St. Paul, and afterwards by St. John, is both by ancients and moderns generally denominated Antichrist; and the name is proper and expressive enough, as it may signify both 'the enemy of Christ,' and 'the vicar of Christ.'" He also says: "Such doctrine as this must necessarily give great offence to the bigots and devotees of the Church of Rome; and no wonder, therefore, that in the last Lateran Council, the Pope gave strait commandment to all preachers that no man should presume once to speak of the coming of Antichrist. The King of France also, 'with the advice of his council, interdicted that any one should call the Pope Antichrist.'"

Mr. E. B. Elliot, in his "*Horæ Apocalypticæ*," speaking of Justin Martyr, Irenæus, Tertullian, and Hippolytus, says: "They jndged, with one consent, that Daniel's fourth wild beast symbolised the Roman Empire; as also that the little horn of this wild beast, or its equivalent, the last head of the Apocalyptic beast, symbolised one and the same Anti-Christian power, as St. Paul's Man of Sin, and St. John's Antichrist."

With most Protestant writers in modern times, Antichrist is the most usual designation for the Papal system. This seems to have arisen from the circumstance that it is a convenient term, consisting of a single word, and is fitly expressive of what they conceive to be the most radical feature of popery.

Another class of writers apply this term more especially to what they term "the Personal or Infidel Antichrist," to be manifested about seven years before the second advent of Christ. The Rev. Coarles Maitland, in his "Apostolic School of Prophetic Interpretation" (1849), advocates this view at considerable length. Burgh in 1832, Bickersteth and Birks in 1839, Derby in 1842, and Tregelles in 1846, had also maintained it in their published works. It seems also to have been held by some of the early fathers: quotations being given from Irenæus in the second, and Hippolytus and Origen in the third century, apparently to the same effect. Mr. M. Baxter mentions upwards of fifty publications of modern times, in which this view is advocated: and I shall most conveniently present it here, by a quotation from his work, entitled "Louis Napoleon the Destined Monarch of the World, and Personal Antichrist," &c., published in 1863. Mr. Baxter says:—

"A leading event, in connection with our Saviour's return, is the manifestation of Antichrist, or the Man of Sin, as foretold in 2 Thess ii. 3 [quoted], also in 1 John ii. 18, 22 [quoted]. From these and other passages, it has long been concluded, that although many Antichrists have arisen, such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshipped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Dan. xi. and Rev. xvii., and also in the literal-day fulfilment of Dan. vii., viii., xii., and Rev. ix., xi., xiii., although the year day fulfilment of these chapters relates to Popery and Mohammedanism."

Mr. Baxter further enlarges upon the identity of Antichrist with the various powers or persons mentioned in the passages named, thus:—

"In proof of the fact that the last great Antichrist is identical with the eighth head of the beast, it is only necessary to compare the various passages in which he is described. The following are some of the different names given to him;—

"1 John ii. 18, 22: the Antichrist that denieth the Fathera and the Son.

"2 Thess. ii. 3: The man of sin; or, son of perdition.

"Dan. vii.: A little horn (in relation to the Gentiles.)

"Dan. viii.: A little horn, or king of fierce countenance.

"Dan. ix. 26; The Prince that shall come.

"Dan. xi. 25: A vile person, or king who

shall do according to his own will (the wilful king).

"Rev. xiii., xvii., &c.: The beast, or eighth head of the beast, or beast whose deadly wound was healed."

After quoting these passages in full, in parallel columns, Mr Baxter says: "It is evident from the above passages that the Antichrist will be an avowed and hardened infidel, totally rejecting the Christian religion, and not like the Pope, professedly upholding it."

It will be seen that this view, equally with the other which regards the Papal system as the Antichrist, designates the personal ruler of the future by the same term—Antichrist. As it does not fall within the scope of this paper to discuss the merits of the two schemes referred to, I shall confine myself to the question as to the true application and use of the term Antichrist. This method will leave the other question precisely where it stands at present, with this advantage, however, that it will be freed from the complication entailed upon it from the term Antichrist being supposed to belong to it.

It is very evident, from the quotation from Mr. Baxter, that it is Antichrist's denial of the Father and the Son that forms the principal point of identity between the Antichrist and the future personal ruler. He says, Antichrist "is utterly to deny the existence of Jehovah and of Christ." This seems to me to be a most unwarranted use of the language of John, which is simply, "He is (the) Antichrist that denieth the Father and the Son." It never seemed to cross the mind of Mr. Baxter that there are other ways of denying persons besides "denying their existence." Peter denied Christ; but we never dream that he, therefore, denied the "existence" of his Master. Besides, we have in John's allusions to Antichrist, what amounts to a definition of the denial of the Father and Son, as well as a definition of the term Antichrist itself.

In the First Epistle (ii. 18-22), the Apostle says: "Little children, it is the last time: and as ye have heard that (the) Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

Again, in chap. iv. 1, he says: "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof you have heard, that it should come, and even now already is it in the world."

And once more in Second Epistle, vers. 7-9: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and (the) Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son."

These three quotations contain all that is said about Antichrist by the Apostle John; and the first remark that occurs to me is the entire absence of any intimation of his being a ruling power or person; and also of any future destruction of him by the coming of the Lord. Another observation is that the Antichrist had been foretold in the hearing of those to whom the apostle wrote his first letter, and that this prediction had been fulfilled. "Ye have heard that the Antichrist should come, even now there are many antichrists, whereby we know that it is the last time." The word rendered "shall come," in the common version in ver. 18, is the same as that rendered "should come" in chap. iv. 3, and does not, therefore, point to a time subsequent to the date of the Epistle.

The definitions given of Antichrist by the Apostle are threefold in expression, but may in substance be considered as one.

First: "He is Antichrist that DENIETH THE FATHER AND THE SON." Second: "Every spirit that CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH is not of God; and this is that spirit of Antichrist." Third: "Who is a liar but he that DENIETH that Jesus is the Christ?"

I have already referred to the interpretation which makes denial of the Father and Son to be denial of their existence, as a proposition that cannot, with reason, be maintained. I would now notice the Apostle's explanation of this denial, so far as it relates to the Father. He says, "Whosoever denieth the Son, the same hath not the Father;" which he repeats in the Second Epistle thus: "Whosoever . . . abideth not in the doctrine of Christ, hath not God." From this, it is evident that denial of the Father, by those

errorists, was not direct but implied. Their denial of the Son was direct, and the effect of this was a virtual, though not an express, denial of the Father. If Christ was denied in the relationship of Son, it must have been equivalent to a denial of God in the relationship of Father. But in neither case was it necessarily a denial of the existence of either the Father or the Son.

What then did denial of Christ consist in? "That Jesus Christ had come in the flesh." This is twice given by the Apostle as the distinctive feature of Antichrist; and it is important to ascertain the exact sense in which the language is used. To my mind, the most obvious sense seems to be the true one; namely, that Jesus Christ possessed a really human constitution, and was not a mere phantom which, in some mysterious way, assumed the human form. This natural sense of the words is strengthened by the manner in which the apostle introduces his First Epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you." The intervening verse, which forms a parenthesis, shows plainly that it is Jesus Christ he is speaking of: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."

Now it is a historical fact that, at the time when John wrote his Epistles, the reality of our Lord's humanity was denied by many who professed his name. These are known in history as *Gnostics*, from *gnosis*, signifying knowledge or science, to which they made great pretensions. One of their leading principles, derived from the Oriental philosophy, was, that matter was essentially evil. Dr Edward Burton, late Regius Professor of Divinity at Oxford, says:—

"We find the Gnostic theology full of ideas and terms which must have been taken from the Gospel; and Jesus Christ, under some form or other of Æon, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name."

Again, he says:—"Many Gnostics adopted the Oriental notion of two independent co-eternal principles, the one the author of good, and the other of evil." And again:—"We have a key to many parts of their system, when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the author." Again:—The Gnostics "either denied that Christ had a real body at all, and held that he was an unsubstantial phantom; or, granting that there was a man called Jesus, the son of human parents, they believed that one of the *æons*, called Christ, quitted the pleroma, and descended upon Jesus at his baptism."

These quotations may suffice to show us that in the apostle's time there existed a class of persons professing the name of Christ, who corresponded to his definition of Antichrist. I can see no reason for seeking to apply the apostle's language to any other person or power in subsequent times, such as is evidently intended by Paul's "man of sin," &c.

The other form of definition given by the apostle, 1 John ii. 22. "Who is a liar but he that denieth that Jesus is the Christ?" although not expressly predicated of the Antichrist by name, but of some one under the designation "liar," is evidently intended for the same class. It occurs in the middle of the paragraph where the Antichrist is spoken of, and no good reason can be given for applying the term "liar" to any other. Besides, the definition itself is the natural outcome of the more express denial that "Jesus Christ had come in the flesh." The grand central truth of Christianity, that "Jesus is the Christ," was based on the fact that Jesus of Nazareth was a descendant of David, King of Israel. The Christ of the prophets was a personage who should occupy David's throne, and be at once David's son and David's Lord. Denial of the fact that Jesus had come in the flesh was equivalent to a denial that he was the Christ; for, according to the prophets, there could be no Christ except in the person of the "child born and the son given." The doctrine of those of whom the apostle writes was, therefore, in a peculiar respect, opposed to what constituted the very essence of Christian truth. We are informed that when "Philip went down to Samaria, he preached (the) Christ to them." This was a short but comprehensive summary of Gospel preaching; and it is easy to see that the Gnostic doctrine would be ANTI, or opposed to (the) Christ thus preached. It seems to me that this affords an adequate definition of the term "Antichrist," as used by the apostle in the passages quoted.

There is a pasage in Paul's first letter to Timothy which seems to me to refer to the same class of errorists, and which furnishes a corroboration of John's statements. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing

have erred concerning the faith"—(1 Tim. vi. 20, 21). The word here rendered "science" is *gnosis*, and that rendered "oppositions" is *antithesis*. This seems to point very clearly to the Gnostic pretensions to superior knowledge, and also to the ANTI or opposing influence which they exercised upon the central fact of the Christian faith. This is evident from the apostle's closing words—"which some professing, have ERRED FROM THE FAITH." This is in exact accordance with the apostle John's statements concerning the Antichrist, which relate exclusively to "erring from the faith," and have no reference to the usurpation of authority, as in the case of "the man of sin" in the writings of Paul.

There can be little doubt that John wrote his Gospel in view of the same class of persons as those termed Antichrist in his letters. He declares the purpose he had in view in writing his Gospel, "that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." In the beginning of his treatise he intimates that, "the Word was made flesh, and dwelt among us." And he relates a circumstance not mentioned by the other evangelists, which afforded a clear demonstration that, not only in the days of his flesh, but also after his resurrection, he possesed a substantial bodily organization. I refer to the scene with Thomas the apostle, who was not satisfied with the testimony of his fellow apostles to the fact of our Lord's resurrection. Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Eight days after this, at the next interview between our Lord and his apostles, Thomas being present, Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Again, John is the only evangelist who mentions that, "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." And it is worthy of note that he makes special mention of his reason for recording this fact—"And he that saw itbare record, and his record is true: and he knoweth that he saith true, that ye might believe." The believing produced by the fact recorded, must have primarily consisted in the belief of the reality of the death of Jesus, for the water showed that the pericardium, or sac in which the heart is enclosed, in which a clear fluid like water is contained, had been pierced, and that consequently the spear had reached the substance of the heart itself. But the reality of the person of Jesus was also demonstrated, and as this was the fact especially called in question at the time the Gasped was written, it must have been for the correction of this fatal error that the fact was so particularly recorded.

I may mention that the Apostle John seems to make allusion to the fact referred to, in his first Epistle (v. 6), but I shall not dwell on it further than to say, that it strengthens the probability that John wrote his Gospel chiefly to maintain the reality of the person of our Lord against the Gnostics.

This denial by Antichrist that Jesus Christ had come in the flesh was, as has been stated, a most effectual means of subverting the grand central doctrine of the Gospel—namely: that "Jesus is the Christ." And while this central element of the one faith was subverted by other means, the doctrine of the Gnostics must have largely contributed to that general apostasy which soon spread over the professing church. The various creeds of Christendom, even the earliest, known as the Apostles, Creed (but which all agree is not quite so ancient), agree in ignoring that definite form of this central truth, as stated by John, both in his Gospel and Epistles. The formula of the apostle is reduced from a proposition—containing subject and predicate—to a mere name and surname. "I believe in God the Father Almighty, maker of heaven and earth, and in JESUS CHRIST, his only Son our Lord." Here the Christship, or that official dignity which belongs to our Lord, in virtue of the covenant made with David, and which forms so prominent a portion of the prophetic word, is entirely lost sight of. And this even, although the reality of his person is distinctly maintained, in the clauses declaring his birth, sufferings, death, resurrection, ascension, and coming again. And we know how common is the belief that Jesus was a real person throughout Christendom, but how few apprehend the true force and meaning of the truth that Jesus of Nazareth, who suffered and died as a sacrifice for the sins of the world, is that Anointed King whom God has destined to be, not only the Ruler of his people Israel, but the Monarch of the whole earth.

From what has been advanced I submit that a mistake has been made in applying the term Antichrist to the man of sin or beast, or the wilful king, or God, as Mr. Baxter and many others have done. As I have said, the question of a personal antagonist to the Messiah in the future, or the development of an apostasy in the papal hierarchy, is left exactly where it was. Mr. Baxter seems to hold that both of these are to be understood, and I do not now give any opinion

on that matter. But it must tend to simplify the question, if one of the elements, hitherto so deeply entering into it, be withdrawn. Perhaps I am too sanguine in expecting such a result; but I shall be glad to consider any suggestions on the subject.

Edinburgh. J. CAMERON.

—*The Rainbow.*

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

Within a few pages of each other in Holy Writ these words are found, as it were in response to the words of the scoffer (2 Peter iii. 4), "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation." And every year that things continue as they are, the scoffer of the last days grows bolder, for there are those who are ready to say, "What about your things that were shortly coming to pass 1800 years ago?" Without caring, however, to answer the scoffer, it may be well to fortify our own faith and the faith of others by calling to mind that the term "shortly" in the mouth of God, and in the mouth of man, admits of widely different meanings When he speaks, whose time for work is eternity, with whom one day is as a thousand years, and a thousand years no more than one day, we can well understand that when already four thousand years had sped their way, and but two thousand, more or less, remained—if our reckoning be admitted—to complete the world's history of sin and sorrow, the things which were to end that history were to him "things which must shortly come to pass."

It may be well then, in the brief space of time that yet remains, to consider these things in their nature, order, and design as set forth in the Scriptures of truth, that thereby our interest may be stirred, our faith strengthened, and our expectation quickened, that as wise virgins we may be found of him, awake with our lamps trimmed and burning when he comes.

What then of the "things which must shortly come to pass" may we look for as the *first* thing that is likely to happen? It is surely that which is to take place suddenly, coming at unawares, overtaking as a thief. "As it was in the days of Noah so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of Man is revealed. I tell you, in that night there shall be two men in one bed, the one shall be taken and the other left; two women shall be grinding together, one shall be taken and the other left; two men shall be in the field, one shall be taken and the other left;" showing that the same moment that it shall be night with some, early morning with others, and high day with others, something shall happen which shall be unique in the history of our race, some taken others left. Well might the disciples ask in astonishment, "Where, Lord?" *Whereto* shall they be taken? "And he said unto them, Wheresoever the body is, there also the eagles will be assembled." (Luke xvii. 27-37. *Emphatic Diaglott.*)

Now without staying to consider the many opinions advanced by the commentators, to whom this answer of our Lord has been a dark saying, we venture to suggest that the principles of attraction and concentration were all that our Lord intended to convey in the use of this figure, and that it was an equivalent for saying, "Where the head is, thither will the members be assembled." The Jewish mind would be already familiar with the emblem of eagles, as applied to God's elect people in Exodus xix. 4 and Deut. xxxii. 11. The attraction which Christ's bodily presence in the air will have for the raised and changed bodies of his saints will necessitate concentration according to that of Paul, Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," and that of John (1 Ep. iii. 2), "We know that when he shall appear we shall be like him, for we shall see him as he is." And to the Corinthians the apostle speaks yet more fully, concerning this time of separation, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet"—not heard by the world, but only those for whom it is intended—"for the trumpet shall sound, and the dead shall be raised, and we shall be changed." And again to the Thessalonians, "For this we affirm unto you by the Lord's word, that we, the living, who are left over to the coming of the Lord will by no means precede those who fell asleep. Because the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet, and the dead in Christ will be raised first, then we, the living who are left over, shall at the same time with them be caught away in clouds for a meeting of the Lord in the air, and so we shall be always with the Lord." (1 Thess. v. 15, 16, 17. *Emphatic Diaglott.*)

This then is the *first* of the things which must shortly come to pass; and now arises the question, Who are they that shall be so favoured? will it be the common lot of all the righteous at that time living on the earth or sleeping in their graves, or will it be an election out of and from among both the living and the sleeping? This is a question of great practical moment, and calls for a deep and prayerful research of the sacred oracles, that without indulging our fancy or favouring some doctrine or dogma of our own or other men's invention, we may earnestly and devoutly inquire, "What hath the Lord answered? and, What hath the Lord spoken?"

When, immediately following the words already quoted from Luke, as recorded by Matthew, we find our Lord saying, "Watch, therefore, for *ye* know not what hour *your* Lord doth come;" and again, "Therefore be *ye* also ready, for in such an hour as ye think not the Son of Man cometh;" and again, "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom," it surely behoves *us* to consider whether the mind of our Lord expressed herein does not call *us* to the exercise of great heart-searching inquiry upon the matter of *readiness*. For let us observe that five of the virgins denoted as *wise* went in with the Bridegroom to the marriage, while the five denoted as *foolish* were shut out. And further let us note that the foolish were virgins, that they took lamps and went forth to meet the Bridegroom, and that when he came their lamps were still burning, for although our version reads, "gone out," Alford's version and others read, "going out," showing it to be a question of degree of oil, and not of destitution. But they knew where to get oil, and they went and obtained it, and returned only *too late*. And however threatening the Master's words, "I know you not," may sound, we must remember that there are various orders of knowledge, and since it cannot mean absolute ignorance, it may mean deficient complacency, and that some versions read, "I recognise you not," is certain. Equally certain is it that this parable was spoken to disciples, and contained a teaching for them which it had not for the multitude.

If then this is the first of the things which are shortly to come to pass, and we know not whether his coming may be to-day, two questions are supremely important. First, Wherein consists readiness? and next, Am I ready? for an individual matter as it is, an individual matter should we make it. Now, readiness to meet events of any kind which involve danger, consists in these three essentials—wakefulness, armour, and disentanglement. The watchman must be awake to see the thief coming, he must be armed in order to attack or defend, and moreover he must be free from all claims elsewhere, that he may obey the call of duty. So the good soldier or faithful steward must not be entangled with the affairs of this life that he may please him who hath called him into office. Readiness we understand to mean, continuing in his word, and *so* being his disciples indeed, carrying some cross for him, confessing him before men, walking with him in the path of self-denial, "doing all things without murmurings and disputings, that we may be blameless and harmless, the sons of God without rebuke, shining as lights in the world, holding forth the word of life." Readiness also we understand to consist in "loving his appearing" (2 Tim. iv. 8), and "looking for him" (Heb. ix. 28) in the most literal sense of the word. Some indeed may know little or nothing of the doctrine. The appearing of our Lord and Saviour in the clouds may form no part of their creed; no idea of his near approach in person may ever have occurred to them, or been hinted to them by book, sermon, or friend; yet, if he is the chief joy of their hearts, and they love his appearing, and look for him in their closet, in their Bible, in all the means of grace; if their hearts beat at the mention of his name, and they love all those who love him, whatever sect, creed, or denomination they favour; such, without question, without exception, shall be found of the number concerning whom it is said, "Unto them that look for him shall he appear the second time without sin unto salvation," without a sin-offering unto salvation, "the adoption, to wit, the redemption of the body." (Rom. viii. 23.)

For all *such* an overcomer's crown is prepared, according to the apostle's words in anticipating his own, "And not for me only, but also for all such as love his appearing," And here we have an answer to the vexed question, often asked and seldom answered to satisfaction, Who comprise the bride, the Lamb's wife? We reply, "Such as look for him, such as love his appearing, such as go in with him to the marriage, will comprise the bride, the Lamb's wife." If his be true their number surely is small by comparison with the many saved. "Many are invited, but few are selected," is the reading of Matt. xxii. 14. (*Emphatic Diaglott.*) We expect to find that the elect, the true election of grace, will not be such as the systems of men have taught, an election out of the *lost;* but rather an election out of the *saved*, a little flock to whom a kingdom is promised, those who strive to enter in at the strait gate and

are found walking the narrow way of self-denial, concerning which it is said, "*few* there be that find it." Here too shall we find a fuller meaning and true significance given to that passage so rarely appreciated and never understood by the ultra-Calvinist. (2 Pet. i. 10, 11.) "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ;" and that in Rev. xix. 7, 8, 9, "Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Let any who have thought that the word "called" in this last verse, and the same word in Matt. xxii. 14 has the same import,—so much and no more,—think yet again before they are quite sure that they have the mind of Christ.

Before proceeding further with my subject, I wish to make a quotation from a sermon preached by Bishop Latimer about 1550, upon the words, "Thy kingdom come;" more especially as it supports the theory already advanced, and serves to show the thought entertained by him more than three hundred years ago. "Antichrist is already known throughout all the world. Wherefore the day is not far off. Let us beware, for it will one day fall on our heads. 'The end of all things draweth near.' St. Peter said so at his time. How much more shall we say so? The world was ordained to endure (as all learned men affirm, and prove it from Scripture) six thousand years. Now, of that number there be past 5552 years, so there is no more left but 448 years. And furthermore those days shall be shortened, it shall not be full six thousand years, the days shall be shortened for the elect's sake. Therefore all those excellent and learned men which without doubt God hath sent into the world in these days to give the world warning, all those men do gather out of the Scriptures that the last day cannot be far off. Peradventure it may come in my days, old as I am, or in our children's days. There will be great alterations in that day, there will be hurly-burly, like as when a man dieth. There will be alteration in the earth and elements, as if to lose their former nature and become endued with another. 'And then shall they see the Son of Man come in a cloud with power and great glory.'"

Now *we* are not looking for the last day, or the end of the world. These we know to be in the far distance beyond millennial glory. But we *are* "looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ." N. STARKEY.

—*The Rainbow.*

THE POPEDOM AT JERUSALEM.

It will not, perhaps, be forgotten that I spoke in the last number of volume xxi. of the possibility of the Pope who is to succeed Pius IX. as being the "Antichrist," that many, believe is yet to be developed; and suggested that he might act a prominent part with the Jews in, or after their restoration to "their own land, wherein their fathers have dwelt:" Ezek. xxxvii. 21, 25. For notwithstanding all the sophistry of the men who deal in "conditional prophecy," I am unmoved as to the facts that "Judah," i.e, the Jews, "and Israel," i.e, the ten tribes, who were a separate kingdom from the Jews, will surely be gathered "from among the heathen, whither they be gone, saith the Lord *God*, and I will gather them on every side, and bring them into their own land and I will make them *one* nation in the land upon the mountains of Israel, "etc. *See* the above chapter of Ezek.

Judah (or the Jews), is first to be gathered. See Zech. xii. 7. That work has already, commenced. Thousands of Jews are flocking to Palestine and building houses there; and ere long, I doubt not, we shall see a nation growing up in that land. Papacy, or Jesuitism, sees that fact and is preparing to meet it and take advantage to exalt itself thereby; her next Pope is to be the grand agent to carry out the project. Hence, there will be nothing strange if it should be found the following statement is true, viz:

"The Rev. Dr. De Haas, who has been United States Consul at Jerusalem for seven or eight years, says that the Roman Catholics propose to make Jerusalem the seat of the papacy, and that it is from that quarter that the settlement of Palestine is to be looked for. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from Jerusalem to Jaffa; money is being collected for the erection of a magnificent palace for his holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. There the successor to Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical See."

This statement, in the main, may be found true, and Papacy may, and probably *will* pro-

claim *that* Pope to the Jews as their Messiah, long expected; and they may, and likely will, accept him as such; for, said Jesus, "I am come in my Fathers name, and ye receive me not: if *another* shall come in his own name, *him* ye will receive." John v. 43. Thus will the Jews be deceived and accept the *false* Messiah and form a "league" with him, and the immense wealth of the Papacy, from all parts of the, world, will be poured into Palestine, or Jerusalem, and the Antichristian Harlot will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. xviii. 7.

I need not to dwell upon the decree of Heaven which is to follow such blasphemy. The "league" of "seven years" may seem to prosper for half that time; but then it will be broken, and this Antichrist shall receive, the plagues spoken of, Suddenly, — death, and mourning, and famine, and be utterly burned with fire; for strong is the Lord *God* who who judgeth" that *Anti*-christian power. The riches, glory, and power will all depart from this Antichrist, and the *true Christ* will appear, and the Jews will see Him, and then comes the "mourning" spoken of, Zachariah xiv.; which, please read.

I do not pretend to a affirm that all I have presented is infallibly the truth; nor do I wish any one to accept it because of my suggestion: but to me it, is *highly probable* that what I have suggested may be found to be true, shortly

ED.

W. H. MAULL, Jeffersonville, Ind., writes: In Luke x. 27, our Saviour teaches to love the Lord with all the heart, soul, mind and strength. BUCK defines love to be compounded of approbation of, with inclination toward an object. Those who have been begotten by the Spirit, love because they have become partakers, to an extent, of the Divine nature. God is love; and they love him with the love He begat in them. I cannot think those love with the *mind* who shudder when they think of Him as described, by a minister of your city, as "standing behind the world sweeping men into hell as dead flies." That preacher said, he did not want to go to a heaven that could exist with such a *head* as that. The God that would restore men to life only to destroy them in a lake of fire, from which they have had no opportunity to escape, is not much better. How much more loveable is the God revealed in the scripture, who has purposed, in the "ages to come," all, who have not rejected our Lord, shall have an offer of salvation. How this accords with the song of the angel, "Glory to God in the highest, peace on earth and good will to men." Who can withstand love like this? No wonder the Revelator heard them singing, alleluia the Lord God Omnipotent reigneth.

Dr. Barbour, Eld. Paton and C. T. Russell were at this place a few months since. If they are right, the Elect will soon be gathered. If not, we can wait; I don't think it can be long. Your brother, in Christ.

LETTERS RECEIVED TO JAN. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

W. H. Whitman (2), Charles Hope, Mrs. G. C. Elliott, W. H. Cain, N. B. Steward, Dr. F. Lee, Esther Tyson, Walter Patterson, A. A. Steadman, Geo. W. Ficks, J. H. Mills, Charles Angle, Rev. Jonas Olson (many thanks), J. B. Eggleston, Daniel Putnam, Johnson Whaley, Mrs. J. E. Peck, Mrs. Sarah A. Tice, W. H. Maull (2), Daniel Hogart, Wm. Owens, Sr., Geo. P. Blackwell.

PARCELS SENT TO JAN. 4.

Lottie Hermes (bound book), Geo. H. Waterhouse, Mrs. A. S. Johnson, G. H. Reader, Johnson Whaley (Book), D. W. Knouse, Geo. L. Hart, Isaac Kulp, Daniel Hogarth, Henry Seitz.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

New York, February, 1878.

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EDITOR'S NOTICES

FOR SALE by the EDITOR of the EXAMINER, a few Works which may be interesting to some readers.

1. "DOBNEY ABRIDGED:" or, The "SECOND PART" of Rev. H. H. DOBNEY's "SCRIPTURE DOCTRINE OF FUTURE PUNISHMENT." In paper covers, containing 200 pages. It is the main portion of a work published by DOBNEY previous to 1845, in England, and was republished, in the *abridged* form, at the office of the BIBLE EXAMINER, 1856. At the time it was issued in England Mr. DOBNEY was a Baptist Minister. Now, for several years, himself and the church with which he has been connected ever since 1841, are known as a "FREE CHURCH;" and claim to be only, "As *one* of the many churches of our Lord and Saviour Jesus Christ in the world; *one* flock, *many* folds."

Though, doubtless, Mr. DOBNEY has advanced in his faith from the point where he started in 1844, yet the work I offer will do good service with those who are just now waking to the subject of future punishment. I have some 20 copies for sale, at the low price of 25 cents per copy.

2. I have still on hand some 20 or more copies of a phamphlet, by H. BRITTAIN, Birmingham, England, on "THE ALLIANCE OF ROMAM CATHOLICISM WITH PROTESTANTISM AGAINST THE KINGDOM OF GOD." *Price*, 5 cents.

3. I have 20 or 25 perfect sets each of the BIBLE EXAMINER, *un*bound, of Volumes 18, 19, and 21, which I will send, free of postage, to any one on the reception of 75 cents per volume, if called for soon.

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PHOTOGRAPHS.—By the urgent request of some friends, a Photograph of the EDITOR, at the age of 81, has been taken, which is pronounced, by his family, to be *the best* ever taken of him. It is to be had for 25 cents.

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ELD. J. S. LAWVER, Kansas, writes: I never found it so hard, as I find it now: that is, the nearer we approach the "narrow way," the harder it is to keep in it. If we get drowsy, some one is ever ready to lay a stumbling block in the way, or to pull us out of the way. It requires eternal vigilance. The loss of friends, and making new enemies, on account of our "peculiar" way, constantly grinds our sensitive natures. But I still feel that I have the evidence that to become as nothing in standing for the glorious character, and vindicating the Government of God, is worth more than all the friends of earth and its wealth.

REMARK BY THE EDITOR.—Let us keep in mind the fact, that when our Lord and master finished one of his discourses, "From that time many of His disciples went back, and walked no more with Him." John vi. 66. At another time, one of His disciples(one of the twelve)betrayed Him, and all the rest "forsook Him, and fled." Matt. xxvi. 56: and one who "followed Him afar off," when Jesus was led bound to "Caiaphas, the high priest," denies his knowledge of Jesus, and to confirm what he said, "*cursed and swore.*" If our master met such treatment from his professed friends, who were overcome by fears, let us bear it patiently if we meet with somewhat similar treatment from those who are fearful that we are going too far, and they dare not follow, except "afar off."

CHARLES ANGLE, *late* of Wexford Co., Michigan, *now* of Lake City, Missaukee Co., Mich., writes: I now live way up here in the wild forest. The people are almost as wild as the wilderness, but they shall have the privilege of reading the BIBLE EXAMINER. This city contains but thirteen families. I will send you one of its papers; the inside is printed in Detroit, the outside here. This is a very healthy place. The Musk-Rat Lake contains some six thousand acres of water, filled with abundance of good fish. The forest is one vast green around the lake, and is filled with good deer and small game. I have killed five deer this fall, and have had good venison and plenty of good fresh fish, and think my strength is gaining. I have crawled up here to get out of the tumult, and watch and wait for dear JESUS. If you know of any that are seeking a quiet home, send them here to this City. No more healthy place in the land: there are many old people here.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

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THE KINGDOM OF GOD.

WHAT IS IT? AND WHERE LOCATED?

IF men would have less to do with fancy and more to do with the Bible and common sense, we should have less difficulty in understanding the Scriptures. They soar away above the stars, and thus live on a fancy God, a fancy heaven; and to them the kingdom of God is a creation of their own imagination. If we but understood, it is with *this world* we have to do, and not with an imaginary one, we should be saved from infinite perplexity in regard to what is Scripture truth; but a large portion of professed Christians, like heathen philosophers, will take rapturous flights in the fields of fancy. I give the following as a specimen. It is a flight of imagination by a Clergyman of much talent and reputation, not far off. He said, in speaking of heaven:

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies, filled up with those we loved on earth, looking down on us from the stars. That mother in heaven when she sees her son, on earth, coming back to God how her heart swells—she gives a shout of joy in high heaven."

How does this popular minister know that "heaven is made up of little colonies?" How does he know those colonies are "filled up with those we loved on earth?" How does he know that heaven is located "above the stars?" Some of those stars are at such distance from this earth that it is supposed it would take the light from them thousands, if not millions of years to reach this earth: yet far off, up there these little colonies are located! Aye; and the sharp eyes of those immaterial spirits can *look* down on us! Yes, and *see* us, too! Wonders on wonders, truly! Aye, more. "That mother" in that far off place "sees her son, on earth coming back to God;" yes, "how her [immaterial] heart *swells!*" What next? "She gives a shout of joy in high heaven!" But how does this minister on earth know this is so? He has fancied this mother up in heaven with her motherly feelings. Now let him not flinch from his position, but let him go on with his fancy, and fancy that mother sees a beloved daughter, that she left on earth, dying; and as she expires she is plunged down to howl and wail with devils and damned ghosts in endless and unmitigated torture! Does "her heart swell" now? Does "she give a shout of joy in high heaven?" Or, does her heart wither, and she give a groan of horror? Please tell us Mr. *Fancyman*. Do not flinch. Has that mother's heart all at once turned to stone? Is she unmoved at this sight, and as her daughter goes on groaning in anguish, in ceaseless ages of torture, is that mother to remain unmoved?

Let it be remembered, this minister is, by profession, a believer in endless torture; he is not therefore to turn away from these suggestions with the reply—"That is none of our concern." He has concerned himself in the other case. But all this is fancy: so we will awake from it and attend to sober facts as developed in the Scriptures of truth.

LOCATION OF THE KINGDOM.

The inquiry about the kingdom of God I commence with our Lord's words to his followers, as recorded Matt. xxv. 34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the FOUNDATION of the world." Here is a clear indication of the location of the kingdom. It is not a kingdom above the stars. As our blessed Lord refers us, in his language, directly back to the beginning of this world, we turn to Genesis, first chapter. Here we learn, verses 26, to 28, that this earth is the place of the kingdom, and see that man was here given dominion. "God said, Let us make man, . . . and let them have *dominion* . . . over all the earth. So God created man; . . . male and female created he them. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion . . . over every living thing that moveth upon the earth."

Here, most assuredly, is a kingdom, and dominion is given, "from the foundation of the world." But let us compare it with Psa. viii. "What is man? Thou hast made him a little lower than the angels, [*Elohim*—gods] and hast

crowned him with glory and honor. Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet," etc.

In Eden, then, we find the Kingdom of God in its embryotic state—or state of development. Eden was the place of the throne, or seat of Empire. That place is the same that we call Palestine, on the western border of Asia, or east of the Mediterranean. That Eden and Palestine are one, in location, the examination of a few texts will serve to satisfy us. In Ezekiel xxviii. the Lord, in addressing "the prince of Tyrus," says "Thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," etc. At verses 13 and 14 the Lord saith to the king of Tyrus—"Thou hast been in Eden, the Garden of God . . . thou wast upon the holy mountain of God," etc. Tyrus lay on the northwest border of Palestine proper, and is, in fact, a part of the land that God included in the gift to Abraham and his seed. Ezekiel xxxi. the Lord directed the prophet to speak unto Pharaoh king of Egypt, and say to him, "The Assyrian was a cedar in Lebanon;" verses 8 and 9, "The cedars in the *garden of God* could not hide him . . . nor any tree in the garden of God was like unto him in beauty. I have made him fair . . . so that all the trees of Eden, that were in the garden of God envied him." We then have a description of his pride and punishment; and it is added, verse 16, "I made the nations shake at the sound of his fall when I cast him down to hell with them that descend into the pit; and all the *trees of Eden*, the choice and best of Lebanon, . . . shall be comforted," etc. The prophet then turning directly to Pharaoh, adds—"To whom art thou like in glory and greatness, among the trees of Eden? Yet thou shalt be brought down with the trees of Eden."

Here is Egypt on the southwest border of Palestine—Assyria on the east, or north-east—and Tyrus on the north-west, all said to be *with, among*, or near by, the trees of the garden of Eden, or garden of God. Such evidence seems clearly to indicate that Eden and Palestine are identical in their location. If so, we have found the truth of what I before suggested, viz., That in Palestine the kingdom of God was set up, in its embryotic state, at "the foundation of the world;" or from the creation of Adam. That was the seat of empire—the throne was there. Adam lost the throne and dominion, and was driven out from it, and refused any further access to it.

WHAT IS THE KINGDOM OF GOD?

After the flood, God reconstructed the kingdom, in *embryo*, through Moses and Joshua, preparatory to the coming of the King of His own selection. That kingdom was erected on the old ground, or Eden. That this reconstruction was the kingdom of God I will now endeavor to show.

Let us first look at Acts i. 6. The disciples asked our Saviour—"Lord wilt thou at this time *restore* again the kingdom to Israel?" Let it be recollected that the preaching of Christ and his apostles, during all their ministry, had been "The Kingdom of God;" and after our Lord's resurrection the forty days that he remained on earth with his disciples he was speaking of the things pertaining to the kingdom of God: see Acts i. 3. Immediately at the close of those forty days is the question—"Wilt thou at this time restore again the kingdom to Israel!" Our Lord does not intimate that they were in error in *fact;* and therefore I conclude that the kingdom of God and the kingdom of Israel are identical. Jesus does not correct their view on this point—of the restoration of that kingdom—of that being the kingdom of God; but only informs them, it was not for them to know the times . . . "which the Father hath put in his own power." I say then—the kingdom of Israel was, and is, the kingdom of God; first in its embryotic state, but at length to be fully developed; at which time the second Adam—Jesus Christ—will have the throne—the seat of empire and dominion.

In further proof on this subject let us now turn to the First Book of Chronicles. King David, at the close of his life, 1 Chron. xxix. 11, said—"Blessed be thou LORD God of Israel our father . . . Thine, O LORD is the greatness and the power . . . thine is the kingdom," etc. What kingdom is this? In the previous chapter, verses 4 to 7, David speaks thus: "The LORD God of Israel chose me . . . to be king over Israel forever, . . . and of all my sons he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me; . . . I will establish his kingdom forever," etc. In the next chapter, verse 23, it is said—"Then Solomon sat on the THRONE of the LORD as king instead of David his father; and all Israel obeyed him."

Here is sufficient evidence to justify us in saying—That in Scripture language the kingdom

of God—the kingdom of the LORD, and the kingdom of Israel, are identical. But we may compare this testimony in Chronicles with a prophecy by Micah, chap. iv. 6–8; speaking of the day when men shall beat their swords into ploughshares, etc., it is added—"In that day, saith the LORD, will I assemble her that halteth, and gather her that is driven out; and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the *first dominion;* THE KINGDOM shall come to the daughter of Jerusalem.

Here is confirmatory evidence of the position previously established; but let us compare this again with 1 Chron. xvii. 9–14. The Lord here, in addressing David, said—"I will raise up of thy seed after thee . . . and I will establish his kingdom . . . and I will settle him in my house, and in MY KINGDOM forever; and his throne shall be established forevermore."

If it be said, the seed here spoken of is Solomon, it still confirms the fact that the kingdom of Israel is the kingdom of God, and so God here expressly calls it—"*My Kingdom.*" Though Solomon might be the *mediate* king spoken of, it is evident the Messiah is the *ultimate* one; and thus we find Gabriel announcing to Mary, concerning Jesus, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end"—Luke i. 32, 33. Thus it is fully confirmed that the kingdom of Israel and the kingdom of God, are one and the same.

WAS THIS KINGDOM EVER SUBVERTED?

Let us now inquire—Was this kingdom ever taken from Jacob's posterity? I need now to adduce but one text in proof on this point, and that is Ezek. xxi. 25–27: "Thou profane wicked prince of Israel, whose day is come, . . . thus saith the Lord God, Remove the diadem, and take off the crown: . . I will overturn, overturn, *overturn* IT: and *it* shall be no more, until He come whose right it is; and I will give it him."

Thus we see, that the kingdom of Israel, or the kingdom of God, was everturned, or "perverted;" but it was done with the certainty that it would be re-established. The re-establishment is the subject of many prophecies, in the Old Testament, and is what the New Testament calls the kingdom of God.

THE WORK OF MESSIAH AT HIS FIRST ADVENT.

MESSIAH did not come the first time to Restore the kingdom, but to prepare his followers to be Rulers in it when restored, and over all the earth. He first offered this honor to the Jews. It had originally been offered to the whole of Jacob's posterity, shortly after their advent from Egypt. Thus, Exodus xix. 5, 6, the Lord said—"If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people—for all the earth is mine—and ye shall be unto me a kingdom of priests," etc. But they did not fulfil the condition; and God first divorced the "ten tribes," or the kingdom of Israel, and cast them far off from the territory: see 2 Kings xvii. 18–23. Some time after that he punished the Jews, or kingdom of Judah, in Babylon; from which captivity they returned. Then, when the "threescore and two weeks" spoken of, Dan. ix. were fulfilled, "God spoke" to the Jews "by His Son."—See Heb. i. 1, 2. What did he speak to them? He offered them to be "heirs" of the kingdom of God, or Rulers in the kingdom restored to Israel, under the Reign of Messiah, "David's Son" on "David's Throne."

In order to their enjoying this high honor he called them to repentance for past and present wickedness. When they refused this, and put to death the King, the offer of the heirship of the kingdom of God was taken from them as a nation.—See Matt. xxi. 38–43. Or, in the words of Jesus, as there recorded—"The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof." Jesus Christ being the true Heir of the throne, and having the right to select those who should share in the honor of the government, in the kingdom to be set up, or restored, next sent his ministers to those not under the law covenant, to "take out of them a people for his name"—even the "Royal Priesthood," etc., see Acts xv. 14; and 1 Peter ii. 9.

Such a Priesthood is a kingly one. From this honor I have said, Judah, as a nation, has been excluded for her wilful rejection of the Son of God—"the Heir." Since that rejection, the gospel—the glad tidings—has been sent to others who never were under the covenant made by Moses, or who had, previous to the first advent, been divorced from that covenat relation, and

were not sharers in the rejection of Messiah. Such, Christ now invites to the honor and dignity of becoming "heirs of God and joint heirs with" himself in the throne and kingdom of Israel; called the kingdom of heaven, or kingdom of God; and so soon as the number of "joint heirs," or Rulers, are completed, that kingdom will be set up, or developed in its fulness and glory.

If we would attain to this high honor and glory, the first step is to "Repent and believe the Gospel," or the good news—the "glad tidings"—of God's love to us who were not under the law covenant, or who having been given a bill of divorce and sent away prior to the first advent are now mercifully called to be heirs under a new covenant. How great has been the love of God and his Christ towards us, in following us who were afar off, and inviting us to such honor and glory. To attain this high and exalted inheritance we must become holy, or Christ-like. We must repent of all our sins and turn away from all iniquity. Without doing this we cannot be heirs of the kingdom of God. It is by a "patient continuance in well doing," *seeking* "for honor and glory, and immortality," that this great blessing can be attained, and we be crowned with "eternal life." None other can *reign* with Christ in the kingdom of God.

The kingdom of God, when restored, or set up, will consist of a King—Associate Rulers—Citizens—Dependencies—Territory, and Laws.

1. A KING; *Jesus the Messiah.*—God has demonstrated his pleasure in this matter by raising up Jesus from the dead. If the fact of Jesus' resurrection from the dead is established, the fact of his Messiahship is put beyond controversy, and his Kingship is undeniable.

2. ASSOCIATE RULERS: These consist of such as have suffered with Christ, made *immortal;* no more subject to death; but, like their King, endowed with endless life by virtue of their union with him: so that they will reign forever and ever.

3. THE CITIZENS: These are restored Israel and Judah; constituted once more "one nation;" and will be the inhabitants of the territorial kingdom. In proof of this, I have only space now for one or two out of many texts. Jeremiah thus records the Lord's will in this matter, Jer. xxiii. 5–8: "Behold, the days come, saith the LORD, that I will raise unto David a *Branch*, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely," etc. In the 3d verse the "Lord God of Israel" had said, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them *again* to their folds; and they shall be fruitful and increase." After having said, verse 6, "In his days Judah shall be saved and Israel shall dwell safely," etc., he adds, verses 7 and 8, "*Therefore*, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth which brought up the children of Israel out of Egypt; but the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Ezekiel is still more particular; and the LORD, after describing their restoration, and becoming "one nation," saith—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, they and their children, and their children's children forever," etc. These, then, constitute the *citizens* or inhabitants of the territorial kingdom of God.

4. DEPENDENCIES, OR SUBJECTS: These are *first;* "The left of all the nations" after the battle spoken of Zech. xiv. These are not citizens in the sense that Judah and Israel are, but are under the dominion and government of the kingdom proper, and will be required to submit to its rule. They must "go up from year to year to worship the King, the LORD of hosts," etc. If they refuse or neglect to do so, "plagues" will be visited on them. See Zech. xiv. 16–19.

The *second* class of subjects is by far a larger one than the *first*. It will be composed of an "innumerable company which no man can number," consisting of those whose trial or probation proper comes in "the ages to come," *after* the 1000 years, or millenium period is ended and the little space that is alotted to Satan's last attempt on the Government of God, or his Christ. Then follows "the endless succession of ages," Eph. iii. 21.

During those ages "the rest of the dead" will live again who had never had the opportunity to "know the only true God and Jesus Christ," and the fact that "Christ gave Himself a ransom for them." This work will be carried on till every soul of Adam's race will have had a full and clear knowledge of God's love for "the world" and of Christ's work for them, and will be finished with all necessary means to become reconciled to God and his government, and each soul's final

state will then be determined for an endless life, or eternal death by their acceptance or *wilful* rejection of the grace and mercy then granted them.

5. THE TERRITORY:—The kingdom of God has its territory, and is not the whole habitable globe, much less up "above the stars." It is that described to Abraham, Gen. xv. 18, "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, Euphrates." It is elsewhere also described, but this is sufficiently definite, as I have established the point that the kingdom of Israel and the kingdom of God are identical. Besides, it is clear from the words of our Lord, Matt. viii. 11, that all the territory of the earth is not embraced in the territory of the kingdom of God. He saith —"Many shall come from the *east* and *west*, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:" words which can hardly be reconciled to the idea that all the earth is the kingdom proper. The dominion is over the whole world, or habitable globe: "from sea to sea, and from the river [the great river Euphrates] to the ends of the earth." Thus Daniel saw given to one like the Son of man, "*Dominion*, and glory, *and* a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14.

Let it be understood, then, that while the dominion is universal, the kingdom proper, or, territorial kingdom, is between the river of Egypt and the river Euphrates. On this territory was the kingdom of God "prepared from the foundation of the world;" there was fixed the *throne;* first occupied by Adam, but forfeited by him: afterward occupied by the kings of the house of Jacob; finally lost by them, and now remains to be occupied by David's Son—the second Adam —the Lord from heaven; when the throne, first established by God in Eden, will become permanently occupied—the kingdom be duly organized—the dominion be universal—the reign eternal. One thing more is to be noticed, viz.:

6. THE LAW:—This will go forth from *Zion*, the *seat* of empire and throne of the King. Thus the prophecy of Micah speaks: "But in the last days . . . the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge [or rule] among the people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The laws are such as to secure *peace*, and will promote prosperity, universal contentment, and happiness. Such is the teaching of the Bible in relation to the kingdom of God, and the happiness consequent upon its re-establishment, and full developement. Here is reality—not fancy —not a flying "above the stars," no one knows where; but inheriting the *earth*, as Christ our Lord and king said the *meek* should do. ED.

"THE AGES TO COME."

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption of our body." Rom. viii. 18–23

Commentators have puzzled themselves and others with attempts to explain these statements of Paul. Their stumbling is the fruit of a false theory in relation to the future, or "ages to come." They assume that there is no work to be done for any of the human race after they have once passed beyond this present life. Paul thought differently. He makes "the glory which shall be revealed in us" the occasion for bringing about the deliverance of the "whole creation." "The creature," all "creation," verse 22, he says, is looking and longing for "the manifestation of the sons of God," verse 19: not that they are conscious that this manifestation is what they are waiting for; but being conscious that some deliverance is needed from the present state of vanity and corruption—this groaning condition—they resort to every expedient to bring about the "golden age," and are looking for it in some way, though, alas, in every way except in God's. They fancy such and such reforms will

effect it, and various organizations are resorted to in order to hasten the looked for "good time a-coming;" but all their expectations are blasted and their hopes disappointed; still they are looking, longing, and "groaning" for deliverance; ignorant of God's appointed method for its accomplishment; yet they look for the event and desire its advent, as it is said, in Haggai, "The desire of all nations shall come," chap. ii. 7. Most nations were ignorant of how or by what method their desire was to be met; but still it was a fact that God had implanted that *desire* and had His method to meet it.

So the whole creation having been "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope," they are now groaning and longing for deliverance, the way and manner of which they are ignorant of, but God's way is, by "the manifestation of the sons of God," or the revelation of those sons of God, by "the glory to be revealed in us" by the resurrection from the dead, and "our vile bodies" are to be changed and "made like to Christ's glorious body." Phil. iii. 21, and 1 John iii. 2. Then, and not till then, will the groaning of creation cease, and the "golden age" come which has been "the desire of all nations," and for which deliverance God is now providing in these preparatory ages, which are to be succeeded by an "endless succession of ages," in which "the sons of God" will "bless all the families of the earth," and God's Promise and Oath to Abraham have a full and perfect fulfilment, and the narrow and sectarian views which have been the curse of this age will vanish away for ever. "The creature itself" (and not the sons of God only) "shall be delivered from the bondage of corruption;" nor ever again be subject to it except by a personal and wilful rejection of the LIFE-GIVER. ED.

QUESTIONS.

Do the "new heavens and new earth" spoken of, Isa. lxv. 17, refer to the second coming of Christ?

They seem to me to refer to the government and reign of Christ to be established at or soon after His return from heaven; for saith the LORD, "Behold I create Jerusalem a rejoicing, and her people a joy" (verse 18). The government then established I understand to be symbolized by a "new heavens and new earth"—a government unlike the changeable ones with which the world has hitherto been cursed. Jerusalem will then be the centre of power and authority; "for the law shall go forth of Zion and the word of the LORD from Jerusalem: and He shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks . . . neither shall they learn war any more," etc., (Micah iv. 1–4).

Do we get the idea that there will be mortal beings in the new earth, and that probation will be extended to them, or how are we to understand verses 20–25?

I have no doubt "there will be mortal beings" under the government symbolized by the new heaven and new earth; and that they will have probation, or trial, for confirmation in life; which if misimproved will end in death, even if the "sinner be a hundred years old." Only with this view, can I reconcile the language of verses 20 to 25.

Will there be two literal resurrections?

I am satisfied there will be at least *two* "literal resurrections;" for, I long since gave up the idea that Rev. xx. 5, was an interpolation. Prof. C. F. Hudson's article on that question—published some time before his death—satisfied me the text is genuine. The text says: "The rest of the dead lived not again until the thousand years were finished." It is not till then that the resurrection of the remaining dead ones will commence; nor is it certain that those to be raised, after that period, will all be raised at one time; but none of them will be raised till those thousand years are finished.

Let us all remember, that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him the thousand years." (Rev. xx. 6).

These "cannot die any more," (Luke xx. 36). Lukewarm Christians, who refuse to follow Christ through evil report as well as good, and who let "the cares of this life" and its vanity and show absorb their chief desires will hardly come up in "the first resurrection:" if ever saved at all, it will be "so as by fire." 1 Corth. iii. 11—15). Let us all be stimulated to be "crucified unto the world and the world unto us," that we may gain a part among the highly honored ones who are to "live and reign with Christ" in subjecting the nations to His government, which is to be one of "righteousness and peace." (Jer. xxiii. 5, 6).

ED.

Early safety in Christ is the only way to be prepared for trials. Everything comes right to the obedient believer in Jesus.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN, *(of England), from* 1855 *to* 1875. *Additional Papers and Editorial Notes."*

PROMISED RESTORATION.

PRELIMINARY.

THAT a period is one day to come when Satan shall be utterly overthrown, when righteousness shall be universal, when "the knowledge of the Lord shall cover the earth as the waters cover the sea," is the faith of the Church,—the settled expectation of every believer in the Bible.

The differences which prevail amongst us regarding that blessed hope relate, *not* to *the fact* of its ultimate realization, but to *the time* when it may be anticipated; to *the means* by which it is likely to be brought about; and finally, to the all-important question whether or no it will embrace the restoration and recovery of any of those who, so far as we can judge, have passed away from earth in a state in impenitence and unbelief.

Admitting, as we all do, that in Scripture the Church is spoken of as consisting of *the few*, while the Gospel is everywhere said to be a provision of mercy *intended* not for the few, but for *the many*,—that eternal life is always declared to be *a free gift*, and that it is in no sense whatever bestowed as a reward of merit, it surely becomes us to endeavour at least to ascertain as accurately as possible what is really revealed regarding the future of *the race*, and whether or no God justifies the hope that myriads, now apparently lost in ignorance and sin, may after the resurrection come under enlarged instruction, and finally be restored to holiness and happiness.

Whatever difficulties may present themselves to us in attempting to reconcile apparently conflicting statements, we are bound to spare no pains in endeavouring to accomplish that end; to remember how limited at the best is human knowledge of Divine things; and in deep humility to say with the apostle, "If any man think that he *knoweth* any thing, he knoweth nothing yet as he ought to know."—*Editor.*

A PRIORI.

No *a priori* argument against future restoration can be advanced from the general tone of Scripture teaching; for if a man's salvation does not turn upon the fulfilment of any condition to be performed here; if no act of faith, *originating with man himself*, is essential to its possession; then there is nothing in the nature of things that should lead us either to say or to think that the extension of pardon beyond this world is either impossible or unlikely.

This probability rises almost into certainty when we remember—

(1) That all men are the offspring of God; that the Son of God bids us be *like our heavenly Father* in forgiving our enemies; *not* for a time only, but "from the heart," and therefore for ever; *not* for certain offences only, but for all; *not* "seven times only," but "seventy times seven."

(2) That we have inspired authority for affirming, not only that all men alike have a fallen and depraved nature, but that this nature is theirs, "*not willingly*"—not by any choice of their own, but by reason of Him who hath subjected the same *in hope*."

(3) That, *our nature being what it is*, "the law entered," first, that the evil in man might be brought out and fully developed; and then that "where sin abounded, grace might much more abound;" sin being intended to reign *only for a time*, viz., "until death;" but grace *for ever*, "unto eternal life."

(4) That Scripture teaches that because God *hates* sin, and is "of purer eyes than to behold evil," He sent His only begotten Son into the world "to *destroy* the works of the devil," among which sin and suffering are the most prominent; that He has told us a time shall come when this work ahall be so completely accomplished that "all tears shall be wiped away," and there shall be "no more sorrow" and "no more pain;" that *the end of all* shall be the placing of every enemy under the feet of the Redeemer.

I say, putting all these things together, so far from there being any *a priori* reason for concluding a large restoration impossible, there is abundant cause for supposing such a result to be *very probable*, unless other and equally distinct teachings in the Bible forbid us to cherish any such expectation For surely it is *more consonant* with the inspired declarations just quoted, to expect that God will one day bring the great mass of His fallen family back to their allegiance—although *some* may die eternally—than that myriads of His offspring should be sustained for ever in unspeakable torment.

LIFE IN CHRIST ALONE.

Out of Christ no man lives, in any high or true sense. The race, as a race, is by nature spiritually dead. In Christ only, therefore, can it ever be made alive, and by Christ this shall be accomplished. Truly does the apostle declare, that "to be carnally minded is death;" and that

"the *wages* of sin is death." The *death* spoken of is alienation from God, and the consequent loss of a happy immortality; and this is the true death, whether misery be conjoined with it or not.

When St. Paul says to the Corinthians, "*Now* is the accepted time, behold, now is the day of salvation," as if there were none other, it is to *believers* he is speaking, and in relation to a *present* salvation,—the glorious life of God's elect.

It is in a kindred spirit that the author of the Epistle to the Hebrews warns *the believers* to whom he writes, that as their fathers, *though the chosen of God*, fell in the wilderness through perversity, so they should beware lest there should be in any of them "an evil heart of unbelief in departing from the living God." But in none of these cases is there any reference to the condition of the world at large. Nor could there be; for the nations of the earth were then, as now, beclouded by that "ignorance" which, as the apostle says elsewhere, God had, in mercy, "winked at" (allowed for).

In the Book of the Revelation, the "unbelieving and abominable" are regarded as distinct alike from the "nations of the saved," and from the inhabitants of the New Jerusalem; and the last words of the angel no more imply that he who is unjust *must ever* be so, than they involve a charge to the wicked to continue in wickedness. As has been truly remarked, "there is a solemn irony in them, and the lesson conveyed in its depth is "*change without delay.*" They are like the words of our Lord to His disciples, "Sleep on now, and take your rest; behold, the hour is at hand." A similar mode of expression is found in the prophet Ezekiel."

If advancement be impossible in the invisible world, who can say that it will be equally so after the resurrection?—"*Righteousness of God.*"

Specific Texts.

Let us now proceed to inquire whether or no any *specific texts* are to be found which justify us in speaking of restoration as "promised."

The first that presents itself is found in the Acts of the Apostles, where Peter, very soon after Pentecost, calling upon his countrymen to repent of their rejection and crucifixion of Messiah, speaks of "times of refreshing" in connection with the return of Christ, "whom," he says, "the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began."

Again, in the twenty-fifth chapter of Isaiah, the removal of "the veil that is spread over all nations" (ignorance and insensibility to truth) is said to take place at the time when God "will swallow up death in victory;" will "wipe away tears from all faces;" and take away "the rebuke of His people,"—a passage which is distinctly applied by the apostle Paul to the resurrection, when he says to the Corinthians, "Then shall be brought to pass the saying that is written [viz., in this prophecy], Death is swallowed up in victory."

The language of another portion of Isaiah's prophecy is used by the apostle John, in the Apocalypse, to express the happiness of the redeemed in the world to come; and few will assert that the promises therein embodied *can* be made good before the resurrection.

Further on, the prophet still speaking of the same period, after referring to the many false expectations of the people, which had only issued in disappointment, says in plain terms, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Hosea represents God as exclaiming, "O Israel, thou hast destroyed thyself; but in Me is thine help. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid—from Mine eyes," *i. e.*, the promise shall be made good.

To these instances my be added all those glorious predictions which bring before us "the lion lying down with the lamb," swords being "turned into ploughshares, and spears into pruning-hooks,"—a time when "the desert shall rejoice and blossom as the rose," when "the eyes of the blind shall be opened," and "the ears of the deaf unstopped," when "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads," when "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

What, too do these words mean?—"In that day"—a day of judgment on Egypt—"shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel mine inheritance." No one pretends that this prophecy has as yet found an accomplishment and it is certainly difficult to conceive of its being verified apart from a great future restoration.

But promises of future blessing, *yet to com*

are not confined to these great heathen empires. Moab and Edom, even "Sodom and her daughters," spoken of as less guilty than Jerusalem, are to "return to their former estate"—whatever that may mean. And this, too, is to take place at the time when God shall establish with Israel "an everlasting covenant;" when she shall remember her ways and be ashamed; when Sodom shall be given her for a daughter, *but not by covenant*; and when the Lord shall be "pacified" towards her "for all that she hath done."

It is impossible to avoid connecting such passages with the striking words of the Lord Jesus recorded by Matthew:—"It shall be more tolerable for the land of Sodom in the day of judgment than for thee [Capernaum]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Nor ought we in this connection to overlook the saying of the Redeemer to His disciples, 'Verily I say unto you, that (ye which have followed Me) *in the regeneration* (*paliggenesia*), when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" or the parable of the labourers in the vineyard, which immediately follows, as if intended to *illustrate* what had just before been spoken; or the declaration, "And I, if I be lifted up from the earth, *will draw all men* unto Men;" or the inspired song of Simeon, "This child is set for the fall and rising again of many in Israel;" *not*, be it observed, for the fall of some and the rise of others, but for *the fall and rising again* of the same persons. I lay no special stress on any one of these passages in particular; but how they *can* as a whole be consistently explained if *restoration* be altogether impossible, I am at a loss to conceive.—*Ibid*

Testimony of Paul.

Last of all, let us turn to the epistles of the great apostle of the Gentiles, and recapitulate his words to the churches:

To the *Romans* he writes, "As by one man's disobedience *the many* were made sinners, so by the obedience of One shall *the many* be made righteous;" "The creature itself [all creation] shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" "If the firstfruit be holy [set apart for God] the lump is also holy; and if the root be holy, so are the branches;" "For God hath concluded them all in unbelief, that he might have mercy upon all."

To the *Corinthians* he says, "God was in Christ, reconciling *the world* unto himself, not imputing their trespassess unto them."

To the *Colossians*,—"It pleased the Father that in Him [Christ] should all fulness dwell; and having made peace through the blodd of his cross, by him *to reconcile all things unto Himself*; by him, I say, whether they be things on earth, or things in heaven."

To the *Ephesians*,—God "hath made known unto us the mystery of His will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

To *Timothy* he writes,—God wills "all men to be saved, and to come unto the knowledge of the truth."

To *Titus*,—"The grace of God that bringeth salvation hath appeared to all men."

Nor are the other apostles less explicit. Peter says, "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." John writes, "We testify that the Father hath sent the Son to be the *Saviour of the world*." "He is the propitiation for our sins: *and not for ours only*, but *also* for the sins of *the whole world*." "God sent *not* his Son into the world *to condemn the world*, but that *the world* through him might be saved. "The author of the Epistle to the Hebrews declares that Jesus *by the grace of God tasted* "*death for every man*." The Apocalypse depicts a time to come when "*every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them "shall say, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The testimony of the Book is clear. God *wills* that all men should come to repentance; but the conditions of being in intelligent and responsible creatures, require that they should possess an amount of freedom which renders self-destruction *possible*. Nevertheless it is not possible for anything to prevent the final, absolute, and happy union of untold myriads in the Redeemer, when the "mystery of God" shall be finished, and all earthly things reach their destined consummation.

"Meanwhile," as Robert Hall has so beautifully expressed it, "Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and Divine, leaving nothing for the last fire to

consume, but the objects and slaves of concupiscence."—*Ibid.*

Result of Inquiry.

And now I cannot but ask myself, *what* will, in all human probability, be the result of that which I have written.

I fear the answer may be gathered from the following words, uttered by an able writer:—Truths in the present day, "perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith; the land, not of death, but of the shadow of death; the land of the unrealized and the inoperative."

An *excuse* for thus disposing of the present attempt will, I doubt not, by some, be found in the assumption that the doctrine it seeks to establish, whether true or not, is *dangerous*. If, it will be said, men are allowed to believe that restoration in any other world is *possible*, few indeed will be found willing to abandon their sins now, and to come to Christ at once.

Whether this would be the case or not I cannot, of course, presume to say; but of this I am sure, that he who comes to Christ *now*, merely because he hopes thereby to escape hell or to enjoy heaven, does not really come to Him at all, and the sooner he discovers that fact the better it will be for him in all worlds.

That repentance and faith are *in harmony* with the highest interests of a human being is undoubtedly true, and it is neither desirable nor right to conceal or to extenuate such a truth. But neither faith nor repentance can really be exercised by any man who does not more or less appreciate goodness for its own sake, or who, in professing to be a Christian, does not act from motives which would lose little of their power if neither heaven nor hell had any place in the revelations of God.

Others will, I dare say, content themselves with the indolent assertion that where, as in this instance, it is somewhat difficult to *demonstrate* a truth the safer and wiser course is to form no opinion whatever; to leave such matters in the dim twilight which, to those persons, appears to be their appropriate position; and to conclude that what God has not yet spoken "on the housetops," may, without blame, be left altogether unnoticed by man.

So Christians often argue even in relation to ordinary morality, when they are urged to occupy a position higher than that which is regarded as conventionally proper. It is not wonderful, therefore, that they should sometimes reason thus in relation to truths which, from one cause or other, have for ages been suppressed. But such a course of conduct will not pass unrebuked in that day when the secrets of all hearts shall be revealed, and when "the fire shall try every man's work of what sort it is." This wisdom—the wisdom of the world—will then come to nought; for God "taketh the wise in their own craftiness."

I had not dared to speak thus if I had either founded or supported the views I have advanced by appeal to any "moral intuitions" of my own; for these, however trustworthy when used to test *human inferences* that are inconsistent with the revealed character of God, can never lawfully be used to override the direct testimony of Scripture.

I had not dared to write as I have done if I had myself come to believe in either a partial or complete restoration of humanity merely from supposing that Infinite Power and Goodness might do better with a creature than destroy it; for such a supposition being purely human, and therefore uncertain, might be altogether an erroneous one.

Still less should I venture to condemn any man for inattention to conclusions of my own, however important or apparently necessary I may think them to be, if, in forming them, I had *knowingly* evaded or set aside but one utterance of that Book which I hold to be in all Divine things infallibly inspired.

But I have done nothing of this kind. From first to last my one sole question has been, "What saith the Scripture? and therefore, whether it should ultimately appear that I have missed the true answer or not, I feel that I have a right *to claim* a hearing from those who on all other subjects profess to bow before that Divine tribunal.—*Ibid.*

Unpreached Gospel.

The Gospel needed for the world is the good news that God is our Father, in spite of our indifference, or neglect of the relationship; that the Redeemer died, not merely to render it possible for men to be saved, but *to save them*; to save them, not from hell only, but from sin and from themselves; that it is to the sick, to the blind, to the deaf, to the lost, that the Saviour comes; that it was "while we were yet enemies" that he died for us,—alienated from, but *not hated by* God; that for evil on our part he is ever returning good; that his forgiveness is not for "seven" times, but for "seventy times seven;" and that while none can enjoy either

present salvation or *future glory* who do not here bow to His authority, and through Christ approach him in child-like trust and love, none need *dread* him but those who *defy* him, for only to the wilful rejecter is He a God "afar off."

We may *wish* to leave Him but he will not let us go; we may *fancy* that it is liberty to be free from his control, and happiness to have our own way, but He will not suffer us to live for ever under so wretched a delusion. If he denies, it is in love. If He disciplines, it is but to promote our growth in goodness Our sorrow is but the precursor of our joy.

That it is so with the believer no Christian doubts. That it should be so with the ignorant, the ungodly, and the careless, seems too hard for human acceptance. And yet *the principle* on which pardon proceeds is the same in both cases. The godly and the ungodly are children of the same Father, and by nature *alike* rebellious and unclean. Both, if saved at all, must be saved by grace alone, and grace abounding. The one, destined for a nobler lot and more signal service, may be indeed, and assuredly are, children in a *higher sense* than others,—*earlier* brought to the feet of the Redeemer,—the *firstborn* of the heavenly family; but there is nothing whatever to be found in Divine revelation which can either sustain the scepticism that refuses to believe the Gospel to be glad tidings to *all people*, or justify the conclusion that, with the exception of the "little flock" distinguished by the title of the bride of Christ, the world is unbenefited by its Deliverer,—abandoned for ever to "the great destroyer, foe to God and man."

The Gospel of the Church, explain it as we may, is made to depend for its efficacy either on another and distinct agency, which is *not for all*, but a sovereign gift to those for whom it is ordained; *or*, if this be denied, it hangs on an act of the human will, the non-exercise of which is counted as rejection, and transforms the blessing into a curse. The result, in either case, is the hopeless ruin of the race. The dark shadow of Satanic power, which now for a time falls on all creation, becomes a funereal pall, fitly thrown over a world that is hasting to eternal ruin. Such teaching practically denies that God, *in any sense*, sent His Son to be the Redeemer of *the world*, since it limits all the benefits of that great act of love to those who *hear* the Gospel, and are by the Spirit of God *disposed* to accept the great salvation it reveals.

The unpreached Gospel of the kingdom, on the contrary, if in one aspect individual, is in another aspect universal: its highest gift is indeed to be enjoyed only in connection with a living faith and a new birth; but its general effect is irrespective of any human volition, the "reconciliation" depending wholly on THE RECONCILER.

This Gospel was "preached before unto Abraham;" it was embodied in the words, "In thee [*i. e.*, in Messiah, as springing from 'thee] shall *all nations* be blessed;" in the sense of a promised rest it was preached to the Israelites in the wilderness. Nowhere, however, do we find so comprehensive a declaration of its bearing on all the children of men as in the words of our Lord in the synagogue of Nazareth, when, reading from the prophet Isaiah this passage, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel *to the poor;* He hath sent me *to heal the broken-hearted;* to preach *deliverance to the captives*, and recovery of *sight to the blind;* to set at liberty them that are bruised; to preach the acceptable year of the Lord,"—He added, "This day is the scripture fulfilled in your ears." Well might they "wonder at the gracious words which proceeded out of his mouth."

This great hope of humanity—the expectation of the ultimate union and brotherhood of all mankind, whether living or dead, to be governed by a perfect ruler, the Son of God, and to live under conditions as favourable to moral elevation as to physical well-being—dates from the fall itself. It rises out of the promise that the seed of the woman should bruise the serpent's head. It is involved in the prophecy of Enoch—"the seventh from Adam,"—that "the Lord cometh with ten thousand of His saints." It is sealed to Abraham, in the assurance that in his "seed shall all nations of the earth be blessed." It is reiterated by the prophets as involving a blessing on the great heathen nations of their day. It appears in the mystic vision of a Holy Land, in which the stranger and the Israelite have an equal inheritance. It is announced to the shepherds by the angels, as "good tidings of great joy, which shall be to *all people*." It is embodied in the Lord himself, and in all his teachings. It was the earliest subject of public discourse by the apostles after the resurrection. It is the last vision of the Apocalypse, and the concludiug glimpse given us of a world yet to come. It is from first to last THE GOSPEL, and nothing else.

"It is this (anticipation)," says Dean Stanley, which gives to the Bible at large that hopeful, victorious, triumphant character which distinguishes it from the morose, querulous, narrow, desponding spirit of so much false religion, ancient and modern. "To one far-off Divine event," slowly, it may be, and uncertainly, but still

steadily onwards, "the whole creation moves."

"The heathen philosophers were content with guesses on the immortal future of the soul. The Christian prophets, gathering up the last hopes of the Jewish Church into the first hopes of the Christian Church, throw themselves boldly on the undiscovered world *beyond the grave;* and foretell that *there* the wishes and fears of this world would find their true accomplishment.

To that future of futures which shall fulfil the yearnings of all that the prophets have desired on earth, it is for us, wherever we are, to look onwards, upwards, and forwards, through Jesus Christ, the same yesterday and for ever."

—*Embedded Truth.*

MAN IN DEATH:

CONSCIOUS OR UNCONSCIOUS.

THIRD ARTICLE.

THE TEACHINGS OF THE NEW TESTAMENT.

IN approaching the New Testament on this subject we must bring along with us the fact that inspired men, speaking by the Spirit under the previous dispensation, have distinctly announced death to be a state where there is "no knowledge," and where men "praise not the Lord." Hence, no *inferences* from the language of the inspired men of the Christian dispensation can be permitted to reverse the *positive* declarations of the Old Testament writers. If no positive testimony appears, affirming the living, conscious state of dead men, in the New Testament, we have a right to the conclusion that no such doctrine is taught there. But we shall find on examination, very likely, that the inspired Jews of the Christian dispensation do not contradict the inspired Jews of the previous one. Both harmonize in the fact of a future life by a resurrection, or a re-living from the dead.

A few facts of New Testament history may first be examined, which go to confirm the idea that life after death is only by a resurrection from the dead.

I. THE REVIVAL OF DEAD PERSONS BY OUR LORD AND HIS APOSTLES.

On this subject, it may be remarked, that in no case was there any language used indicating that the essential being of the dead was in any other place than what appeared obvious to the actors, and to beholders of these revivals. In other words, There was no calling of "souls" from heaven, or from above, to re-enter the bodies of the dead: there is no such language employed that indicated a surviving entity—called, *soul*—must return to re-inhabit the body, before it could live again. When Jesus raised to life the daughter of Jairus, a ruler of the synagogue, Mark v. 22–43, he "entered in where the damsel was lying" and took her "by the hand, and said unto her, Damsel, I say unto thee, Arise."

The *personality*—the damsel herself—was there. It was to her who was "lying" before them, that was *the* damsel, to whom Jesus spake, and not to an entity, or being invisible, in some other state or place.

So likewise Luke vii. 11–15, as Jesus was going into the city of Nain he met a funeral train: the only son of a widow was dead, and being carried forth to his burial. Jesus came near and touched the bier, and they who bare the dead man made a halt. What now occurred? Simply, Jesus addressing the dead man, said, "Young man, I say unto thee, Arise." What follows? "And he that was dead sat up and began to speak." All the circumstances, and the language, forbid the idea that a disembodied soul, which had gone to heaven at death, was called back to re-enter the body. It was the dead man, borne upon the bier, to whom Jesus spake, and whom he called "Young man," and bade him "arise," and who immediately "sat up and began to speak."

How far the whole transaction is removed from the idea of a living soul being recalled from some distant world on this occasion. There is not one circumstance or sign—one look, prayer, or command, that gives any indication of the absence of any part of this man. He is there, really, personally; and at Jesus' voice awakes from the death-*sleep* that had come over him; his manhood resumes its living existence, which it had not till Jesus spake in his ears.

The case of Lazarus, John xi., may next be noticed. "Lazarus is dead," said Jesus. This death he calls *sleep*. Before our Lord came to the grave, he asks, "Where have ye laid *him?*" Thus recognizing the fact that the *personality* of Lazarus was there. When he came to the grave, he utters not a word calculated to lead any one to suppose Lazarus was anywhere else than there. No calling upon an invisible entity to return and re-inhabit "the body!" But looking into the grave, "He cried with a *loud voice*, LAZARUS, COME FORTH." Did Jesus call him from where he was not? But he did call him from the grave; then Lazarus was there. To say, "his body was there, but his soul had gone to heaven," is to assume the whole question, not only without any evidence, but against the clearest evidence of the falsity of such a position. *Lazarus* was dead: *Lazarus* was laid in the grave; and from the grave Jesus bade *Lazarus* come forth, and he did

come. The whole transaction is adverse to the idea of the duality of man—one entity of whom does not die—does not go into the grave, but in conscious living existence departs to some far off sphere, in common language, "above the stars."

The case of the female disciple, named TABITHA, or Dorcas, who was dead, and restored to life by Peter, Acts ix. 36–41, is another example where the evidence is against the idea of the personality being found anywhere except in "the body" *alone*. After Peter had prayed, "Turning to the body, he said, *Tabitha*, arise; and *she* opened her eyes, and when she saw Peter she sat up," etc. Peter calls "the body," Tabitha. Showing that the personality was there, and not somewhere else. "He presented her *alive*" to the saints and widows present. *She*—Tabitha herself—had been dead—now she is alive. No hint—no intimation that a separate, living entity had been recalled from heaven, or from any other state or place. Her personality was dead, but now is restored to life. Such an idea as a double entity is not found in the scene.

2. THE DEATH AND RE-LIVING OF JESUS.

The death and revival of our Lord Jesus Christ himself will be found, on examination, equally adverse to the idea of the survival of his soul in conscious existence when dead. It will be no part of my inquiry now what his *soul* was. That soul was made an "offering for sin," Isa. liii. 10; *it* was "poured out unto death," verse 12. In agreement with this, the Saviour said to his disciples—"My soul is exceeding sorrowful, *even unto death*," Matt. xxvi. 38. His soul descended into *sheol*, Psa. xvi. 10; and I have already shown that "in sheol there is no knowledge." Paul declares "Christ died." He uses no such language as modern theology employs, such as—"Separation of soul and body," to denote the death of Christ. He speaks not of his soul as departing to heaven when he died, but—"CHRIST DIED:" the personality died. That his death was a reality, and not a mere separation of a living soul from the body, must be evident, from the fact that the death is spoken of the soul, and our Lord's own testimony, three days after his death occurred—"*I* am not yet ascended to my Father," John xx. 17. Here is the personality that was dead, embracing his entire manhood, and whom God had raised up from the dead, according to the prophecy—"Thou wilt not leave my soul in *sheol*"—in the state of death. Furthermore, Jesus said to John, when he appeared to him on the Isle of Patmos—"I am he that liveth: and *was* dead; and behold, I am alive forever more, amen; and have the keys of hades and of death," Rev. i. 18.

There was no manifestation of the Christ, either spiritually or otherwise, while he was dead: and without a re-living from the dead, he himself is perished, and with him all the race of Adam. Hence, upon his revival into life—or resurrection from the dead—depended all the hope for a dying race, for a life to come. This view gives a tremendous importance to the resurrection of the dead; just such an importance as the Scriptures attach to it; and such as the advocates of the common theory—of the living survival of the soul—never did, and never can see or feel. "CHRIST DIED"—"GOD raised HIM from the dead"—Knowing that CHRIST being raised from the dead, dieth no more; death hath no more dominion over HIM."

Such testimony shows, in an unmistakable manner, that the personality of Christ actually died; was unconscious in sheol, in hades. His life-giving power to his followers all depended on the fact of his revival from the dead: so that, "if Christ be not raised, your faith is vain: ye are yet in your sins: then they also which are fallen asleep in Christ are PERISHED." 1 Corth. xv. 17, 18. There is no future life for any man, if Christ is not restored from death. Such is the clear testimony of the New Testament: all turns on the fact, whether Christ is alive: but he is not alive unless God raised him up from the dead; hence there was no living survivance of his soul in death.

3. OUR LORD AND THE SADDUCEES.

The discourse of our Lord with the Sadducees is further proof that dead men are unconscious, and that a future life depends on the resurrection, or re-living from the dead.

I would ask very especial attention to that part of the Evangelical history which records the interview of our Lord with the Sadducees. Luke xx. This sect was evidently one of very great consideration among the Jews, since, notwithstanding the very serious errors which they professed, they were sufficiently numerous and influential to share the dignities of office with their rival countrymen, the Pharisees. With both these sects Christ was at issue; and, therefore, his opposition to the one is not to be regarded as identifying him with the other. The Sadducees were very prominently opposed by the teaching of Christ, the grand theme of whose ministry was resurrection from the dead, a doctrine which this sect especially repudiated. The success of our Lord's mission as a teacher was, therefore, so much loss of influence to them; and in this respect, gain to that of the Pharisees. Under these circumstances they adventured to publicly confront him, and imagined that they

should successfully perplex him, by instancing, what they supposed, an insuperable difficulty in the way of the doctrine in question.

It is not undeserving our notice that no allusion is made by the Sadducees to a state intermediate between death and the resurrection, to which their objection would also have been applicable; but they proceed from the time of the *death* of the woman of seven husbands to that of the *resurrection*. It would seem that, if our Lord had taught the doctrine of the conscious disembodied soul existing in a state intermediate between death and the resurrection, these philosophico-religious controvertists would scarcely have traveled over this long interval to a future event; it would have been more to their purpose to have inquired, "What relation does this woman sustain to her seven husbands *now?*" There would have been no greater absurdity in this question than that which they proposed, since, if it be affirmed that the soul is the human personality, capable of a separate existence, then relationships of some kind might be presumed to obtain in the intermediate state, as likely as in the resurrection. It would have answered their end equally well, to have asked the general question, "What relation does she now sustain to these husbands?" as the more specific one, "Whose *wife* will she be in the resurrection?" This form of the question, indeed, would have been the more useful, because it would have embraced the two obnoxious articles of the Pharisaic creed, and like a two-edged sword have cut both ways at once. The Sadducees not only denied the resurrection, but the Pharisaic philosophy of the existence of separate souls. Their silence with respect to this subject of disembodied existence, in an intermediate state, makes it highly probable that whatever the Pharisees may have taught, Christ's ministry comprehended no such doctrine. Their inquiry is only in reference to the resurrection—they ask—"Therefore, *in the resurrection* whose wife of them is she?"

And Christ's reply, although it does not formally contradict the popular doctrine of the conscious intermediate state, yet certainly seems to imply that there is no such state. "The children of this world," he says, "marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here are but two states spoken of—"the children of *this* world," and "they which shall be accounted worthy to obtain *that* world." Not the remotest allusion is made to any other state in which man exists. On the contrary, it is affirmed of them "which shall be accounted worthy to obtain that world, neither can they die any more." It might be plausibly replied that our Lord used this word "die" in allusion to the event of death, the mere experience of dying; but it seems more natural and more in harmony with the context to suppose that he meant by it the state of death, the whole period between dying to "this world," and arising in "that world" of which he had previously been speaking. And the very phrases by which the redeemed are designated, seem to exclude any intermediate state of conscious existence between death and the resurrection. They are called in reference to their two states, "the children of this world," and "the children of the resurrection."

But further, having exhibited to them the futility of their supposed unanswerable argument against the doctrine in question, and placed its possibility before them by the announcement that the new condition of the future life will dispense with many of the relations and circumstances of the present, he proceeds to appeal to their sacred books, and their acknowledged authority, Moses, in vindication of the doctrine of resurrection from the dead. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living, for all live unto him." This allusion to the writings of Moses, let it be carefully observed, is for this especial purpose—to prove to the Sadducees *the certainty* of the resurrection. Its purpose is thus formally announced by Christ—"Now that the dead are" [*will be*] "raised."

Obviously the future, according to a common idiom of language, is here put in the present tense. We inquire, how does this appeal to the words of Moses prove the disputed doctrine? Moses called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. But Abraham, and Isaac, and Jacob, are *dead!* Is God the God of the dead? Said Christ, "He is *not* a God of the dead, but of the living; for all live unto him." Does this last statement, "all live unto him," mean, that Abraham, Isaac, and Jacob were actually alive as disembodied spirits? If so, how does it prove the point in debate? Christ is arguing with the object of proving the certainty of the resurrection—"Now that the dead are raised," is the position which he undertakes to prove. Such an interpretation of his

words, makes our Lord's argument pointless; it then contains no proof "that the dead are raised." But the argument is logical, and the proof triumphant. As if our Lord had said—True, Abraham, Isaac, and Jacob *are dead*, but their death is only *temporary*, they will *live again;* this brief cessation of their existence is nothing to Him "who calls those things which be not as though they were." All live unto God, whom He designs *shall* live, though they live not *now*. Abraham, Isaac, and Jacob, although dead, yet live in God's affections and purposes; and at the appointed time they shall live in His actual presence. God would not be called "the God of Abrahum, and of Isaac, and of Jacob," were they *dead for ever*, as you Sadducees believe; "for he is not a God of the dead, but of the living." Jesus Christ, as "the Resurrection and the Life" promised—and the Patriarchs are interested in that promise—"Whosoever liveth and believeth in me shall not die forever;" he shall die for a time, but not for ever; he shall rise again. Because, therefore, the Patriarchs, Abraham, Isaac, and Jacob, will live again at the resurrection of the just, God, the "God of the living," is appropriately called, by Moses, their God. The proof of resurrection from the dead is complete and irresistible. The point to be proved, "*Now that the dead are raised*," is triumphantly reached. "Then certain of the Scribes answering said, Master, thou hast well said."

This grand argument, however, involves much more than is at first apparent. It affirms, by implication, that Abraham, Isaac, and Jacob are *dead:* that they are *not now* in possession of conscious life. Our Lord's argument demands this supposition; it is an essential step upon which he rises to his consummate proof of the resurrection of the dead. Where, then, is the Great Teacher's recognition of the doctrine of the dis embodied spirit, and the intermediate state of consciousness of the dead? This one instruction, the more valuable on account of its argumentative form, and proceeding from him who has "the keys of hades and of death," is sufficient alone to scare away the human traditions against which I contend. ED.

THE TWO COMMISSIONS.

BY W. H. WHITMAN.

I have thought for many years that the apostles were sent out on two different missions. In the first place, Jesus sent them out on a confined mission; for they were told not to "go into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5–6. I have thought this had reference to the "Israel" then in the land of Judea; and not to the ten tribes scattered abroad. Jesus sends out seventy others to preach the same thing. (Luke x. 1–9). John also preached it, (Matt. iii. 1–2). And so did Jesus himself. (Mark i. 15). So the land of Judea was filled with the idea that the kingdom of God was at hand, and would immediately be set up. But Jesus spake a parable to show his disciples that the Nobleman must go into a far country to receive the royalty and return. Compare Mark x. 46–52 and xi. 1–11 with Luke xix. The Apostles, and the seventy were sent on a confined mission "into every city and place, whither he himself would come." (Luke x. 1). And Jesus tells His Apostles "ye shall not have gone over the cities of Israel" (*i. e.*, the cities to which they were then sent) "till the Son of man be come." (Matt. x. 23). The coming here spoken of, seems to me, was fulfilled when Jesus rode into Jerusalem on the colt, in fulfilment of Zech. ix. 9. Here the first mission ended; then Jesus commenced teaching his disciples that he must be crucified, buried, and rise again. Therefore, the coming spoken of in Matt. x. 23, was fulfilled as recorded in Luke xix. 28–40. Then after his death, burial, and resurrection, He was with his disciples forty days teaching them things concerning the kingdom of God. And just before he left them, he commissioned them to go into all the world, and preach the gospel to every creature; or to the whole creation. This mission is unlimited; and is as wide as the declaration, "the whole creation shall be delivered from the bondage of corruption." The apostles, it seems, waits for the promise of the Father; and then start to fill this last mission. But could not do it, unless made more powerful than their enemies. God's power, it seems, must interfere, and place His church upon a basis far above all enemies, so they can not be hurt by fire, sword, spear, fullers club, or any other deadly weapon. This will bring the church into the age following this. Then what was partially commenced at Pentecost, will be revived by immortal beings, and this last mission fully carried out to the very letter; and by their work, God will have all men to live, and be brought to the knowledge of the truth; by which means all the families of the earth will be blessed. "For they shall be willing in the day of His power."

The above is for any writer of the EXAMINER to criticise, and show the errors; for I do not wish to advocate error. The above views I have advanced to different denominators; but more

especially to the universalist; and have many times called for criticism; but have never had any presented. To sum up in few words, I will just add, "that Jesus Christ was a minister of the circumcision for the truth of God." This mission of Christ's commenced after his baptism, and continued until he rode into Jerusalem on the colt. I have thought the coming spoken of in Matt. x. 23, Zech. ix. 9, was fulfilled then. And He taught his disciples at that time that he must go into a far country and return, before the kingdom of God would be set up. He then commenced teaching of his death, burial, and resurrection, and other things connected therewith, which continued until his death. After he arose he gave the disciples the second commission; was then taken up to heaven, to come again the second time, which is still future.

Galesburg, Ills.

Instinct of Prayer.

"Prayer is the soul's sincere desire, unuttered or expressed." It is the natural act of a dependent creature. It is the voice of nature in its deep-toned breathings speaking to God. There is something nearly akin to prayer observable, even in inarticulate nature; "The whole creation groaneth and travaileth in pain." The earth, unnerved and torn by throbbing earthquakes and belching volcanoes, seems as if struggling to give utterance to some terrible sense of woe.

The vast deep, ever restless and wailing, seems as if an indistinct sentiment of terror was sweeping over its rough-billowed bosom. The utterance of the brutes may be interpreted as the dim consciousness of want and dependence. But it is in man that this divine instinct becomes audible. Man alone is conscious of his helplessness, and in this consciousness can alone turn to a superior power. His whole life, from his cradle years of infancy to hoary age, teaches but one lesson—that of ignorance, of infirmity, and of dependence upon the God who made him. There are no wise, but feel their ignorance and need of divine light and guidance; and this feeling he breaks forth with the dying Goethe: "Light, Lord—more light!" The strongest feels his weakness. His pulse beats faintly—and he realizes that his existence is a frail and fragile thing, and in order to strength and sustenance, he must of necessity join himself to the centre of all life. He is unhappy and wretched, and he would quaff the waters that gush from the fountains of life and glory. He is miserable—guilty, and he would flee where mercy can be obtained.

The natural expression of his consciousness is to pray. Prayer is but the voice of man crying to God out of the depths of despair and guilt into which he has fallen. Left to his own guidance he plunges but the deeper into misery, and from deep mountain gorges he looks on high, and cries to him who sits enthroned on the everlasting hills, to bring him up from the gates of death and hell. Burdened with such terrible uncertainty and dread, there are but few who do not at times give loud utterance to a bitter, realizing sense of their weakness; and cry to God for help.

It is perfectly natural for man to pray. Pride may deter; shame may bend low its head to conceal its secret sorrow; but the soul feeling the divine breathing of the upper world sweeping o'er it, yearns to open itself to God as morning flowers open themselves to the genial warmth and light of the sun. There is not a warm, pure, ennobling, gushing, emotion of our nature, but naturally breathes out in prayer. In such times all feel that God is the best friend—our natural protector—and hence we look to him alone.

Problems.

BY HENRY BRITTAIN, F. R. H. S.

(Continued from the Bible Examiner, October, 1877.

IV. Was man formed out of the dust of the ground? Or, a part of man? After being formed, what lived? What caused man to live? Did the breath of lives constitute the man? Did the breath of lives constitute the animating power in the man? Is this animating power the life? In what part of man does this life dwell? If this life were taken away what would be the result? Did man become a living soul? Or, a living soul become man?

V. Was man made in the image of God? Is God a person? Is He a quality? If a quality, in what would man's likeness to him consist? If a person, in what would the likeness consist?

What was the punishment decreed for the shedding of man's blood? Why was it so decreed? Can we kill a quality? Can we remove a quality? Which is the better, to remove an evil quality from a person, or to destroy the quality and the person possessing it, together?

Does killing consist in the destruction of a quality, or a person? Is man the likeness, or the likeness the man? Does the likeness exist apart

from the man? Does it exist in connection with the man?

Has likeness the same meaning as nature? Or, power? Or, existence? Is being like each other in one thing, the same as being of the same character in all things? Is it the same, as being of the same power? Or, of the same existence? In what does the likeness of God consist?

VI. What is an entity? Is man an entity? Is man a quality? Is immortalty an entity? Is immortality a quality? If immortality is a quality, was man made for immortality? If not, was immortality made for man?

Does man exist? Is man composed of parts? Does a man exist in parts? Separately? If not, how does he exist? Which is the greater, the whole or a part? Is the whole of man the greater, or a part of man? Was man made immortal? Was part of man made immortal? If a part of man was made immortal, how were the other parts made?

Is life, existence? Has dust life of itself? Does dust exist? What causes dust to live? Is it a power given to dust that causes it to live? Or, is it dust that causes a power to live? Do you know of any dust that has immortality of itself?

How do you confer honor? Does the greater confer honor upon the less? Is the giver of immortality the greater? Or, the receiver of immortality? Is the one who holds immortality as a right supreme? Or, the one whohas it as a privilege?

Can two opposite agents act in unity? If so, what would be the result? Would the result be a product consisting solely of either agent? Or, would it partake of both? If one agent were stronger than the other, what would be the result?

If one part of man is immortal, and the other mortal, how do they agree? Which conquers? What becomes of the part conquered? If one part of man conquers, and another is conquered, what becomes of the man?

VII. Did Jesus, the Christ, become man? Did He claim exemption from the lot of man? To what did He pour out His soul? For what purpose did He pour out His soul? If men were immortal before his death, why did he die for man? As man, did the Christ claim to be immortal? Did he lay down his life? Did life cease when he laid down? Why did he lay his life down? Whom did he deliver by laying his life down?

How could He deliver if there was no need of deliverance? Can man deliver himself from death? Does he deliver part of himself? Did the Christ deliver man? Or, a portion only of a man? If so, would this be a full deliverance?

In all reverence, seeing the issues raised, to be resumed, the Lord willing, as opportunity permits.

Birmingham, England.

Letter from Rome.

Father Curci and the Jesuits.

An important and significent event has just taken place here within the domain of the Roman Catholic Church. *Father Curci*, a member of the Society of Jesus, a man distinguished for purity of life, fervor of spirit, great ability and great learning, perhaps the best preacher in Italy, was expelled two days ago from the Society to which he has devoted a long life—and why? For heresy in doctrine? for lack of devotion to the Church? for any diminution in his regard for its Infallible Head? Nay, verily. Solely and entirely because he has dared to express himself freely on *a question of fact;* because he has said and written that for the last seven years the temporal power of the Pope has ceased to exist; that only by a miraculous interposition of divine power could it be restored. Farther, that it is not fully demonstrated that this temporal power is necessary for the government of the Church, and it is not sure whether, if restored, it would be an advantage. Finally, that, seeing the question has passed out of the limit of discussion and become one of stern reality, the truest wisdom of the Church would seem to consist in adapting itself to this new order of things and seeking some mode of conciliation with "the powers that be."

For this language Father Curci has been stigmatized by Protestants as a crafty politician, a Jesuit of the Jesuits, a man to be watched and suspected. For this language, and for refusing to retract it, Father Curci has been cast out of the Jesuit congregation. Here is the narrative of the facts as printed in a daily paper, the "Liberta;" a paper of very moderate and reasonable politics, by no means a violent "anti-clerical."

As early as the year 1871, Father Curci began to speak after this fashion of the condition of affairs, and two years later gave his opinions to the public in his preface to an edition of the four gospels—a version prepared and published by himself. From that moment he became obnoxious to the Vatican; but as reading, especially of

a serious nature, is not popular in Italy, the case was not promptly taken up. Last Winter, when preaching in Milan, Father Curci, being in the company of a gentlemen, the leader the the clericals in that city, gave expression to the same set of ideas, and his words were carried to Rome and repeated to Pius IX. himself, who became very angry and indignant.

Father Curci, learning this, wrote to the Pope a private letter in most guarded and respectful terms. The Pope read it, and wrote upon it, "Not worthy of a reply," and sent it to the General of the Society of Jesus. It never reached its address, but instead, no one seems to know how, fell into the hands of a journal and was published. After this the wrath of the Vatican knew no bounds. In the month of August Father Curci came to Rome and had an interview with Cardinal Simeoni, the successor of Antonelli. He was ordered to retract. At first he refused, saying he had nothing to retract, having attacked no dogma, but simply expressed an opinion on a question of practical politics.

The Cardinal insisted, and Farther Curci yielded to a certain degree, offering a promise that he would henceforth avoid speaking in public, or writing on the subject, and agreeing to print the engagement in a new work which he is to bring out shortly. This, however, did not satisfy the Cardinal, who insisted on him binding himself to silence *even in private.* Against this tyranny Father Curci revolted, and consequently is expelled. "Thus," says the "Liberta," in conclusion, "it is plain to be seen that none but slaves can keep on good terms with the Vatican; men of intelligence and learning must separate from it."

The truth is, whether Father Curci is aware of it or not, he is an anomaly in the Church of Rome. There is a smell of heresy about him, which the authorities of that Church have ever been quick to perceive. It is possible, and even probable, that he may die in her communion, protesting attachment to her with his latest breath. He will be none the less a reprobate son.

My personal knowledge of this distinguished man is confined to a few months attendance on his preaching.

Spending the winter of 1872-3 in the city of Florence, I made an effort during the daily services of Lent to find out the kind of preaching which was going on. In the grand old church of Santa Maria Novella, immortalized by frescoes on which the young Michel Angelo worked as an apprentice, I found a broad-built, coarse, ugly Dominican monk, raving away daily in eloquent Italian to a little handful of poor women, with a tiny sprinkling of poorer looking men, against Protestants. The oft repeated story of Luther and Calvin's apostasy for the sake of a wife—expressed, however, coarsely or brutally—of Henry VIII. and his revolt against the Pope because the latter refused to consent to his wicked entreaty for a divorce, was told to a miserable auditory who plainly did not know the names of either Luther or Henry VIII., and whose conceptions of Potestants might be comprised in the words, "a wicked and dangerous set of people living somewhere out of Italy."

The friar would raise his voice to thunder pitch as he enlarged on the wickedness of these people, and said one morning that *if he only had the statistics before him* he would show them the vast increase of crime in Protestant countries as compared with Catholic ones; also that among Protestants there are crimes of an infamous nature *such as are not even known* among Catholics. I used to sit and smile at his impudence, and also to see that his congregation grew neither in interest nor in numbers.

In another beautiful little church, San Michele, I found a preacher telling a little knot of women and children of the last scenes in the life of St. Joseph, the reputed father of our Saviour. His death was narrated with the greatest accuracy, the Holy Virgin holding his head in her arms Jesus kneeling to receive the last parental blessing and then joining with his mother to close the dying saint's eyes.

In another, I found a priest shouting excitedly the praises of Mary, and winding up his sermon with the declaration that Mary has always had a people and that people in the Italian race. Then, kneeling down, the people following his example, he raised his eyes and hands in prayer, exclaiming, "Oh, Mary, behold us thy children at thy feet! We swear to be faithful to thee."

From a Catholic lady, who avowed herself no friend to the Jesuits, I learned that there was a good Jesuit preacher in one of the Lenten pulpits, and thus it was that I found Father Curci.

The scene was an impressive one. The sermon began at the Ave Maria, or sunset hour, and was preceded by a brief Litany chanted by a white-robed priest who could just be seen by the dimly lighted altar. The people, kneeling each one at his chair, repeated the responses. That being ended, there took place the general moving of chairs and clearing of throats which is the usual prelude to the business of listening to a sermon in Roman Catholic Italy. Every eye in the crowded congregation was directed to the pulpit which was lighted by two tallow candles, the

sole lights in the church when the altar service was concluded.

A tall thin elderly man with white hair and a very intelligent and kindly face appeared in the high pulpit, took off his cap, crossed himself looking at the crucifix invariably attached to a Catholic pulpit, then, kneeling, repeated the first half of the Ave Maria, the people finishing it. The text followed in Latin, but was translated into Italian contrary to the usual custom in Italy, where it is only a sonorous appendage repeated at intervals by the preacher as an embellishment to his discourse and a mystification to his hearers.

I could not repress a smile as I listened a year age to a preacher in Rome who, celebrating the doctrine of the Immaculate Conception of the Virgin, ended every sixth paragraph with his untranslated text given with a grandiloquence and pronunciation which must be heard to be imagined. "*Sapientia edificavit sibi domum.*"

Not so Father Curci. It was clearly his aim not to mystify by means of his text, but to make it plain to his hearers. He was preaching a course of sermons on the prophecies concerning Christ given in the Old Testament, and fulfilled in the New, and he often used a Hebrew word and explained its meaning so as to be very accurate in his interpretations. I remember one of these explanations was concerning the first promise of a Saviour—the one given to Eve. In the Italian Bible, owing to the fact that the word "seed" is a feminine noun, the passage reads "*she* shall bruise thy head," and is, as far as I know, always applied in the Roman Church to the Virgin herself. At least I heard it most strenuous so applied by a great Jesuit preacher in the Gesu, in Rome; and again in an address I heard read to the Pope by a foreign Bishop last summer, to which the Pope nodded earnest and hearty approbation.

Father Curci took special pains to point out this error, and by reference to the Hebrew showed that the pronoun referred *not to the woman, but to her seed.*

"Not Mary, but the babe on her knee," said the preacher with great warmth. "Mary is but *a creature*, it is her Son who is divine."

On another occasion he gave a very ingenious explanation of saint-invocation: "You pray to the saints, "said he, "and yet I am in duty bound to tell you that *they cannot hear you.* How, then, is the practice of any use to you? Only thus: The saints, standing in the immediate presence of God, see all things in him, and among other things, *your prayers.*

During the whole time I attended his preaching I rarely found occasion to differ seriously from him, and recognized in his sermons, plain, practical enunciation of Scripture truth, such as I had been always accustomed to, but such as is very unusual here. His sermons during Passion week were most touching. He presented Christ in his last sufferings in a way that evidently reached the hearts of his hearers. When the last sermon of the course was ended he took an affectionate leave of the people, and kneeling down in the pulpit commended them fervently to God in an extempore prayer; In which prayer I well remember how tenderly he prayed for the venerable head of the Church—the Pope. The people wept freely, nor could I help following their example.

It was during these sermons that I heard Father Curci announce the completion of his version of the four gospels, which he earnestly begged his hearers to buy and *read*, and which I myself bought at the door of the Church.

The preface to this work is remarkable. In it he laments that many Christians (i. e., Catholics) will probably depart this life without having *so much as seen* the blessed book which ought to be their guide through life and their comfort in the hour of death.

An edition of 3,000 was sold in a few weeks and Father Curci announced it with joy, adding that he should have hope for poor Italy if only he could see her begin to read the Gospel. In this matter, too, I have heard him accused by Protestants of want of sincerity. I do not pretend to be a prophet or a discoverer of spirits, but I have not been able to unite in this judgment.

The reputation of the Society of Jesus has fallen on its distinguished son, but *to me* Father Curci ever seemed a true man. The Lord be his judge. He is plainly too true a man for his Society, and it has done him an honor he may not yet be able to appreciate in ejecting him. What will be his career now remains to be seen. A Methodist, a Presbyterian, or even an Episcopal clergyman, in America, coming into uncomfortable relations with his own church, may enter another without doing terrible violence to his feelings, and without destroying his prospects of usefulness. But a priest of the Roman Catholic Church in Italy under the displeasure of the Pope is in troubled waters. Knowing none of the sustaining influences that are thrown around a man by wife, children, and domestic happiness, the Church and its ceaseless round of ser-

vices is the only home he knows. Driven from her enclosure, where shall he go? Separation from *the Church*, to a sincere Roman Catholic, is worse than death, and the displeasure, though plainly unmerited, of the Pope, to a conscientious, tender-hearted son of the Church—and such sons there are, though they be few—is a source of distress such as to our independent, self-poised Protestantism is perfectly incomprehensible.—J. A. S. *Writing from Rome in Christian Union.*

Has the Lord Jesus Come?

AN INQUIRY BY ELD. S. W. BISHOP.

The sentiment seems to prevail, to some extent among Adventists, that the Lord Jesus has come. If it be true it is important to know it. It is of so much importance that evidence of the clearest character should be given of its truthfulness, if indeed it be true. Judging the future by the past, to be mistaken on that point, will work mischief to those who are thus mistaken. I wish to speak in kindness on this subject. My inquiry shall be, What saith the Scriptures? I understand the Bible to teach that there are but two advents, or comings of the Messiah. I call attention to texts that speak plainly on the subject of our Lord's coming. John xiv. 3. "And if I go and prepare a place for you, I will come again and receive you unto myself." No one could reasonably gather the idea from the above text that there is more than one coming of Christ subsequent to the utterance of the above language. When he comes, as declared in the text quoted, he receives his bride, the church, to himself. This coming for the same purpose, viz., to save the elect, is declared (see Heb. ix. 28), to be his *second* coming. "And unto them that look for him shall he appear the second time without sin unto salvation." To save the elected ones is to make them immortal. (1 Cor. xv. 53.) And when they are made immortal they are caught up to meet the Lord in the air. 1 Thess. iv. 16, 17. All this is accomplished when he comes the second time. Additional proof is found in Matt. xxiv. 30, 31. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This is the same gathering and salvation promised in John xiv. 3, and Heb. ix. 28, and, I repeat, is *at* his second coming. This is not an unproved assertion, but the plain reading of the Scriptures. If there is a coming, or manifestation, beyond his second coming, it is not at that third coming that the elect are gathered, but at his second coming. If there is another manifestation, or coming, beyond the Second, it should be pointed out to us as plainly stated, in unequivocal language in the Holy Scriptures. It must be so stated, or we can not in reason be required to believe it. Where, I ask, is the scripture that plainly declares that Christ will come more than twice? I do not ask for any man's opinion, exposition, or explanation of texts. Such evidence is only human, and necessarily imperfect, and, therefore, unreliable in the making up of faith. Nothing can lead me out but a plain thus saith the Lord.

It has been said that Heb. ix. 28, signifies nothing more than that Christ will come *again;* and that the Greek, translated "second time," has only that meaning. This statement is incorrect. The word *deuterou*, translated second time in Heb. ix. 28, is entirely, and distinctly, another word from that rendered again.

Palin is the greek word translated again. I will give a few texts out of the many where the Greek word *deuterou* occurs, and all will see that it is a numeral adjective, or answers to the numeral adjective in English Grammars. The first text is Matt. xxvi. 42. "He went away the second time and prayed." Mark xiv. 72. "And a second time the cock crew." John xxi. 16. "He saith to him again the second time, Simeon, Son of Jonas, lovest thou me more than these?" Acts x. 15. "And the voice spake unto him the second time," etc.

These sample texts show conclusively that the Greek word *deuterou* signifies the *second* recurrence of the same event, and not merely that it will simply recur. If he comes a second time, after the first, it will be again, of course, but *deuterou* is not only again, it is "*second time,*" it is numerically the second advent of the Messiah. It has that signification only.

When the Lord comes it is with the trump of God. See 1 Thess. iv. 16, 1 Cor. xv. 52, Matt. xxiv. 31. If the coming of Christ is literal, real, so must also be the sounding of the trumpet. If it is all symbolization, or mythical, we know nothing whatever what is indicated. All is mere conjecture.

It is declared in the above scriptures that the dead are raised, and the living changed, and that

they all put on immortality at the sounding of the trump of God; and Paul says it all occurs "In a moment, in the twinkling of an eye." So sure as Paul spake by inspiration, and said what he means, there is no continued process in the resurrection of the sons of God. It is "suddenly, as in the twinkling of an eye."—MURDOCK.

There is no mystery in the scriptures as to the character of the second advent of Christ. It is visible, literal, and personal. Proof; Matt. xxiv. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they (the tribes of the earth), shall see the Son of man coming in the clouds of heaven with power and great glory." Others may find it necessary to "fix" this text to suit their theory; but I must believe it just as it fell from the lips of my divine Lord. I am, therefore, compelled to believe that when he comes to gather his elect (see v. 31), *all the tribes of the earth will see him. Amen.* See also Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Who dares to dispute this double affirmation of the son of God?

Acts i. 11, is thoroughly positive on the manner of the second coming of Christ. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In what manner did he go into heaven? Answer: "While they *beheld* he was taken up; and a cloud received him out of their sight." Verse 9. Surely if he comes the second time in "like manner" as he ascended, that *coming* must be visible. It is nowhere intimated in any part of the Bible that months, days, or years will intervene between his coming, and his being made visible *to all.* Nothing has been given to establish such a view more authentic than a mere human deduction, and that deduction flatly contradicts the positive statements made by Christ and his apostles, as we have seen.

It is *this same Jesus* that will come the second time, the same Jesus that died on the cross, and was laid in Joseph's tomb. When the women visited the sepulchre the angels said to them, he (Jesus), is not here, he is risen. The same Jesus that the women knew before he died, was the one that arose from the dead.

Mark xvi. 6 "And he saith unto them, Be not affrighted: ye seek Jesus of Nazereth *which was crucified: he* is risen; he is not here: behold the place where they laid *him.*" Matt. xxviii. 5, 6. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay." Enough scripture has been quoted to prove that the identical Jesus who died on the cross of Calvary, and was entombed in the rock sepulchre, was raised from the dead. *That* Jesus, before he died, existed as a person, and that person was composed of "flesh and bones." In that organism was the Christ identity while he lived, and unless that same organism is raised from the dead, it is not that "same Jesus," but a Jesus that did not die, another Jesus of whom nothing is said in the Holy Scriptures. He did, however, rise from the dead with his organism of flesh and bones. More properly the body that died, was raised by the power of the Father. Hear the testimony of Peter on this point. Acts ii. 30–32, in speaking of David he says; "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." To say that the flesh of Christ was not resurrected is to charge the Holy One of Israel with perjury. But know, O vain man, that God's oath will never fail; therefore, Jesus with a body of flesh and bones will sit on David's throne.

I will add the testimony of Christ himself. Luke xxiv. 39, 40. He said to his disciples after his resurrection, "Behold my hands and my feet, that it is *I myself:* handle me and see; for a spirit hath not flesh and bones as ye see me have." To say that Christ did not have flesh and bones, is to charge him with practicing deception, and also with telling a falsehood, for he *said* in plain language, that they saw him have flesh and bones. If he deceived in this, who can assure us with any certainty that it is not all a deception? The Pharisees called him a deceiver, and if he had not flesh and bones, they gave him his true character. My brethren must excuse me from adopting a theory that legitimately lauds those who hold it in such blasphemous conclusions. They did, however, handle Christ and proved the truthfulness of what he said. Matt. xxviii. 9. "And as they went to tell his disciples, Jesus met them, saying, All hail. And they *took him by the feet*, and worshipped him."

Were those feet etherialistic feet? When they took him by the feet did they take a firm grasp on *nothing?* If they grasped *at* feet, and clutched a phantom, it would not be very convincing to them that *the* Christ had risen. It strikes me as being too late in the day to make our risen Christ a *phantasma*, and that too in opposition to his positive declaration that he is not a *phantasma*, but "I, myself."

But, says one, "He went into the house without opening the door." Who says so? Neither Christ, or any of the Evangelists, or Apostles ever said any thing of the kind. I know it reads, "The doors being shut," but the emphatic part of the statement is that they were shut "for fear of the Jews." See John xx. 19. At this time Jesus "came and stood in their midst." It is perfectly reasonable to believe that he opened the door and walked into the house; and it is very unreasonable to suppose that with that body that I have proved he had after his resurrection, and have shown it from his own words, he went through the door without opening it. As the Bible nowhere says he did go through material boards, planks, or slabs of wood or stone, with a material body of flesh and bones, it is not best to attempt to load the sacred text with more than legitimately belongs to it. Whether God could send material bodies through slabs of wood, I shall not attempt to discuss. That he did it in this case is sheer assumption. Perhaps God could have brought Jesus out of Joseph's tomb without having the stone rolled away; but he did not. It is possible that He might have brought the bodies of the saints that rose after Christ's resurrection through the solid earth that covered them, but he did not do so; He first "opened" their graves. If the disciples did not see him open the door, it proves nothing; but no evidence of any such thing exists in the inspired record. But, says one, "it don't say that he opened the door." Neither does it say that he used his tongue when he talked to them on that occasion, It was not necessary. Every body from that time to this, recognizes the fact that people always use their tongues when they talk, and it is just as notoriously true that people never enter a room, or house without opening the door that lets them in. Why do not the Evangelists tell every time that Jesus and others enter a house that they opened the door? simply because it is entirely useless. There are several potent reasons that might be urged why the disciples may not have seen him till after he had entered the house, and stood in their midst, if it was revealed that such was the case; but no such revelation exists.

I am told that Christ arose a Spiritual body. That may be true, but in what sense was his body spiritual? Do you mean by spiritual etheralistic, phantastic, or ghostly? If you do, Christ had not a spiritual body in that sense; for I have abundantly proved that Christ was a literal, tangible person after his resurrection; made up of bones, sinews, tendons, ligaments, muscles, nerves, etc. He was not immaterial in any sense of that word. He was made alive from the dead through the power of the Spirit of God, and in that sense he was a spiritual body, or person. He, in his physical organism, was animated by the Holy Spirit. See 1 Peter iii. 18. . . . Being indeed put to death in the flesh, but made alive by the Spirit.—EMP. DIA. see Rom. viii. 11. We are very emphatically warned by the Son of God against following those who say that he has come in a secret manner. Hear him. Matt. xxiv. 26. "Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the *secret* chambers; *believe it not.*" Why not believe it? Because "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." See also Luke xvii. 23, 24. Just as visible as the lightning's flash will be the only coming of Christ that is to take place this side of his ascension into heaven. It seems to me that any one who cloud doubt the fact that the coming of Jesus Christ is to be literal, actual, personal, and visible, could with just as much plausibility of deduction show that he would not come at all, It is only safe to wait till our eyes shall see the King in his beauty, even though we may have failed entirely in our computation of prophetic numbers. We are told that the day of the Lord will come as a thief. It is true that it will overtake a designated class as a thief; but not so will the coming of the heavenly Bridegroom be to his waiting bride. "Ye brethren are not in darkness that that day should overtake you as a thief." 1 Thess. v. 4. see also verses 1—4. Because His coming will be as a thief to those who are not watching, it does not at all follow that his coming is to be mythical, and invisible. If a thief comes into your house he is there in his personal presence, and visible to all into whose presence he comes Christ will come as a thief on those who are not ready in the sense of taking them by surprise, coming "in a day that they look not for him, and in an hour that they are not aware of" (see Matt. xxiv. 50); in time when they are wholly

unprepared to meet him. The language is clear, positive, and inspired, that on the expectant, elected sons of God, the day of Christ will not come as a thief. May our loving Father give us wisdom that in all things we may follow the plain reading of the inspired word; that we may not "be wise *above* what is written;" that we may believe *only* the record God has given of his Son; and believe to the saving of our souls. If we wait in perfect readiness a little longer, our hearts will be made glad by beholding that "same Jesus" coming in the clouds of heaven, with power and great glory; coming to seat us on his throne of power; coming to install us in the royal priesthood, to minister in holy things, and go and tell the far off nations who are groping in darkness of nature's night, and who have never heard of *his* glory who will then be reigning "in Mount Zion, and in Jerusalem, and before his ancients gloriously;" and some time, away amid the endless years of the eternal ages, we will see the work completed, all things subdued unto Christ, and over all this now sad groaning creation, the light of the glory of God will sit like a diadem of perpetual beauty, and one harmonious strain of praise will go up from all the borders of an earth at last "made new," ascending like the voice of many waters and mighty thunderings," from a multitude so vast that no created being can ever tell its numbers. Then will

Roll back on their hinges those jewelled doors,
  Till our souls shall their beauty know,
Till heav'n bursts through her starry floors,
  And strews all her lights below,
Till the glow of a thousand Suns comes down,
  And the sheen of a silver flood
Shall deck our sad earth with a golden crown,
  Till it flames like the hill of God.

West Meriden, Conn.

NOTE BY THE EDITOR.—There is one text in the foregoing article on which I have thought much recently, and to which I hope all will take heed: it is this—"If they shall say unto you. . . Behold He is in the *secret chamber;* believe it not." To suppose Christ has already come, or, as some express it—"*is here*, but we cannot see Him," is taxing credulity; and I say, I "BELIEVE IT NOT:" nor will I believe that He has come, in any other sense than that He has always been here since His ascension to heaven, till I *see* Him.

"Pure religion ane undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and keep the heart unspoted from the world." James i. 27.

"THE UNPARDONABLE SIN."

BY P. ALLING.

This is the heading of an article published in the Dec. No. of this Magazine, briefly criticised in one or two points by its Editor, which seems to demand a response. After reading them both carefully over, I plainly see—

1st. I was not quite concise enough in my statements with my confessed belief in God's revealed purposes to certain classes, in the present and past ages of the world, in their resurrection state, which is this: that all that are alive at the coming of Christ, as well as those of past ages that have died in *unavoidable ignorance of* the promised salvation, will have the opportunity of hearing and of believing in the age or ages to come.

2. That the national government of earth, existing at the close of the present dispensation, will all be broken down and destroyed, together with their oppressive ruler, with an everlasting destruction. I intended to have said, that the light that these nations had by their confession of Christ in the observance of Christmas, and the introduction of our A. D. into our calender, together with their confession of the resurrection of Christ by the change of the Sabbath from the seventh to the first day of the week, with much other light they possess, was sufficient, under the guiding influences of the Holy Spirit of God, to have arrested those rulers, together with vast multitudes of the inhabitants of earth, and has placed within their reach that knowledge of God and of his salvation, as to leave them without excuse.

3. The limited *few*, who attain the high office of "kings and priests," embraces *all*, who are "careful to make their calling and election sure by being conformed to the image of his Son," cannot be plead in bar, as a justification by "the neglectors" of "the *many* that are called." The fact of their being "called" and advertised that but "few are chosen," is, of itself, a precautionary admonition to take heed, and be sure to enter through "that strait gate," and walk in that "narrow way that leads to life."

4. Now, it does appear to me, that all who are thus called, are favoured with the *only* opportunity of attaining the Bible salvation that will ever be given them.

5. Again: If the motives set before them of becoming "the Bride, the Lamb's wife," and of "ruling the world to come," are not sufficient to inspire these called ones to obedience to the will of the Master, they are guilty of neglecting the

highest motives the God of heaven can bring to secure obedience to his requirements. This rejection places them, in character, as the enemies of Christ fitted for destruction.

6. Again: If the dead are raised with the same moral character in which they die, and having in their former lives rejected the offer of becoming rulers in the world to come, what assurance have we, that they will then consent to submit themselves to be ruled by those they once hated and despised? If *their own evil propensities* lead them astray in this life, will they not then be led astray by the same antagonism from within? If there is no outside demons now, of course, there will be none then.

Will Bro. Storrs please answer these points definitely?

7. Once more: In the review, the following passage is quoted and comments made, "The living God is the Saviour of all men; SPECIALLY of those that BELIEVE." 1 Tim. iv. 10. "It does not follow, that all others fail of any salvation, because they have brought on themselves the *eternal* loss of the high honor of being of the Bride of the Lamb: that loss is irrepairable to all who have been called to it and failed; still there is hope concerning all such, except they have been guilty of blasphemy against the Holy Ghost."

8. The expression "is the Saviour of *all* men," is either an unlimited salvation to the race, as claimed by our Universalists friends, or is to have its fulfilment, in a literal resurrection of all the dead, as has often been proved by the Editor of this Magazine and multitudes of others, by clear Bible statements.

9. If this comment is an expression of the Editor's real belief, then he admits the charge so often made against us as a people, and by him denied that *he* believes that nearly all of "the many that are called" as above, will have a "*second chance.*" A little more caution is needful in the expression of our belief lest we allow our enemies to triumph.

10. Now, the real question aimed at in this, and the former article, is, to illustrate who or what class of persons are guilty of this *unpardonable sin*, which question is now narrowed down to this one point, that it either embraces all of these "called" ones under the gospel dispensation since the outpouring of the Holy Ghost on the day of Pentecost: or, *all of them must have another chance!* At least, so it appears to me. May the good Lord aid the erring to see and correct their wrong conclusions, is my prayer.

Norwalk, Ohio, Dec. 27, 1877.

RESPONSE BY THE EDITOR.

In responding this second time to Bro. ALLING, it is with reluctance that I use *Notes*, which as a general rule I disapprove; but he has so many points, I must adopt this method to avoid quoting largely from his article. His article is divided into ten general paragraphs, numbered from 1 to 10. Please read his paragraphs as numbered and then my responses of the same number.

Nos. "1 to 3." I make no reply to these.

No. 4. It may "appear" so to you; but the right exposition of "Bible Salvation" is necessary to determine that question. If it included only the making "kings and priests," or a "*Bride*" for the "LAMB," your position is correct: but the Apostle tells us, that "In a great house there are not only vessels of gold and of silver, but also of wood, and of earth; and some to honour, and some to dishonour," (or *less* honour.) "If a man therefore purge himself from these, he shall be a vessel unto honour," etc. 2 Tim. ii. 20, 21. What are called the "*less* honourable" vessels, in a great house, are, often times, indispensable. So those under the government of the "kings and priests" are indispensable to the very idea of a government; and though a man may have lost the honour of being one of the governing class, and will not again have an opportunity to secure that position, may he not have the opportunity to secure a *less* honourable position? That is, become a *subject* under the kings and priests? "It does appear to *me*" that he may, and that will be a "Bible Salvation," though an inferior one, or, "*less* honourable;" yet it is salvation.

No. 5. If your position in this paragraph is correct, then no man who has *once* failed to comply with the call to that honour will ever have another opportunity to become of the Bride, the Lamb's wife. But is such the fact? Have not many who have been called to that honour, and said, "I *will not*, afterwards repented" and obeyed, it may be after having several times refused to do so? Is not this fact undeniable? But it may be said, that was while in this life. True, but death does not alter the case, only that the Bride is married at her Lord's return which completes that programme, so far as the Ruling power is concerned. But are there to be no *Subjects?* They are not all prepared in this age nor in this life, as my friend must acknowledge or give up all hope even for those who have died in "unavoidable ignorance."

No. 6. Ignorance of the truth may have been the main cause of their neglect, or of their des-

pising the saints in this life. If Jesus prayed for His murderers, "Father forgive them, for they know not what they do," may we not hope the same prayer will be made for the millions, even in Christendom, who have had the God of the Bible represented to them as an object of *dread* rather than "Love;" even from their childhood? Let God in his true character be represented to them, as He will be in the resurrection state, and we may hope the mass will accept His Son as their Redeemer and "Lord, to the glory of God the Father."

The idea that because some have been called to be of the Bride and have neglected that exalted position, makes it impossible to present them with *motives* to induce their acceptance of the position of subjects, perhaps is not so difficult to overcome as may be thought. The "prodigal son" once left his father's house and would have thought it beneath him to accept a servant's place; yet his condition became such that he let himself to feed swine,—a most servile employment; and when that become intolerable, he resolved to humble himself and ask his father to give him the piece of "a hired servant." So the sinner, who has, when called not accepted a part in the Bride, may find himself in such circumstances in "the ages to come," as will make him glad to accept the place of a *Subject*.

No. 7. I repeat my statement as it stands in this paragraph, confirming it by the words of Jesus, "I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32. There is but *one sin* that may not be forgiven, and we are not authorized to *add* to that number: all others may be forgiven in this life or in the "Ages to Come."

No. 8. The expression the "Saviour of all men" is "an unlimited salvation to the race" with *one* exception, viz., those who "BLASPHEME the Holy Spirit;" and is not what is "claimed by our Universalists friends." It embraces the "literal resurrection of all" men, but also salvation of a higher character to all with the exception I have named.

No. 9. "The Editor" does *not* "admit the charge . . . that he believes" any man "will have a '*second chance.*'" It is one thing to have an opportunity to be a "vessel to honour," and another thing to have an opportunity to become "a vessel of *less* honour:" both have salvation, but the first class have a "*special* salvation." One class are "joint heirs with Christ" and RULERS of the kingdom: the others have failed of that honour, but may become SUBJECTS under their rule, with the *one* exception I have named.

"It may appear so to" you, but I do not regard it in that light. To have "*another* chance" implies to have it for the *same* thing. The *main* work of this and the past ages has been to prepare *Rulers* for the kingdom of God, who are also to be the Bride of the Lamb; that work is completed, as I have said, when the marriage takes place: there is no other "chance," or opportunity, to attain to that honour but in the present time.

In "the ages to come" the great work of "reconciling *the world* to God" is to be carried on by Christ and His Body, or His Bride, till "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." See Phil. ii. 10, 11. Of course, the exception must be kept in view of blasphemers against the Holy Ghost; who, saith Christ," are in danger of eternal condemnation." Mark iii. 29.

Having now responded to Bro. Alling, I will add some remarks on the expression, "Many are called, but few are chosen." Bro. A. seems to suppose that the many *called*, but *not* chosen, have lost all opportunity for a *Bible* Salvation:" but he has not defined what that is, but seems to maintain that they have committed the "*unpardonable* sin;" and hence there is *no* Bible salvation for them. I have sufficiently shown that such a position is not tenable. But I wish to show that "called." and "chosen" are not terms so antagonistic as some may suppose.

The "chosen," it may be affirmed, constitute the Bride, from this position it may be admitted the "*not* chosen" are eternally excluded. But is the Bride the only class that are *blessed?* Are not those "*called* to the marriage feast" *blessed* also? Certainly the feast is to come off some time; and there will be guests, and "Bible salvation" will be theirs; and the apostle John (Rev. xix. 9) tells us, "He saith unto me, Write, Blessed are they which are *called* unto the marriage *supper* of the LAMB." The language implies, of course, that they have on a "wedding garment," (Matt. xxii. 11, 12); but they are distinguished from the Bride—they are "the *guests.*" They may have had the opportunity to be *of* the Bride; but failing of this, they are accepted as guests and are blessed as such. Let it be remembered, "There is one glory of the sun, and another glory of the

moon, and another glory of the stars, and one star differeth from another star in glory." 1 Cor. xv. 41. Christ, the "Sun of Righteousness" (Mal. iv. 2); the Bride, the "moon," shines with *borrowed* light; the stars," the guests at the marriage feast. All is order, and yet variety.

The grand confusion, among professed Christians, is, in general, they make no distinction among the saved, or, in "Bible Salvation;" while the Bible itself makes vast distinctions. Theology by its teachings, in these days, seems to say, "Get saved from hell, death, or destruction, and all is well." It virtually ignores all degrees in the salvation of the Bible, and sets the lowest attainment in religion as equal to the highest. Hence appears, throughout Christendom, a lack of deadness to "this present *evil* world," and but few who should rise into the Divine life keep the world under their feet as a *servant;* not allowing it to be their master.

Dr Adam Clark, in his exposition of the expression, "many are called, but few be chosen," (Matt. xx. 16), makes the following observations:

"This place seems to refer to the ancient Roman custom of recruiting their armies. No one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from the cradle, in military exercises. . . . When the legions were completed, the citizens who had been *called*, but *not chosen*" (to go to war,)" returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed *useless*, or that because not now *chosen* to serve their country," (in the war)," they were proscribed from the rights and privileges of citizens; much less *destroyed*, because others were found better qualified to serve their country at the post of honour and danger" . . .

"But what a mercy that those, who appear now to be rejected, may be called in another muster, enrolled, serve in the field" (of war,) "or work in the vineyard. How many millions does" [and will] "*the long suffering* of God lead to repentance!"

Thus, Dr. Clark illustrates the position I occupy, without designing to do so. He doubtless would limit the work to *this* life; I stretch it into "*The Ages to come*," as the Bible does. The Lord is not shut up to *this* age, but has an endless succession of ages." Eph. iii. 21.

The Christ-like man delights in doing good as well as being holy.

LETTERS AND EXTRACTS.

From Geo. L. Hart.

Bro. Storrs: I wish to unmask a few ideas for the good of all, in love and sincerity.

We often hear, as one brother expresses himself, with reference to an advance by one so very constant in their communion that they ever worked together when they agreed; but light breaks into the mind ere the other sees it, and at once coldness is manifested. Let us not deceive ourselves. We may talk newspaper love, and all that; but God knoweth the hearts; and we may know by the fruits whether true love is manifested. Let us read what one writes: "As regards my own fraternal feelings and confidence towards Bro. ——, as a Christian man, my mind is unchanged." But many say this and deceive themselves with the thought that this is charity. In my humble opinion, this is a most terrible mistake when efforts put forth to help a brother formerly in our views are entirely withdrawn, and we are, the whole time, doing our best to shut up every avenue to the ministry to such an one.

In 1873, we heard men express confidence in God's appointing such a man as Bro. S. W. Bishop to preach. Yet now a coldness and opposition is so apparent, that it is every where seen in that vicinity. We remember once hearing *one* of those *same* men say, "We want no light but just what we had in '73." This was said when we sought to show some mistakes.

Love is an affectionate regard for one without partiality in the Gospel: and until we are in the love that "thinketh no evil," and think God can take care of his own work without our popish authority, we may be far from love, and find we only seek to palm off selfishness in a garb of meekness put on; and that God will know none that so labor as to break down by insinuations and sneers the efforts of those that do not agree with them.

Love is a mighty virtue,—a cement that holds the earthen vessels, that have been broken, together.

"O, to be nothing, only to lie at His feet,
A broken or empty vessel for the Master's use made meet;"

that His love, unhindered, through us might flow. The Ark is coming into Israel; and woe to the man that cannot keep his hands off. He may sleep with Uzzah; but the Ark will come to Zion, and the Oath to Abraham be fulfilled. David, a glorious (*typos*) *type*, conquered; and so will Jesus; all nations will be subject to Him.

Yours, in love of the truth.

Bridgeport, Conn., January, 1878.

G. M. Shelby, Arkansas, writes: I thought it would not be amiss to let you know there are a few out here who have seen the light of "*the ages to come.*" We received some numbers of the BIBLE EXAMINER from Bro. J. S. LAWVER, of Kansas, and they threw so much light on God's word and plans, and made Him such a *loving* Father, to what the God of theology is; so merciful; *not* willing the death of any man, that I do not see how I can get along without the EXAMINER. May the good Lord sustain you to the end. Yours in hope.

NOTE BY THE EDITOR: I am glad to know that the truth is shining a little in Arkansas. A short time since I received four new subscribers from that State; of whom, the writer of the above is one, the fruit of Bro. Lawver's labor in scattering odd Nos. of the BIBLE EXAMINER; many of which, he has sent out to do missionary service; and the labor and expense has not been in vain. Thank the Lord. To Him be all the praise and glory.

N. M. CATLIN, Esq., Kingsbury, N Y., writes: I desire to say to you, that I have become thoroughly convinced and settled in the views you are maintaining in the BIBLE EXAMINER. I, at first, hesitated, though favorably inclined to your enlarged views of "the Ages to come:" but on more careful reading and study, I am fully satisfied that all popular teaching,—even the Adventists,—limits the "Holy One of Israel" in His plans and purposes concerning our race. Your explanations honor God; harmonizes Scripture; reconciles thoughtful men to His wise and benificent Government, and saves the greater mass of our race. Amen! May you live, and the BIBLE EXAMINER prosper in the thing whereunto it is sent. Truly, Yours.

REMARK BY THE EDITOR.—Such testimony from a man of large experience and knowledge, like Bro. CATLIN, outweighs all the petty spite of ignorance manifested in some of our "Exchanges" which have recently appeared. "Father, forgive them; they know not what they do." They "speak *evil* of the things they understand not.

BRO. S. W. BISHOP, West Meriden, Conn., having received some aid, in his straitened circumstances, writes: "I desire to consecrate *all* to God and his service; that I may still have the sympathies and love of the precious ones of the earth, and be so prepared that it may be my exalted privilege to assist in the great work of evangelizing *the world* in the coming endless ages. What glory and beauty in the plan of God through Christ, as we now see it revealed in the Holy Book. Yes, it is 'near,' the opening of the grandly sublime, and *world blessing work* of the eternal ages. May the Lord bless you in the work *now*, and bring us soon to his eternal glory."

P. S. Since the foregoing was in type I have received a private letter from Bro. Bishop, in which he says: "My Son is afflicted with asthma, and that very bad. It would be worth any price that could be named if he could find a cure. My wife is very feeble; her flesh is almost gone, and so lame that she is almost helpless. It is now impossible for me to leave home. It seems a strange way in which we are being led, but it is all right. 'HE doth not afflict willingly nor grieve the children of men.' 'Whom the Lord loveth, He chasteneth.' If the chastizement is proportioned to His love, He must love me a great deal; so, I will take courage, and trust Him still."

REMARK BY THE EDITOR: Bro. Bishop's is a case which demands *financial* sympathy; but he is too modest to allow me to make any appeal in his behalf in public. But I now do so without his knowledge or consent. The year past he lost his only daughter, almost his only support. His only son, a young man, is so afflicted as to be of little help; and his beloved wife has been lame a long time, and is almost helpless; and he has no financial resources. Now, dear Christian friends, do not forget these *afflicted members* of Christ's body. Address, S. W. BISHOP, Box 566, *West Meriden, Conn.*

J. LEWIS, Grafton, Ills., writes: I wish to add my testimony in support of the glorious truth that "God will have all men to be saved and come unto the knowledge of the truth." With the word of God to confirm my faith, I believe all of Adam's race will be saved from the first death, and be brought to the knowledge of the truth: then if any will fully reject Christ they die the second death; from which there is no hope of redemption. Inas much as the Redeemer delights to do the will of the Father (Psa. xl. 7), and that He came to do God's will, (Heb. x. 9), and as all power is put into His hands, He will restore all things in the age or ages to come, (Acts iii. 21,): will some of the wise ones tell us where in the Bible they find the word "restitution of all things" to mean, only a *few* saved, when the Lord returns from heaven, leaving ninety nine out of a hundred to perish without ever having had an opportunity to embrace "the Saviour of the world?"

FROM LUCRETIA B. LAMB.

THE VISION PRESENTED TO THE EYE OF FAITH.

While musing upon the work of the good Shepherd, His enclosure, a scripture stand-point was in view: its dimensions so exceedingly grand and spacious, its length, heighth, breadth, and depth could not be measured by the finite mind. Oh, its many mansions! How rich and beautiful adorned with goodly stones and pearls! The scene as presented to view was a multitude of happy faces, that no man could number. The central figure, radiant in glory—smiling in approbation and love, as He beheld a full picture of the "joy set before Him when He endured the cross and despised the shame." The impressive question came home, have you earned a place in that enclosure? No, no; I have no righteousness of my own that could secure me a place there. Have you a right to them? Yes, O yes, an inalienable right, made sure by a warranty deed signed and sealed by the blood of the Son of God. The next thought: are you content to occupy a place here without your children—seven now being heads of families—with twenty-seven grand-children, nineteen now living, and one great-grand-child? No: I claim the promise that my God will not only give me a place in the Good Shepherd's inclosure, but to my seed after me; trusting in the faithfulness of the promise, I hope to present myself and say, "Here am I and the children thou hast given me." Seventy-seven years of probationary time has been granted you, are there none but your own that you have influence to find a place in this rich inclosure? This I cannot answer, but leave it to the unfolding of the "Book of Life," consecrating anew all that I am and have on this New-year's morning, the first day of Eighteen hundred seventy-eight, fully aware that I am treading upon the threshold of important events. Will the Good shepherd, whose own the sheep are, help me and the EDITOR of this Magazine, and all the readers, to find a place in this beautiful inclosure, to behold the face of Him we love and adore; and, as the ages roll, participate in the joy which is unspeakable and full of glory?

St. Paul, Minn., January, 1878.

H. YOUNG, Pittsfield, N. H., writes: I have been so very sad and weary—so overwhelmed with sorrow for some weeks past that I could do but little else than weep and pray. This state of mind has been caused by the death of my beloved wife, LOUISA O. M. YOUNG. She died, after a sickness of two weeks, Dec. 29, 1877. Her age, 65 years the 13th of Dec. We had lived together more than 40 years. Her love, worth, and genuine virtue, had bound her to me by the strongest ties: and being broken so suddenly, I am enduring the greatest suffering. But I *do* endure because my heavenly Father's hand is holding me from sinking by the strong hope of a re-union when the blessed Saviour comes; and my cry continually is, "O, blessed Jesus, come. Victor over death, O, come and bring our dear sleeping ones from the land of the enemy."

Her disease was a gradual failing of the brain; its primary stages dating back some 15 years to the time when we received the news of the death of our soldier son, buried in New Orleans in 1863; and two months after, the death of our only daughter. From these shocks she never recovered. She has been a mourner all these years; but her mourning is ended: she sleeps in Jesus. There is hope in her end that "her children shall come from the land of the enemy."

"He, who worth and virtue gave,
Bade thee look beyond the grave.
Knowledge soars, and wisdom guides;
And *the love of God presides.*
There's a gulf 'twixt us and God;
Let the gloomy path be trod:
Why stand shivering on the shore?
Why not boldly venture o'er?
Where unerring wisdom guides,
Let us have the winds and tides:
Safe, through seas of doubts and fears,
Rides the bark which virtue steers."

FROM ELD. J. PARRY.

BRO. STORRS: These are stiring times in which we live; the breaking up of old traditions, and theories; and what do we get in exchange? Some truth, I trust and believe for the little flock of Christ. But have we not reason to fear that Infidelity will have a still wider range, than formerly, amongst mere nominal members of the churches, who have no vital love for the truth?

Col. INGERSOLL'S lecture was received with great applause, though its main effort was to ridicule the Bible and substitute *Darwinism* in its place. It is sad that he could make eternal torment appear to aid him in his crusade; but, thank God, this dogma cannot long disgrace the christian name, and all thinking men and women will, I trust, ignore this vile libel on the character of the God whose name is "LOVE." DR. HAVEN has well exposed some of the misrepresentations of the lecture, but he has treated very *tenderly* the doctrine of future, endless punishment. H. W. BEECHER has, at last, boldly denounced this too long cherished dogma; he has waited his time to "jump off the fence,"

when it would not cost him so much as it would some years ago; but better *late* than never; but the churches are denouncing him as a blasphemer of their hell-fire deity. It appears to me more like blasphemy to accuse the GOD of the Bible of being such a cruel monster as to consign the great mass of his own creatures to endless woe; this to Him whose "mercy endureth forever," because He "delighteth in mercy." Mr. B. will not admit the ungodly to heaven nor to hell: what will he do with them, if they are immortal?

Sandy Hill, N. Y., January 3, 1878.

WM. S. DIBBLE,—doing business in San Francisco, Cal., but living some miles out from that City,—writes, giving some details of most interesting interviews he has, from time to time, with intelligent persons; minister and members of a Congregational church, showing the progress the views which we hold are making, and the investigations that are going on; the particulars of which I do not feel at liberty to state now. He then goes on as follows:

"Bless God for his mercy and love to the human race in giving all mankind an opportunity for salvation. O, how little we know, as yet, of the good things God has in store for those who love Him. 'Bless the LORD for his goodness and mercy to the children of men.' How good these things look to me; and I want so to live and improve my time that I may 'make my calling and election sure.' I desire to be one of that number that shall be privileged to help crown Jesus when He comes to reign in His Kingdom. Will it not be a blessed privilege to be one of the elect who shall constitute the Bride of Christ and help to carry the good news of salvation to all who have been deprived of the opportunity in this life to hear of, or know the blessed Jesus? I am glad that there are some, on this coast, as well as elsewhere, that are examining these things, 'to see if they are so,' and that these blessed truths are spreading, and this light is shining so brightly. I sometimes feel anxious to have Jesus come soon; but I pray that I may have patience to wait His own time, and grace to endure to the end."

DR. J. F. LEE, Monroe N. C., wrote Sept. 29th, last: "A few days ago, apparently in full vigor of health, my strength left me helpless—potent to move; no pain—mind clear. I expected to die. As a physician I was utterly unable to account for such a loss of physical power and retain such a state of intellectual soundness. I never expected to survive. But the love of God has kept me."

On the 15th of Dec., the Doctor wrote me again: "My strength has been returning for the past six weeks so sensibly that I feel almost young again. Myself and family are well. Little did I think, last September, that I would live thus long. God has spared me, and blessed me." He adds, "How many aged subscribers read the BIBLE EXAMINER and are thankful that they have been led out of the erroneous views of early training into the way of truth. It would be interesting to read the way they have been trained, and brought to *see* and *feel* the power of *Love*—the *goodness* of God; who has illuminated them and given them understanding in their old age and cured them of all the pleasing *fallacies* impressed on their minds in youth. Surely 'God is Love.' What an inestimable blessing is a sound mind, a 'good understanding'—the obedience of faith—conformity to the will of God,—especially at the age of the EDITOR of the BIBLE EXAMINER, and of some who endorse his views of the ages of ages. 'Be ye thankful'—holy—humble;—Praise ye the Lord. May all the readers of the *Examiner* be holy. Amen."

JOHN P. ROLLER, Colorado, sends a remittance, and writes: I cannot even bear the thought of doing without the BIBLE EXAMINER: it is next to the Holy Bible to me in this far off back country. May Heaven bless and prosper the EXAMINER, is my prayer.

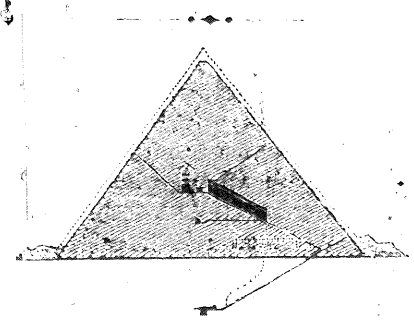
DEATH STILL REIGNS.

IN two or three years past several of my firm friends have fallen before the shafts of death. All of them have not been mentioned in the EXAMINER. Two years ago, DR. S. B. BARLOW, of New York, a long and tried friend, and my family Physician ever since I lived in Brooklyn, died, I trust, in the Lord. He served my family without charge till his health failed.

IN Oct. 1877, Bro. B. GIFFORD, Philadelphia, Pa., fell asleep in Jesus. He has, every year, paid $5 in support of the *revived* EXAMINER.

January 3d, 1877, my beloved, and long tried friend, PROF. JACOB F. HUBER, Middletown, Conn., fell asleep in Jesus. I first became acquainted with him in 1832, and though our personal interviews were few, yet by correspondence, and similar views, a brotherly feeling was kept up between us. He passed through great trials, and suffered much in his last sickness. His age, I think, was near my own. He was, I believe, a humble follower of Jesus. ED.

I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming. The shout shall be heard, Allelujah! the Lord God Omnipotent reigneth! For that day do I look; it is to the bright horizon of that second coming that I turn my eyes. —*Rev. C. H. Spurgeon.*



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NOTE BY EDITOR OF EXAMINER.—The above periodical is conducted by THOS. WILSON, and appears in good style; is a royal octavo of 16 pages. I wish it success. The engraving on the first page of the January No. is worth "a dollar."

LETTERS RECEIVED TO FEB. 4.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Eld. J. Parry, Joseph Barnhurst, D. B. Salter, Jacob Shafer, Jos. Mott, Jr., J. S. Lawver, Eliza Jane Gay, Lottie E. Benton (2, Thank you), G. L. Hart, Mrs. Lizzie A. Harrison, Lucretia B. Lamb, Wm. S. Dibble, Alfred Annable, John P. Roller, R. H. Smith (your previous letter did not reach me), Mrs. Henderson for H. Heyes, John King for himself and John Hasty, H. Young, Amy Cobb, Martha C. Lee, Edwin Phelps, J. W. Adams, Ira Bradley, Mary Mansfield, Esther Tyson, Mrs. R. W. Pierce, Ann M. Dickinson, Mrs. Wm. G. Wilcox, C. W. Lyndall, Wm. Brayton, Eliab Wight, N. Putnam.

PARCELS SENT TO FEB. 4.

Jacob Shafer, Alvin Downer, Geo. P. Ellis, John Hasty, J. W. Bishop (Iowa), Mrs. Wm. G. Wilcox, B. J. Dowling, C. W. Lyndall, Lizzie A. Harrison.

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GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MARCH, 1878.

All Communications should be addressed to No. 72 HICKS STEEET, BROOKLYN, N. Y.

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EDITORIAL NOTICES.

☞ The readers of the EXAMINER will observe that a somewhat larger type is used in this issue than in time past. I have found it desirable to remove it from the country, where it has been printed four and a half years past, to New York City, so that it can be more immediately under my care, and not be subject to such irregularity in its issue. It has been peculiarly trying to myself and many of the subscribers the past five months in that respect. It is hoped there will be no more such delays hereafter.

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☞ Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

TO SUBSCRIBERS.—If any of you have failed to receive a number of the present volume, please inform me, and I will supply it without charge. EDITOR.

"FOLLOWING AFTER TRUTH."—I regret to say all the articles received on this subject are exhausted, and others are looked for shortly. So soon as "PART FOUR" comes to hand the subject will be revived.

TO WHOM IT MAY CONCERN.—The necessities of the EXAMINER kindly suggests that payment for the present volume be made now that it is half through. Over one hundred, who have received the EXAMINER for six months past, have, as yet, paid nothing on this volume. This does not include between thirty and forty persons to whom it is sent *gratis*. From such, I neither ask nor expect anything but their good wishes and prayers. EDITOR.

THE OBJECT AND MANNER OF OUR LORD'S RETURN. By C. T. RUSSELL, Pittsburg, Pa. Price ten cents.

Such is the title of a pamphlet of sixty-four pages. The author is one of my very dear friends, and is a sincere lover of truth. I have not the slightest doubt of his stern integrity, and nothing but a full conviction that it is the truth he is promulgating lead him on in the work in which he is engaged. His sacrifice of time and money shows his faith. Much that he has written is interesting. His belief that Christ "*has come*"—"*is present*"—in the scripture sense of His "second time," I cannot for a moment admit; but as the time for its demonstration is in the next few weeks, I shall not enter into a controversy on the subject.

BRO. CHAPLIN, Editor of *The Restitution*, in noticing the above named pamphlet, has expressed views of the "Second Advent" of our Lord with which I heartily agree. He says:

"We think that the coming Messiah is the same Jesus that died, was buried, rose from the dead, and subsequently ascended from Mount Olivet into heaven; and we also think that He will change our vile body that it may be fashioned like unto his glorious body. We look for more tangibility in the resurrection than our brother seems to expect. We also think that Christ in the first stage of the advent will only descend to the ærial regions where He will be met by his raptured saints, with whom he will afterward descend to earth."

Such I regard as a true statement of the facts to be realized in that glorious return of our Lord "*from heaven*." ED. EXR.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. II: 4-6.

VOL. XXII. NEW YORK, MARCH, 1878. No. 6.

THE DEVIL AND TEMPTATION.

A brother in Christ, who had just read my pamphlet on the "Devil," etc. writes me:

"Your conclusions are clearly stated on the last page; and it is with this I have to do at present, and not your arguments by which that conclusion was attained."

He then goes on to quote my language as follows, thus:

It seems quite clear to us, if any *evil principle* is here to be found, outside of man himself, etc.

He then states his view of the matter as follows:

"The point of difference between us is this: You claim there *never* was any third party in the temptation that seduced man in the beginning, neither has there been any since to keep alive that alienation and to perpetuate the evil then introduced into the world, except it be man's lustful nature."

My friend then adds:

"That God did not create in man that *lustful nature* in the beginning is evident, else He never would have pronounced all that He *made very good.*"

Here my friend has put words into my mouth which I did not use. In the first place, I did not say, man *had* an "evil principle." I said, "If any *evil* principle is here to be found, outside of man," etc. That was not saying there was an evil principle *in* man. In the second place, I did not use the phrase, "man's lustful nature." Hence, I neither feel called nor disposed to follow his argument based on a *mistaken* conception of my position. He mistakes "lust" for an "evil nature." Lust is only another word for *desire.* Desire, of itself, is *not* evil. It becomes the *occasion* of evil only when it is not restrained by the authority of our Creator. Adam's *desire* for knowledge was not evil; but when he *admitted* his desire to "call in question God's authority, then lust"—desire—"drew" him "away"—he was "enticed;" then "desire," or lust, had "conceived" the idea of disobedience and it brought "forth sin;" sin was still *embryotic*—not yet born; but "sin," when it was born—*i. e.*, became an *act*—"was finished, and brought forth death." See James i: 14, 15. Here is a plain statement of how sin came into the world: it was not by a personal "spirit-devil," nor was it from an "*evil* nature"; for man's nature by creation was "very good," and his *desire* or *lust* for knowledge was good; but a probationer must have power to do evil as well as to do good; or, in other words, he must have power to disobey as well as to obey; otherwise he is a mere machine, and cannot be accountable for his actions; he would, also, be incapable of doing good, because the good would not be done from his *will*, but the result of necessity.

Lust, or desire, is intensified in the posterity of Adam by their being subjected to sufferings and death. And this is one grand cause of the natural enmity of men's hearts to God; which enmity can only be removed by a knowledge of the love of God to them and His purpose to overrule all natural sufferings and death, to which they are subjected, for their exaltation in the ages to come. By this knowledge only can they become "reconciled to God" and His government.

This knowledge of God's love is manifested, in its intensive form, by God's sending His only begotten Son into the world, and subjecting Him to "temptation in all points like as we are" (Heb. iv: 15)—to "sufferings and death," by which He was "made perfect," so that He could sympathize with us in our sufferings and subjection to death. All this was a token of God's love for *the world*, and of His determination to deliver the race from all the consequences to which they had been subjected, "not willingly, but by reason of Him who had subjected the same in hope."—Rom. viii: 20.

God's love to the world led Him to give His Son a ransom for us, and showed His purpose o restore to the race life lost by Adam by raising His Son from the dead. So saith the Apostle, Rom. v: 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation [to death], even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life." Man is to lose nothing by his subjection to suffering and death that came on him through Adam.

The presentation of these facts and the truth of God's love are to be made known to all men for the grand purpose of reconciling them to their Creator and His government; and to show them that God's administration has all been conducted with the design to give them eternal joy in Him and his Son, our Redeemer and Lord. To this end, "As though God did beseech you by us, we pray you, in Christ's stead, be ye RECONCILED to God."—2 Cor. v: 20. A *willful* refusal to comply with the terms of reconciliation *after* having received the above-named knowledge is what constitutes an unpardonable sin, and makes the individual a subject of the "second death," whether the *refusal* occurs in "this age or the ages to come." To such "there remaineth no more sacrifice for sins": they have rejected the ONLY *sacrifice* that God has provided, and they are "*devoured*," or "ANNIHILATED"; and "the works of the devil," that is, *d'evil*—THE EVIL introduced by disobedience to God—is "*destroyed*."—1 John iii: 8. The consequences of disobedience have been so fully demonstrated in the past, that whatever man's lust or desire may be in the future he will never again venture on its gratification except in harmony with the will or guidance of his CREATOR and REDEEMER; so that a second rebellion of the human family is made an impossibility. Eternal thanks to "GOD OUR SAVIOUR."

EDITOR.

THE THEOLOGICAL REVOLUTION.

Such a revolution is evidently in progress. The idea of "endless torments" is being terribly handled, *pro* and *con*.

A few weeks since I received from my friend, H. Brittain, Birmingham, England, a "special extra number" of the *Christian World Pulpit*, London, January, 1878, for which friend B. will accept my thanks. The paper contains three sermons and an "Introduction" to a fourth by "Rev. F. W. Farrar, D.D., Canon of Westminster, delivered in Westminster Abbey, Nov., 1877."

I have read these discourses with some interest, not so much for any Biblical research contained in them, but as showing that thinking minds in high places can no longer hold to the horrible position of *endless* torture of any creature the Lord God has made. It is that kind of teaching that has made and is making infidels faster than all the *professed* Christian ministers in Christendom can make *lovers* of God.

I may, by and by, give in the EXAMINER these sermons of Dr. Farrar's, or extracts from them. He has many excellent thoughts, and some serious errors, as I judge. He is evidently trammeled by his belief in the doctrine of *inherent* immortality. He says in his sermon No. 1:

"I cannot accept the spreading belief in all conditional immortality. I cannot preach the certainty of what is called Universalism—that is, the view that all will finally be saved. That last doctrine—the belief that good shall fall at last, far off, yet, at last, to all—does indeed derive much support from many passages of Scripture."

Dr. Farrar's confession that the "belief in conditional immortality is spreading" is worth something to the cause of truth. His rejection of that view and adherence to *inherent* immortality will inevitably compel him ultimately to accept *universal* restoration of all men to holiness and happiness, or he must go back to the doctrine of endless torment in some form. For, if man is immortal in his nature, he cannot die; hence, if not saved from sin and reconciled to God, must be endlessly unhappy; which is the same as endless torment in some degree.

If man is indeed immortal by creation, he must and will live endlessly; and if endless misery is not true, an ultimate salvation is inevitable; so Dr. Farrar must see, if he keeps on thinking with as much independence as he has so far manifested.

Prove to me that inherent immortality is the doctrine of the Bible, and I would be compelled to accept the view of a universal restoration to holiness and happiness. But I utterly reject the idea that man is immortal in his nature, or that he ever will be except *conditionally;* and the condition is, reconciliation to God and a willing subjection to His government.

Forty years since I commenced the study of the Bible with special reference to this question, and after several years' patient examination I became fully settled in the fact that *inherent* immortality had no support from the Bible—was a heathen fable and a dangerous position to occupy, leading to the support of the doctrine of endless sufferings in the world to come; thus producing infidelity or the utter rejection of the Bible and the God of that book.

Col. Ingersoll—an infidel lecturer—recently, in a lecture in New York city, in his ignorance of the *Bible* teachings, but supposing he knew, because he found professed teachers of Bible doctrines holding up the idea that it taught "immortal souls in endless torments," declared to an immense audience, cheering him with *laughter*, "I hate such doc-

trines as the Bible teaches; I hate such books; I hate such Gods as will write such books."

Poor man! For such a result the teachers of the doctrines of inherent immortality and endless torments are mainly responsible. They must share the reproach and responsibility. ED.

THE LORD'S SUPPER, OR PASSOVER FEAST.

It is well known to most readers of the EXAMINER that my view of the true time of keeping the feast of the "Lord's Supper" is the same as the Jewish Passover, or the first full moon after the spring equinox; and that it is a yearly feast, and not a "haphazard," or *any time* celebration. I wrote my friend Lederer of this city as to the time of the Passover *this* year. I supposed it would be at the time he says, but thought, for certainty in the matter, I would inquire of him, and he has my thanks for the following reply. —ED.

BRO. STORRS: You may not be aware that the Jews have a leap-year this time, and, consequently, have an additional month, a thirteenth, called *Ve-Adar*. The Passover, therefore, will be on the evening of Wednesday, April 17th. Notwithstanding, however, the additional month, the season is exactly the same as every year—namely, the first full moon, after the equinox, which takes place on the 20th of March, in the evening, and the next full moon on the 17th of April.

The difference between the Lunar and the Solar system of reckoning is a little less than 9 days; the former having 356 and the latter 365 days in the ordinary year. In the course of seven years these differences amount to two months. In order to make up these differences and keep their feasts in due seasons, they have to add two months in every seven years.

If these additions would not be made, the Passover would gradually be shifted to the fall season instead of the spring, in the month of *Abib*—the ripening month—and so make it turn to every month of the year.

I have been very miserable all the winter, and when the body suffers the mental faculties are prostrate, and can do nothing of value or interest for reading people, particularly for the readers of the BIBLE EXAMINER. I hope, however, when the new and fresh sap comes into the trees and grass some may also come in my old bones, and enable me to contribute something new to your valuable magazine. Peace be with you and yours.

YOUR BROTHER IN HOPE.

New York, February 23, 1878.

REMARKS BY THE EDITOR.

The feast, or "Lord's Supper," may be kept alone if you are deprived of the opportunity to unite with others. My practice for some years past has been to keep it in my own house; any other family can do the same if they choose. The Passover was a family affair, each house by itself, or a few others. I incline to the view that it is more profitable to attend to it with few than with many; but I decide for no one except myself. Christ and His family of disciples seem to have been the only persons present at its institution. It is to be attended to in "*remembrance* of Christ," and especially of His *death* for our redemption; and what season so appropriate as that in which it occurred?

TRUTH AT WORK.

The occasion of the following article was, that a "council" met to ordain a minister of the Congregational order, at Indian Orchard, Springfield, Mass., and it was found that he could not subscribe to the doctrine of "eternal torments," though he accepted that of "everlasting punishment." The council stood six *for* ordaining and seven *against*. Hence the Rev. J. F. Merriam was not ordained. It seems likely to do good in working for a general review in that denomination of the horrible doctrine of *endless torment*. It seems to have shaken the whole Congregational community in these parts, and some are coming out boldly in the rejection of the torment theory. The affair above noted was the occasion of the article below.—EDITOR.

THE IMPORTANT ISSUE IN THE SPRINGFIELD CASE.

In a recent letter to *The Spectator*, Baldwin Brown, the leader, I suppose, at present of the English Congregationalists, writes: "I am not a Universalist, and I hold very strong convictions about the range of human freedom which are distinctly incompatible with the Universalist scheme. . . I believe and I have attempted to prove from Scripture that the redeeming mercy and love of God cannot be paralyzed for any human spirit by the hand of death. . . English Congregationalists feel, I think wisely, that this is a subject on which brethren may differ and yet dwell and work together in the closest fellowship in unity."

I believe that the above words of Dr. Brown express the views of a considerable and growing number of the younger Congregational ministers of the United States. They are not Universalists, but they do deem it possible, discordant neither with reason nor Scripture, that there should be a state of probation beyond this life for those who have not had the gospel clearly and sufficiently presented to them in this world.

Concerning the familiar passages in 1 Peter iii : 19 and iv : 6, regarding Christ's descent to Hades, the exegetical scholarship of our day thus delivers itself:

Says Meyer: "The intention and end of this preaching must be regarded as coincident with the other preaching of Christ. It is therefore a wholly arbitrary assumption, which contradicts Christ's aim at salvation, that this preaching should consist in the announcement of judgment and should be a preaching of condemnation."

Says Alford: "With the great majority of commentators, ancient and modern, I understand that our Lord in His disembodied state did go to the place of detention of departed spirits, and did there announce His work of redemption, preach salvation in fact to the disembodied spirits, of those who refused to obey the voice of God when the judgment of the flood was hanging over them. This is not a declaration of a purgatory or of universal restitution: but it is one which throws blessed light over one of the darkest enigmas of the divine justice, the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it."

Says the late Prof. Hadley of Yale: "The natural interpretation of the text is, that Christ preached, *i. e.*, made the announcements and offers of the Gospel to departed spirits who were in confinement, as a consequence of their disbelief and abuse of the Divine forbearance during the days of Noah. This meaning I should not dare to discard."

Similar interpretations of these passages are given by Lange, Von Oosterzee, Schmid, Julius Müller.

Now, when young men in our theological seminaries, or later in their studies, find so many of the most eminent and devout exegetes of Germany, England and America declaring that the Scriptures distinctly teach a future state of probation for those who have not had adequate probation on earth, I submit that it is not strange if, when they appear before examining councils, they feel compelled to say that they are not convinced whether there is or is not a future state of probation.

I know that the question at Springfield did not come up exactly in this form. But a good opportunity is now afforded in the discussion which has been stirred up to consider whether a belief in a future state of probation for those who have not had adequate probation on earth is a heresy which ought to be trampled out whenever it appears. In my day at the seminary, not very long ago, this was not recognized in the dogmatic teaching as an open question. Ought it not so to be recognized?

It seems to me there ought to be a clear and full deliverance on that point by the leaders in the Congregationalist denomination.

Is it not high time that there should be a frank and thorough discussion of the question, Does a belief in a future state of probation for those who have not had an adequate probation on earth disqualify a man for ordination in the Congregationalist Church? A friend lately told me of a German missionary with whom he was once acquainted, who used to rejoice in the hope that when he died he might, like his Master, descend to Hades, and there also seek and save the lost. We may well inquire, I think, is that an unauthorized hope? — DEERFORD, in *Christian Union.*

REMARKS BY EDITOR OF "EXAMINER."

The foregoing shows that among the Congregationalists a revolution is at work in favor of a probationary state in future, or *after* death, "for those who have not had adequate probation on earth," or in the present life. I thank our heavenly Father that He is opening the eyes of thinking men and Christians to see that the mercy of God in Jesus Christ is not confined to this life. I trust they will yet have another touch of the "finger" of the blessed Saviour to see that such probation is *after* resurrection, and not in the death state. They have, as a fact, but one text in all the Bible to sustain the idea that the probation is in *Hades,* on the disembodied state, viz., 1 Peter iii : 19. That text has been twisted in all ways, *pro* and *con.* I regard it in the same light as many other texts are by all parties, *i. e.*, stating a future event in the present or past tense, because of the *certainty* of its accomplishment. Thus: "He *was* oppressed and He *was* afflicted, yet He opened not His mouth. He *was* wounded for our transgressions; He *was* taken from prison and from judgment. He *was* cut off out of the land of the living: for the transgression of my people *was* He stricken."—Isaiah liii. No Christian people doubt but what this language related to the then *future* work and sufferings of Messiah.

Why, then, when the Scriptures are so emphatic that there is "no work nor *knowledge*, in *Sheol*, whither thou goest," are any disposed to use the text in 1 Peter iii: 19 to prove that the "spirits in prison" have "knowledge," and can "work"? Is it not just as reasonable to suppose that the language used by Peter belongs to a future work as that the language of Isaiah did? "Christ *died*," says Paul, "and *He* was *buried* . . . and *He* rose again the third day."—1 Cor. xv. Again Paul says: "To this end Christ both died and rose and revived, that He might be Lord both of the dead and the living."—Rom. xiv.

Now, what is the conclusion? 1. Christ performed "no work" while in death. 2. He is Lord of the dead, and will therefore revive all the dead "in due time." 3. He will, when they are revived, "*preach* to" those that have "not had adequate probation"; such as those like the people in the days of Noah, "while the ark was preparing."

Look at the subject in this light with the eye-salve of Isaiah liii. and Romans xiv: 9, and the language of 1 Peter iii: 19 indicates that Christ's death made Him Lord of the dead; and hence will bring them from the dominion of death and preach to them the truth of which they had been deprived; and the same Spirit which raised up Christ from the dead shall attend that preaching with its power; so that "every creature" shall come to the knowledge of "the only true God, and Jesus Christ" as "the Saviour of *the world*."—John xvii: 3, and 1 John iv: 14.

1 Peter iii: 18, 19 may be thus paraphrased: "Christ hath once suffered for sins, the just for the unjust, that He might bring men to God, being put to death in the flesh, but quickened by the Spirit; by which Spirit (or new-life element) He will preach unto the spirits (*i. e.*, men) who are now in prison (in *sepulchre*—in *the grave*—Syriac), who sometime were disobedient," etc. Thus proving Himself "the Saviour of the world"; and that no man will finally perish until he has a clear knowledge of God and Jesus Christ and "willfully" sins against God by rejecting Christ as the "only sacrifice" God has provided to "take away the sin of the world." To effect this work, Christ went down under death so as to reach the case of all men whether living or dead. If He is willfully rejected by any one, *after* all this is done, "there remaineth *no other* sacrifice for sin," and that man must perish hopelessly, or die "the *second* death."

Christ is "to bring out the prisoners from he prison" (the grave), for the purpose that hey may know Him and the love God has for them.—Isaiah xlii: 7. Then comes the final test which is to decide their state of life or death.

Dare Men "Make God a Liar"?

"Say unto them, As I live, saith the Lord God, I have no pleasure in *the death* of the wicked."—(Ezk. xxxii: 11.)

"God so loved *the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(John iii: 16.)

"The Lord is not slack concerning His promise, as some men count slackness: but is long-suffering to usward, *not willing* that any should perish, but that all should come to repentance."—(2 Peter iii: 9.)

As a matter of fact, all theories which deny there are ages of probation in the future assume that the above statements are untrue, in a literal sense; for all *anti*-ages-to-come theorists affirm the mass of the human race will perish by being eternally miserable, or by being in eternal death, without ever having had an opportunity of hearing of the *remedy* God has provided, and so never had the means to exercise *faith*, which is a condition demanded in order to have life or to be saved from the second death. How far short is this of charging God with making oath to a falsehood? Has He "no pleasure in the death" of any of the children of men, and yet never causes it to be proclaimed to the mass of the race that He has provided a way of life for them? Has He so loved *the world* as to give His Son that they should not perish if they would believe in Him; and yet, of His own will, made it impossible for them to believe in that Son, because they never heard of Him, and never can, if *anti*-ages-to-come advocates speak the truth when they say, There is no probation to any after the present life? Common honesty, to say nothing of its being "confirmed by an oath"—"*As I live*, saith the Lord God"—would dictate that death and perishing, as a final state, could never occur till the persons concerned had first an opportunity to know of God's love and unwillingness that they should die or perish, as a finality, and were supplied with the necessary means of producing the demanded *faith*.

Again, I ask, Is God so slack concerning His promise and oath (with whom "a thousand years is as one day"), made *four* days ago to Abraham, that in his "seed all families of the earth shall be blessed," that He cannot wait a few more days for that blessing to reach all? Must he be restricted to four days, or

even six, and then burn up the ignorant mass of those "families," because they have never heard of and improved God's grace in providing a remedy for sin and death? How could they improve that of which they had never heard, and which the providence of God had made it impossible for them to know?

The denial of a future state of trial or probation, to such as are here spoken of, virtually says, God *has* pleasure in the death of the mass of the race of men, and did *not* love the world with any design to prevent millions on millions from perishing; and that the "Lord, the God of the spirits of all flesh" (Numb. xxvii: 16), was so "slack concerning His promise" as to let the present age (of four or six days) pass away without ever giving the vast masses of the human race an opportunity of being benefited by His mighty outlay of the blood of His Son. This is evidenced by His having doomed them before they were born to live and die in ignorance of His love (in this life) and making no provision for them ever to have such knowledge in any future life or age; and most of these unfortunate creatures never lived here one-tenth part on "*one* day of the Lord." Does that look as if God was "long-suffering, not willing that any should perish, but that all should come to repentance"? Truly these *anti*-ages-to-come theorists have a *strange* God, unknown to the Bible, and is only the offspring of the dark ages; invented by man, and is as unlike the God of the Bible as wrath is unlike love.

In conclusion, the language of Joshua may be appropriate: "Now therefore fear the Lord and serve Him in sincerity and in truth; and put away the gods which your fathers served"—in the days of the Inquisition and Papal abominations. "Put away the gods which your fathers served in Egypt"—the Egyptian darkness which overspread the Christian world when it had corrupted the words of God, and served demons instead of that God who "so loved the world as to give His only begotten Son," and whose name and nature is "LOVE," and who is as *just* as He is loving; and hence cannot condemn any man to a helpless death till that man has had the knowledge that "God is love," and has provided means for his eternal life, and those means are willfully rejected.

Christians have long enough served the Pagan and Papal Moloch; let it cease now and forever, and see if the tidal wave of infidelity, produced by false views of God and His government, cannot be turned back, and its desolating floods find an impassable barrier. "GOD IS LOVE." ED.

PERVERTING THE WORD

Paul foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy, "before God and the Lord Jesus Christ, who should judge the quick and dead at His appearing and kingdom, to preach the Word. Be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts reap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

How literally has this prediction of the Apostle been verified! All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vast army of religious teachers! Besides, there are hundreds constantly emerging from the various theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky-kingdom, immortal soulism, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death; but those who pervert the truth say it is eternal torment, or hopeless torments, followed by death. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in well-doing; but those who have erred concerning the truth say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time He would fashion our vile bodies like unto His own glorious body; modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the kingdom of God upon earth; popular teachers claim that the earth will be burned up, and the kingdom of God will be in the heavens above.—*Selected.*

LITERAL PROPHECY VS. CONDITIONAL; OR, SPIRITUALIZING SPECULATIONS.

Some friend has been so kind as to send me several of the *World's Crisis*, probably thinking I had not seen the editorials of that paper intended to annihilate the testimony of God by His prophets, relating to the restoration of Judah, or the Jews, and Israel. The method of disposing of those prophecies by making them *conditional* is a dangerous work, and destroys all confidence in the Bible in relation to future events. I do not think to spend time to refute such perversions of the words of God. I give the following article, written before the editorials in the *Crisis* appeared; so it cannot be considered personal:

"Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken."—Luke xxiv: 25.

This text, as translated, has a harshness that does not appear in the original. The idea of *fools*, in the sense now understood, is not there. The Greek word *anoeetoi* signifies *unwise*, and is so translated Rom. i: 14.

The words of the text were spoken by our Lord Jesus Christ to two of His followers, after His resurrection, and while on their way to Emmaus the evening after that event. They were walking and sad. Jesus drew near and went with them, but their eyes were holden that they did not know Him. He enquired the cause of their sorrow, and they expressed astonishment that He should be ignorant of the events which so deeply afflicted themselves. They then state the fact of the crucifixion of Jesus of Nazareth, and add, "We trusted that it had been He which should have redeemed Israel." In this expression there could have been no such idea of redeeming as is now usually attached to the term redeem, but it signifies to liberate, to deliver Israel. To understand, then, their words, we must place ourselves in their position. Israel was in bondage to the Gentile nations, or to the rulers of those nations. Israel's throne and kingdom had centuries previously been overturned, and Israel subjected to a foreign rule. But Israel had been promised a Deliverer—the Messiah. When Jesus appeared, the nation were in expectation of their Messiah; but overlooking certain prophecies which spoke plainly of His sufferings, death and resurrection, they fixed only upon His reign and their deliverance from this bondage to foreign powers. This view was common to the disciples and the nation generally. Hence, when Jesus was condemned by the Jews and put to death, the hope of His followers was laid in the grave, and sadness filled their hearts; and that sorrow was not dissipated by the report that He was risen from the dead, but their perplexity seemed to be increased.

All this arose from want of a clear understanding *of* and faith *in* the things which the prophets had spoken. That which seemed to them so exceedingly improbable, or impossible, arose from lack of faith, or an implicit belief in what the prophets had said in its most literal sense. This unbelief was the result of an inveterate prejudice against the idea of a literal death of Messiah, as is evident from the fact that when our Lord announced to His disciples that He would "be killed and raised again the third day," Peter rebuked Him, saying, "Be it far from thee, Lord: this shall not be unto thee."—Matt. xvi: 22. They could not credit it that He meant to be understood according to the literal import of the words. The disciples, in this respect, were no more unbelieving than many now are with respect to many of the prophecies still on record, and clearly unfulfilled, unless some spiritual interpretation of them can be given, or they are set aside as *conditional;* which, in my apprehension, is as wide of truth as fancy is from reality. Yet I do not condemn those who err in these matters: they may be as sincere and love Jesus as well as the sorrowful and stricken disciples did when Jesus rebuked them as in my text. They are unwise in their departure from the plain and obvious sense of the prophets, and slow of heart to believe that which shocks their prejudices or previous opinions.

Jesus goes on to say, "Ought not Christ to have *suffered* these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." That was a wonderful sermon, and it made the hearts of these sorrowful disciples *burn within* them. Jesus concludes that sermon the same evening at Jerusalem, in the midst of His disciples, thus: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened He their understanding that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."—Luke xxiv: 44-46. Thus forever settling the principle that the prophets are to have that interpretation which their language most plainly and obviously imports. Not to adhere to this principle is to launch forth into the wide sea of speculation where thousands have already been wrecked

and wasted their strength in fruitless efforts to save their sinking vessel.

As there is no longer a controversy as to the fact that the things which the prophets spoke concerning Messiah at His first advent had a fulfilment agreeing with the principle I contend for, *i. e.*, the obvious literal one, I shall now proceed to inquire relative to other subjects of prophecy relating to Messiah and His reign. We may find men are as slow to believe the prophets now as at the first advent. The prophecies now to be considered are those which obviously have not yet had their full accomplishment relating to Messiah, as—King—His Throne—The Place of that Throne—His Kingdom—His Dominion—His Associates—His Subjects, etc., though they may not all be considered in this article.

Psalm cxxxii: 11, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." It is David's seed, then, that is to possess that throne which David occupied, and that never was in heaven above: for there David never had a throne; and Peter tells us, Act ii: 34, "David is not ascended into the heavens." The place is distinctly stated in the Psalm before us, for it is added "The Lord hath chosen Zion—He hath desired it for His habitation. This is my rest forever— here will I dwell, for I have desired it." He then proceeds to say what He will do there. "I will abundantly bless her provision—I will satisfy her poor with bread. I will clothe her priests with salvation; and saints shall shout aloud for joy"—instead of *groaning* in themselves, as under the gospel economy. See Romans viii: 23. It is then added—"There [in Zion] will I make the horn [power] of David to bud." [Heb. *tsomakh, to grow forth, to spring up.*] "I have ordained [Heb. *orakh*—prepared a lamp: Heb. *nair—a light*] for mine anointed." Messiah was to be God's "prepared light." Accordingly, at His first advent, Simeon thus speaks of Him: "A light to lighten the Gentiles *and* the glory of thy people Israel."—Luke ii: 32. Here is a clear New Testament testimony in which the distinction is kept up between those benefited of the Gentiles and Israel: the latter are not a seed from among the Gentiles, but are those many of whom were to fall and rise again—Luke ii: 34; so that here is no ground for seeking any other than the most obvious sense. Messiah then is yet to become "the glory" of that people. This will be done by setting up that throne which has been overturned and restoring the kingdom. That throne had been cast down as the prophets had said. In the 89th Psalm is a very peculiar prophecy relative to this matter. "I have found David my servant . . . I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation"; a prophecy of the Psalms "concerning" Christ, and which, so far as fulfilled, has been literal. "I ascend to *my* Father and your Father, to *my* God and your God."—John xx: 17. And His Father and God was the "Rock of His Salvation." When He poured out His *soul* unto death, death would have held its prey, but God His Father raised Him up from the dead, and thus became the rock of His salvation.

The prophecy proceeds—"I will make Him my first-born, higher than the kings of the earth. . . His *seed* [the children which God hath given me—see Heb. ii: 13] will I make to endure forever [and therefore they shall be made immortal, as well as *the first born,*] and His throne as the days of heaven. . . . His seed shall endure forever [hence incorruptible and immortal], and His throne as the sun before me." But before it would be thus established it would be subverted and remain for a long time trodden underfoot of Gentile governments; hence it is contained in the same Psalm, verse 44, "Thou hast made His glory to cease, and cast His throne down to the ground. The days of His youth hast thou shortened; thou has covered Him with shame." That throne was cast down several hundred years prior to the first advent, and in the days of its youth; the throne is left desolate for a long period, not yet ended; but nevertheless God had said, "Once have I sworn by my holiness that I will not lie unto David," verse 35; therefore that throne must be re-established and Messiah must sit thereon.

In confirmation of this fact, let us examine the prophet Isaiah, chap. ix: 7. Speaking of the child born—the Prince of Peace—the prophet saith, "Of the increase of His government and peace there shall be no end," [where?] "upon *the throne* of David, and upon his kingdom to order it." [Heb, *koon*, literally, to set firm, to establish it, *Prof. Pick;* to "re-establish it;" *Septuagint,*] "and to establish it" [to support it—*Sept.*] "with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."

Here is a full confirmation of the fact that the throne of David is to be re-established, and be overturned no more: and that Jesus is the person who is to possess it when it is again set up Gabriel expressly affirms when he spake of the child to be born of Mary. He said, "He shall be great and shall be called the Son of the Highest: and the Lord God

shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."—Luke i: 32, 33. Here the heir of the throne is designated; and that He shall reign, not over "spiritual Israel" merely, but over the house of Jacob. No chance is given here for equivocation. As if God had foreseen the attempt to remove the throne to heaven, and make the people over whom the dominion was to be exercised merely a spiritual or immortal people, Gabriel varies the form of expression from Israel to Jacob; so that the most refined spiritualizer is totally excluded from transferring the promise to another than the literal posterity of Jacob; and such spiritualizers, to be consistent, should insist upon it that David's throne means heaven on high; but as all the prophets forbid that, and they are compelled to admit that David's throne was on Mount Zion, in Jerusalem, in Palestine and on the earth, why not also admit that Jacob's posterity according to the flesh are to constitute the citizens of the territorial kingdom under Messiah when He shall sit on that throne? If they object that this reign over the house of Jacob is forever, and therefore they cannot be in the flesh, the answer is, that is a mere assumption.

That a period will arrive to each individual at which they will become confirmed in sin or holiness, so that a reverse change will be morally impossible, I do not doubt; but that a period will ever arrive when no more of the race of Adam will be in a state of trial is what has never been demonstrated from Scripture, nor do I think it ever can be. I do not affirm, however, that will not be the fact; I only say, it cannot be proved by the words of God or His prophets. But further, in reply to the objection under consideration. The term "forever" does not necessarily mean eternal. It is always to be interpreted by the nature of the subject. The whole of a dispensation is called everlasting.

The priesthood of Aaron was an everlasting priesthood; but it has passed away, or another dispensation has been opened which brought it to an end. So the reign over the house of Jacob in the flesh forever is and must be a truth, yet it may be a truth relating to a dispensation as distinct from the one which has preceded it, or that may follow after it, as either of them are distinct from the Mosaic dispensation.

But that I do not mistake as to such a reign over the house of Jacob, the prophet Jeremiah shall now speak; and if we are not "slow of heart to believe all that the prophets have spoken," the controversy must be ended. In Jeremiah iii: 12 and onward, after the ten tribes had been absent from the land more than a hundred years—carried away into the north—the Prophet is bid "go and proclaim these words toward the north, and say, Return, backsliding Israel, saith the Lord . . . . acknowledge thine iniquity . . . for I am married unto you; and I will take you one of a city and two of a family, and I will bring you to Zion" [where David's throne is to be, as it once was]. ". . . And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, . . . at that time shall they call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord; to Jerusalem, neither shall they walk any more after the imaginations of their evil heart" [*i. e.*, in idolatry and backsliding from the Lord]. Now mark what follows: "In those days" [when they shall call Jerusalem the throne of the Lord] "the house of Judah shall walk with the house of Israel" [the backsliding house that God said He was married to], "and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

This text is but one of a class which can no more be mistaken as to the fact of a future return of backsliding Israel and treacherous Judah (see vs. 7, 8) to the land of Jacob, at a time which has never yet come, than the texts can be mistaken which affirm immortality through Christ to them who believe.

Let us now pass to a brief consideration of Zech. xiv. That chapter opens with a statement that God would gather all nations against Jerusalem to battle, which results in the taking of the city, etc., "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle." This description cannot answer to any past taking of Jerusalem; certainly not at its destruction by the Romans, for God fought against the city and for its captors. That this is a correct view is further evident from what follows, and that it is the literal city of Jerusalem the prophet is careful to make certain, by introducing the Mount of Olives and giving its geographical situation to Jerusalem. It is "before Jerusalem on the East"; leaving no room for a doubt that His words are to be understood in their most obvious sense. "His feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst, . . . and the Lord my God shall come, and all the saints with Thee." The whole to be accomplished

just as literally as the prophecies were which related to the place where Messiah should be born, or the manner of His birth, or His coming into Jerusalem riding upon a colt, the foal of an ass. How unlikely that those and kindred prophecies should have such a fulfilment as their obvious sense imports; yet strange as they were, they were fulfilled in that manner; and we are truly sorry for the slowness of heart that some good men manifest "to believe all the prophets have spoken."

Another fact in this chapter shows that the time is yet future and the events to be understood according to their most obvious sense. "The Lord shall be king over all the earth; in that day shall there be one Lord, and His name one," v. 9. No such time has ever yet arrived; no such reign has ever yet taken place.

The prophet then describes the plagues with which the Lord will visit those who have fought against Jerusalem, which cannot be spiritualized nor perverted from their obvious sense, except by such as are "slow of heart to believe all that the prophets have spoken." Then follows the fact that there will be "left of all the nations," who will be required to come "up to worship the King, the Lord of Hosts, and keep the feast of tabernacles"; and these left are threatened with plagues, if disobedient, showing they are persons still on trial, or in a probationary state. To say these left are the immortal, is an unwarrantable assumption. What! God threaten the immortal ones with plagues! "O, unwise and slow of heart to believe all the prophets have spoken." To say the left are the wicked, who are now to be destroyed, is to charge God foolishly. Such persons say, God calls them to come up to keep the feast of tabernacles, though He has determined to cut them all off. If they come, according to this view, they are nevertheless to be cut off, and if they refuse, it is the same! What mockery is this! I understand the words on the principle advocated in this article, according to their plain and obvious sense, and leave others, who are "slow of heart to believe," to depart from it if they will. I hesitate not to say, as my conviction, it is only an apology for not believing what God has said, because such cannot see how the thing can be done; and thus think of God as if He were like themselves. Let us beware of such a spirit.—ED.

The way to be rich in this world is to "lay up for yourselves treasures in heaven," for in so doing you have contentment, which is the greatest riches a man can possess.

MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

FOURTH ARTICLE.

TEACHING OF THE NEW TESTAMENT—CONTINUED.

As the facts of revival from the dead, under the ministry of Christ and His apostles, are adverse to the idea of a survival in conscious existence, during the period of death, of a disembodied entity, and as the teaching of Christ, in His controversy with the Sadducees, is equally opposed to such doctrine, so are all the *promises* of a future life given by Christ and His apostles. They do not use the language so prevalent in the current theology—such as, "going to heaven at death," "Christ comes at death," "death is the gate to endless joy," "he has joined the happy spirits in the presence of God," "he is now walking the streets of the New Jerusalem," "he has gone home to heaven," "he knows more than all the world," "the immortal soul took its flight to realms of glory," etc. No such language did Christ or His apostles ever utter.

THE RESURRECTION OR TRANSLATION THE ONLY HOPE OF FUTURE LIFE.

Our Lord's teaching is summed up in the sixth chapter of John, in plain language, on this subject. He holds up no hope to His followers of an immediate entrance into the bliss of a future life at death; but He does promise them, in the most emphatic and unequivocal language, that if any man believe on the Son, "I will raise him up *at the last day*." So full was His testimony on this point that He four times uses these identical words in that one chapter, at the same time declaring that those who believe not on Him "have *no life* in" them. He proclaims Himself as "the resurrection and the life"; thus pointing His followers to a re-living from the dead as their only hope of a future life. He never once speaks of their "souls" as conscious while they are dead, or as in possession of heavenly bliss while death holds dominion over them. We do not say but that the advocates of the common theory may *infer* such doctrine from some expressions; but we do say that our Lord never taught such doctrine in the plain and unmistakable language which its advocates employ to express their ideas of the matter.

Not one solitary text can be found where Jesus promised His followers that they should go to heaven at death, or to any other place of conscious delight. Even the case of the

dying thief will be found, on examination, to afford no such promise. A *promise* is essential to build hope upon. Without it, the assumption of possessing unmerited blessings is the height of presumption, and a most unwarrantable encroachment on the gifts of God.

But Jesus does give His friends great and precious promises: such as, "Thou shalt be recompensed *at the resurrection* of the just."—Luke xiv: 14. "I will raise *him* up at the last day."—John vi: 39, 40, 44, 54. "When the Son of man shall sit upon the throne of His glory," · · · "every one that hath forsaken houses," etc., "for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. xix: 28 29. When shall Christ "sit upon the throne of His glory"? See Matt. xxv: 31: "When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory." Then it is He crowns His followers with life eternal, and not at death. Mark saith, "In the *world to come* eternal life"; and Jesus said to the Sadducees (Luke xx)—"They which shall be accounted worthy to obtain that world [*kai*], *even* the resurrection from the dead", etc. It is by a resurrection from the dead that men attain the world to come, and not by dying. A future life depends on the unloosing of the grasp of death —the unlocking its doors. By the resurrection of Jesus he obtained "the keys of Hades and death"; and "at the last day" will use those keys to open "the prison," and bring out those who are members of His mystical body, the Church. These great and glorious promises forbid the idea of a state of conscious bliss in death; that state is one of imprisonment—of darkness—of the dissolution of being. The resurrection brings the release —the light of life—the reorganization of being; made spiritual, immortal, deathless: death shall have no more dominion over them.

That the view I take of our Lord's teaching is the true one is fully confirmed by the ministry of the apostles. First: There is an absence of such language as the common theology employs, such as I have referred to in my first paragraph of this article. Second: They everywhere, and on all occasions, make the resurrection of the dead to be the hope of future life. Thus, Paul saith: "Of the hope and resurrection of the dead I am called in question."—Acts xxiii: 6. He surely was not called in question about a hope of "going to heaven at death." He must have been called in question for that which he preached; and he tells us what it was: "Now I stand and am judged for *the hope* OF THE PROMISE made of God unto our fathers"; · · · "for which hope's sake I am accused of the Jews. Why should it be thought a thing incredible with you that God should RAISE THE DEAD?" Acts xxvi: 6–8. No hint or intimation of going to heaven at death; but he looks to the reversal of death by a revival into life: such was the promise to the fathers, the fulfillment of which promise Jesus was the forerunner and first-fruit.

The apostle, true to his preaching, makes equally prominent in his epistles the hope of the future life to be by the re-living from the dead, so that, "if Christ be not risen, faith is vain; ye are yet in your sins; then they also that are fallen asleep in Christ ARE PERISHED." 1 Cor. xv: 17, 18. In this chapter, throughout, the apostle clearly teaches that if there be no resurrection of the dead, then there is no future life. Whoever candidly and impartially examines it, particularly the 17th and 18th verses in connection with the 32d, cannot fail to see that Paul looked to the resurrection as his only hope of a future life. Saith he: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die."

This language shows clearly that if there is no resurrection, death is final, leaving man without any hope of future life; and he inquires, with awful emphasis, what use there was in his having exposed his life for the cause of Christ by hazarding it in a fight with beasts if there is no resurrection? Surely, this question loses much, if not all, its force, if Paul at the same time held that so soon as the wild beasts had killed him he would immediately have gone to a land of life and glory in conscious enjoyment. On the contrary, he does state his case as hopeless for the future if there be no resurrection; and advises, if such be the case, to make the best of this life by eating and drinking for pleasure, "for to-morrow we die"—cease from life and are no more forever. Such language cannot possibly be harmonized with the theological teaching of an immediate admission to heaven at death. These views of Paul will be further confirmed when we come to examine those expressions in his epistles which are relied on to support the popular theory; not one of which, however, can be produced that corresponds, in plain words, with the theological assumptions of an immortal soul that survives in consciousness when the man is dead. Paul was no teacher of a *soul*-survivance in life and

consciousness when mortality terminates in corruption; but he pointed to the "*last trump*" as the time when "victory" over death is attained, and "this mortal shall put on immortality."—See 1 Cor. xv: 52–54 and 1 Thess. iv: 15–17. Till that period, the apostle teaches, "the dead in Christ" are "asleep"; and that then it is they shall awake; or, "the dead in Christ shall rise" *then*; and he gives no note of comfort to survivors that the dead ones are in any other state or place than that of death till Christ's return "from heaven, with the trump of God."

In harmony with Paul, Peter points to the resurrection and the revelation of Christ as the hope for the dead in Christ. "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again to a lively hope by *the resurrection* of Jesus Christ from the dead, to an inheritance incorruptible"; . . . "salvation" (Syriac, *life*), "ready to be revealed in the last time." . . . "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory *at the appearing* of Jesus Christ." . . . "Wherefore gird up the loins of your mind, be sober, and hope unto the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. i: 3-13. What Peter means by the appearing and revelation of Jesus Christ is not to be mistaken, as he has spoken clearly on this point.—Acts iii: 19—when he said, "When the times of refreshing shall come from the presence of the Lord; and He shall SEND Jesus Christ, which was before preached unto you: whom the heavens must RECEIVE UNTIL the times of restitution," etc.

It is the return of Jesus from heaven that Peter calls attention to, and not of a soul disembodied going to heaven at death. Such an utterance Peter never made. No; so far from it is he that he points believers to the "new heavens and new earth," when the present is "dissolved," as the "promise" of God to which we are to "look," and not to death or any other state or place. Strange that this apostle should entirely overlook and take no notice of a disembodied state of bliss for an immortal soul had he believed such a doctrine. He passes directly from this present state or life to the period of "the day of our Lord" and the "restitution" of that day; leading us to "His *promise*," which is not of a place in heaven at death, but to the "incorruptible inheritance" in the "new heavens and new earth." How unlike the modern theology!

I might greatly enlarge on the New Testament testimony relative to the resurrection and the importance attached to that doctrine and the fact that Christ and His apostles never speak of an "immortal soul," or an "undying soul," or of any soul or spirit of man that survives in a conscious state in death. A strange omission, truly, if the popular notion on the subject is true. In these days of theological speculation and "orthodoxy"—as it is claimed—the language employed in the pulpit and elsewhere on the subject of the state of dead men is full of just such expressions as are never found in the Bible; and may justly be styled "the doctrines and commandments of men"—*traditions*, and not inspiration.

ED.

DO THEY BELIEVE THE PROPHETS?

It grieves opposers of "the ages to come" theory to think any one should seem to suspect them of a want of faith in the prophetic utterances of the Old Testament. They declare they do believe those Scriptures, but they don't believe *our* interpretation of them. They profess either to believe all the promises of the restoration of Israel and Judah to their own land were fulfilled in the return from Babylon, or the prophecies were *conditional*, and will never be fulfilled because the conditions have never been complied with.

Here are many assumptions. Let us look at a few of those prophecies and see how much faith these aggrieved brethren possess in Old Testament prophecies:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. . . It shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. xxx: 3–11.

Please read the whole chapter, and see if it can be spirited away by the return of the Jews (or Judah and Benjamin) from Babylon, and try the same experiment on Jer. xxxi, the last verses of which read as follows:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a *nation* before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; *it shall not be plucked up, nor thrown down any more for ever.*"

What now becomes of the return from Babylon theory? By a "Thus saith the Lord," again and again repeated, that theory vanishes like chaff before the wind, or like a fog before a mid-day burning sun: yes, and the *conditional* prophecy theory is burned up by the "sun, moon and stars" of God's pledge, that the seed of Israel shall not "cease from being a *nation* before Me forever." Like prophecies are so numerous in the Bible that the EXAMINER might be filled with them without reaching the end; but one more shall suffice from the Old Testament at this time.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea: and in *that day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass *in that day*, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth: the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Isa. xi: 9–13.

Here the day is marked when the gathering of Judah and Israel is to take place; and it is when the knowledge of the Lord is to fill the earth; and the gathering is not from one country, as the *Babylon* theory would have it, but from the "four corners of the earth." What now becomes of the *conditional* "scapegoat" of the contemners of the probationary character of "the ages to come"? No wonder their feelings are wounded to see their dagon theory of the Mediatorial work of Christ ending with the present age set at naught by so many. "Thus saith the Lord." The Old Testament makes a clear breach through all their sand-bars, and shows the present age is only a preparatory one to the coming ages of the kingdom of God, to follow these times of the Gentile rule of nations. When the kingdom of God is set up, then comes the great work spoken of in all the foregoing prophecies; then commences "the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."—Acts iii: 21. That period is a protracted one, and may extend through several ages, but will ultimate in a "rest" that will be "glorious"; for sin and all its evil consequences will be abolished forever, and there will be no more curse or death; for "Behold," says God, "I make all things new."—Rev. xxi: 5. From thenceforth "the tabernacle of God is with men, and He will dwell with them," v. 3.

One text from the New Testament for the benefit of those who profess so much reverence for Paul; it is as follows:

"Blindness in part is happened to Israel, until the fulness" [of "the times"—Luke xxi: 24] "of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. xi: 25–27.—ED.

WHAT DOES HE BELIEVE?

The following is a paragraph cut from the report of a sermon preached by Rev. Henry Ward Beecher:

"It is said that our first parents were created righteous; the catechism says so, and I will give that up; and that they afterwards fell, and all their progeny with them. Well, here they agree with science, which says that the race began in a fallen state. Now, where do

they go? To hell, says orthodoxy. How many of them? Consider the countless multitudes that have existed. . . . Among those living now there are three-quarters of them that have no priest, no teacher nor guide, nor anything but the law of nature. Now, if you teach me that this great crowd goes to heaven because they had not knowledge to be better than they are, I say this inroad of so much mud will destroy its purity; but if you say they will go, and have gone, to hell, then you make an infidel of me; for I do swear by the Lord Jesus Christ, by His groans, by His tears of agony, by the wounds in His side, that it is impossible. I stand on the sovereign idea that He so loved the world that He gave His only Son to save it. If you tell me that there has been a God behind this world—sweeping its inhabitants like dead flies into hell, you ask me to worship a devil worse than any mediæval devil ever imagined, and I won't do it. I won't worship cruelty. I won't deify injustice, and I will worship love—a love as patient as that of a mother with a sick child. The kind of heaven that is to exist with such a demoniac head is the kind of heaven I don't want to go to."

The three-quarters of the race now living of which Mr. Beecher speaks is neither fit for heaven nor hell. He reasons that it would be unjust in God to send them to hell, and they are so impure that it would pollute heaven to take them there. What will he do with them? How will he make his way out of the position into which he *appears* to have stumbled? What disposal will he make of the "three-quarters" now living and of the myriads that have died in the past in the same condition? Will he dare to be logical? According to his estimate of the divine character, God cannot inflict the divine penalty, be that penalty what it may, upon a class of men who have had no knowledge of the divine law, for that would be doing them injustice. He says plainly, "I won't deify injustice." It is clear that Mr. Beecher repudiates the idea that God will condemn men before giving them an opportunity to become acquainted with the plan of salvation, and so well acquainted with it that they may, if they will, accept the salvation offered in that plan, be purified by faith in the Christ made known in the plan, and thereby fitted for heaven. If he is logical, he must conclude that there will be probation beyond the present life, for all who have not had a reasonable Bible probation in this life. There is no avoiding our conclusion as to the logical end to which Mr. Beecher's ideas do most clearly point. Henry Ward Beecher does not speak at random. It would be folly for any one to charge that he does not know the legitimate, the logical conclusions of his own premises. He accepts the pagan dogma of the immortality of the soul, it is true; and if, in his own mind, he admits the logical conclusion growing out of his earnest, positive declarations, he must give the class of which he speaks probation in the "spirit world." While we have learned that this notion of natural immortality belongs where Luther put it, to "the *papal dunghill of decretals*," that the Scriptures teach that man is wholly mortal, and that death is an unconscious sleep; still it is thankworthy that one ray of real light has shone upon the pathway of the able and illustrious pastor of Plymouth Church concerning the destiny of the race. He clears God's character from an imputed foul stain charged against it by the great mass of a self-styled orthodoxy, both priests and people.

He has cleared himself from the blasphemy that is being proclaimed by millions of men calling themselves Christians, who claim to be the devout followers of the loving Christ, and children of that God who has declared that His tender mercies are over all the work of His hands, viz., that He will doom to eternal torture, or endless death, myriads that His irresistible power has brought into being, because they fail to become what they never had the smallest opportunity of being—humble, obedient children of His. Nay, more, He has brought them into the world in a condition of moral turpitude, in which it is impossible for them to obey or love Him without especial divine help. Because they follow the leadings of the nature in which He created them—follow because they cannot do otherwise; follow *in the dark*, while not one ray of divine light has ever shone into their minds—*therefore* their doom is fixed in a burning hell of eternal torture, or they are cast into the vortex of endless death. From such blasphemy Henry Ward Beecher stands acquitted before the bar of a God of justice, love and truth.

On whatever other points we may deem him in error, the great preacher has shaken off the responsibility of giving even a silent assent to this ecclesiastical monster which has been so long nursed and cherished by both Papists and Protestants throughout the world. Thank God, the murky clouds of popish darkness are passing away, and are destined *at last* to be wholly dissipated before the light of truth; and then, in the grand completion of all that God has purposed through Christ, the knowledge of the Lord will fill the earth through all its

vast extent, till not one son or daughter of our race will be left in ignorance of the stupendous plan that a loving Father has arranged to bring them to an endless life.

What of influence is being wielded by Mr. Beecher, if he is faithful to his convictions, will hereafter tell against the most inconceivably absurd and blasphemous notion that was ever formulated into a religious creed.

After years of toil and arduous labor in bearing the standard of truth before the people, the old pioneers are beginning to see that their self-sacrificing efforts in scattering abroad the light of unpopular truth has not been in vain in the Lord. More than thirty years ago the first effectual blow was struck against the God-dishonoring dogma of immortality in misery, by a strong hand, made stronger by the sustaining power of truth, and by the Holy Spirit of God, that always attends with convincing energy every sincere and God-fearing effort put forth to send the light of truth among the people. When that first effort was embodied in the, I was about to say, immortal "Six Sermons," how few were prepared to accept the conclusions arrived at by the author of that burning message of truth. That was the first effectual work done in clearing away the mist and fog that had for years hid from the view of even devout Christians the loveliness of the Divine character. What a small company dared to step out on that advanced position of truth! How the light has increased since then! The same hand that cast that first fire-brand of eternal truth into the sea of ecclesiastical rubbish with which he was then surrounded, and stood almost alone watching the, at first, slow progress of the holy fire, has not hung inactive by his side during succeeding years. That voice that first uttered *effectually* the rallying cry has not since been hushed in silence, as the plan of God has continued to unfold in its beauties and glories to his view, until now, after more than four-score years have left their frosts and snows upon his head, he stands the veteran pioneer in this great American republic in the cause of advanced theological truth. And what hath God wrought during this holy war for truth and right? How vastly different now from what it was thirty-five years ago! The great principles of truth that were brought out in the germ in those "Six Sermons" have expanded and gone abroad into all the land, and to-day every Protestant denomination in these States has to a greater or less extent been affected by them.

Dear brethren and sisters you who have for years stood firm in the fight and rejoiced in the many victories won, and ye who have more recently enlisted in the pioneer army, need I exhort you to stay up the hands of him whom God has chosen to be a servant in His select family—a servant among servants? Do so by your prayers, by your words of holy cheer, and by the means that God has put into your hands, that our dear BIBLE EXAMINER may still bear its precious burden of truth, till your reward shall be given. That time is not far in the future. The day is emphatically near when He will "reward His servants, the prophets and the saints," and we, *if ready*, will sit with Jesus on His throne, and reign for endless years.

"Let thrones and powers and kingdoms be
Obedient, mighty God, to Thee;
And over land, and stream, and main,
Now wave the sceptre of Thy reign.

"Oh! let that glorious anthem swell!
Let host to host the triumph tell,
That not one rebel heart remains,
But over all the Saviour reigns."

—Amen. S. W. BISHOP.

West Meriden, Conn.

"ACCEPTED IN THE BELOVED."
A MEDITATION.

Grace, charity, favor from God in Christ to such as I! Looking at *myself*, it is incredible. I see nothing in my heart, or mind, or life, or conduct upon which I could rest even the feeblest argument for its truth. On the contrary, I feel that God is wonderfully patient to bear with me as He has done all these years. But looking at Him as He is revealed in Christ Jesus—the only way, in fact, in which I can look at Him,—it is not only credible, but probable, certain, true! "Bless the Lord, O my soul; and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all His benefits! Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

The Redeemer, our glorious Lord and Saviour Jesus Christ, is the Father's beloved One. Eminently, pre-eminently beloved is He, "who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." At the Jordan:—"And lo! a voice from heaven, say-

ing, This is my beloved Son, in whom I am well pleased." On the Mount of Transfiguration:—"Behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." In the Epistle to the Colossians He is called "His dear Son," better translated in the margin "The Son of His love." But no language can express the love of the Father to the Son. It is inexpressible, ineffable, infinite. Language fetters and limits everything it lays hold of; indeed it does this to accommodate itself to our limited faculties; we could not understand it otherwise. But though we have no word to express, because we have no mental power strong enough to realize, the love of God to His beloved Son, we know that its outstreaming is so richly abundant *that it embraces us in Him;* its divine, life-giving warmth draws us to Christ; its beneficent purpose, as if it could not give enough to and through the Beloved One, includes us with Christ in all the far-reaching arrangements that concern the future; and its overflowing kindness is such that it gives us now, "in Him," all spiritual, gracious, heavenly blessings richly to enjoy! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son a propitiation for our sins."

Well, what shall I say to these things? O God, surely thou art LOVE! I look upon and within myself and find nothing that I can bring before thee except for the purpose of having it condemned; but turning away from a sight that sickens and kills self-righteousness, I look up to thee as the only resource left, and—yes! thou art Love—I see it written by thy command, "There is, therefore, now no condemnation to them who are in Christ Jesus." "*In* Christ Jesus!" Oh, that I could be more thankful for this precious key-word of "the glorious Gospel of the blessed God!" It is the very heart of the glad tidings of great joy, the divinely sublime proof that I—though consciously unworthy of any good thing—may bask in the sunlight of my Father's love, and feel personally sure that the Father loves the Son, seeing that He loves me—"*in Him.*" Thus I become a conscious witness to the foundation-truth of Christianity, that God hath chosen the Church in Christ before the foundation of the world. I ascend up the river of life to its very source, and find in the love of the Father to His Son a cause sufficient to account for all the gifts and graces and blessings He has bestowed upon His children from the first hour until now; and surely thus, moreover, I am led to feel that I live by Christ, if I know anything at all of the life He came to give. If I have "peace," it is "in Him"; or hope, or love, or joy, they are all His, the blessed things of Christ which the Father bestows on me—"for His sake?" Yes! "Through Him?" Yes! But there is a finer, a deeper, dearer truth still which I must not, cannot forget—"*in Him!*"

But where does the recognition of this holy truth bring me? When I am weary and faint, and the cowardly tempter takes advantage of the fact to throw his fiery darts at me, telling me that I have not honored my holy profession, nor done anything for the glory of God or the good of men as I should have done, I sorrowfully admit the charge, but fall back upon the central, divine and inviolate truth that I am accepted in the Beloved. "I live, yet not I!" Glorying is excluded, yet I glory "in the Lord." It is needless to bring proofs that I have not yet attained neither am already perfect, for I admit at once that which no man knows so well as myself; yet I am accepted in One who *is* "perfect," and the day comes when He will present His Church—of which by pure grace I am a member—to Himself a glorious Church, not having spot or wrinkle, or any such thing. I shall be satisfied when I see thee, O thou unspeakably precious Saviour; meantime keep me near thee, near thee! Oh, "abide with me!" So, too, the recognition of this truth brings me relief when I am distracted by the confusion of tongues I hear around me. I cannot still the storm. "Christ and other masters," indeed! I sometimes fear that the other masters will shortly drown Christ's gentle voice entirely; "but that is my infirmity." I go back to my divine postulate:—His Church is in him; was chosen in Him long before any Babels were built, or rather began to be built, for *they* are never finished; and His sheep will, therefore, hear His voice, whatever din there may be in the ecclesiastical world. They are all accepted in the beloved; are one with Him; are the members of His body; and shall undoubtedly share with Him in the joy and the glory of the ages to come. Thus God's central truths, springing out of His love to His glorious Son, become the sheet anchor in every tempest, personal or relative, and tell me to possess my soul in patience and to "look up;" for glory will most certainly crown the edifice of which wonderful grace laid the foundation. —DR. LEASK, *Editor of the Rainbow.*

"THE REGENERATION."

"Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."--Matthew xix: 28.

The "regeneration" here spoken of was apparently a familiar subject to our Lord's hearers, and embracing as it does the restoration and government of the twelve tribes, it seems highly probable that it is either identical with or will be included in what the apostle Peter afterward calls, "The times of restoration of all things."

We know that our Lord and His disciples, as well as the Jews in general, were deeply interested in the promised kingdom of Messiah, of which so much had been written in the prophetic Scriptures. It was by far the most prominent subject in the public discourses of our Lord and in His private instructions to His disciples. It was the topic of conversation at some of the most solemn moments of His life, and many of His most valued promises are associated with it. At the last Supper He said: "I will not drink henceforth of this fruit of the vine, until that day that I drink it new with you in my Father's kingdom." And after His resurrection, when He was seen of them forty days, He spake "of the things pertaining to the kingdom of God." This subject of "the kingdom" was always uppermost in the minds of the disciples, so much so that on one occasion our Lord spoke a parable "because they thought that the kingdom of God should immediately appear." We are in no uncertainty, moreover, as to the manner in which they always understood the promises concerning this kingdom and their own position in it. Their expectations are clearly indicated in the request of the mother of James and John: "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy kingdom" (or "in Thy glory," see Mark x: 37). Seeing how their minds were occupied with expectations of a glorious kingdom and an exalted position therein, we may safely conclude that when our Lord spoke of the *regeneration*, when He Himself would sit on the throne of His glory, and they also would *occupy thrones*, they would at once understand Him to be speaking of His *kingdom*, and that the regeneration would be one of its characteristics or accompaniments; a conclusion that is greatly strengthened by what He afterward said to them on this subject: "I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table, in My kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii: 29, 30.

It is often said that at this time the apostles altogether misunderstood the nature of the kingdom of heaven; that they were carnal, and looked for an earthly kingdom. It does not appear, however, that our Lord ever corrected what are supposed to be their erroneous views; neither is there any evidence that their expectations were afterward changed or even modified. They were in error respecting the time of its manifestation, but as to the nature of the kingdom itself, they were evidently well instructed; for our Lord Himself said to them, "To you it is given *to know* the mysteries of the kingdom of heaven"; and when He had in parables unfolded to them some of the characteristics of it, in reply to His question, "Have ye understood all these things?" they said unto Him, "Yea, Lord." After His passion He was "seen of them forty days," and spake "of the things pertaining to the kingdom of God"; but their question, "Lord, wilt thou at this time restore the kingdom to Israel?" shows that their expectations were unchanged. Nor does the Lord's answer in the least indicate that they were wrong in the views they held. He told them plainly that it was not for them to know the times or the seasons, but He did not warn them that they were cherishing false hopes and expectations, which He surely would have done had they been really doing so.

The writings of the apostles show that to the last the kingdom of God was the object of their most ardent hopes, to which they constantly directed the minds of others. The following are examples of the teaching of the apostle Paul: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the *kingdom of God*"—Acts xiv: 22. "And now, behold, I know that ye all, among whom I have gone preaching the *kingdom of God* shall see my face no more"—Acts xx: 25. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the *kingdom of God* and teaching those things which concern the Lord Jesus Christ"—Acts xxviii: 30, 31. "Know ye not that the unrighteous shall not inherit the *kingdom of God?*"—1 Cor. vi: 9. "And the Lord shall deliver me from every evil work, and will preserve me unto his *heavenly kingdom*"—2 Tim. iv: 18. At the close of the apostle Peter's life, when his end was near, he wrote: "For

so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ"—2 Peter i: 11; and the apostle James asks: "Hath not God chosen the poor of this world rich in faith, and heirs of the *kingdom* which He hath promised to them that love Him?"—James ii: 5.

There is no truth in the whole Bible more clearly and emphatically stated than that the Lord Jesus Christ, who was taken up into heaven, shall come again in like manner as He was seen to go into heaven. His coming again is repeatedly referred to as the blessed hope of His followers, for then they also shall appear with Him in glory. But it is quite as clearly revealed that the great object of His coming is to establish His kingdom on the earth and reign over it with His chosen ones; and very much is said concerning the nature of this kingdom, its extent, its rulers, its subjects, its duration and its issues. In our Lord's day this subject was doubtless much better understood than it is in the present day. The great error of the Jews appears to have been in thinking that the kingdom was theirs on mere national grounds, because they were the children of Abraham. But our Lord taught them, "*Except a man be born again* he cannot see the kingdom of God," and that "Many shall come from the east and west, and from the north and south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

In the Sermon on the Mount there is much said to correct the prevailing error respecting those who are to inherit the kingdom; but there is nothing to show that the nature, dignity and glory of the kingdom itself was not rightly apprehended. "The poor in spirit." "They which are persecuted for righteousness' sake." "Those who do the commandments of Christ and teach them." "He that doeth the will of my Father which is in heaven." These are the persons who are to inherit the kingdom, to the exclusion of the scribes and Pharisees who sought glory of men.

In our own day the "kingdom of heaven" is understood to mean something so vague and indefinite that it takes innumerable forms and definitions, according to the teaching of different persons; but nearly all agree in rejecting the Jewish idea, without inquiring whether it is Scriptural or not; and whether it was condemned or countenanced by our Lord and His Apostles.

The more this subject is looked at in the light of both the Old and New Testament, the deeper will become the conviction of its importance. Perhaps it is not going too far to say that *Messiah's kingdom* is THE subject of the prophetic Scriptures; and that "*the regeneration*," and "*the times of restitution of all things*," are included in it. All the prophets speak of a glorious time, when the GREAT KING shall reign in righteousness and have dominion over all the earth; when men shall be blessed in Him, and all nations shall call Him blessed. One dwells upon the beneficent character of the government of the King and its happy results; another states that the saints of the Most High shall possess the kingdom, when the ancient world-kingdoms, represented by the head, breast, belly and feet of the great image of Nebuchadnezzar's vision, are all broken in pieces and consumed by it; whilst another writes: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That it is the same great and glorious kingdom that is spoken of by all the prophets, though in a variety of ways, can scarcely be doubted; the whole being comprehended in the good tidings first announced by John the Baptist: "THE KINGDOM OF HEAVEN IS AT HAND." Our Lord himself went everywhere preaching the good tidings of the kingdom, and at the close of His ministry He said to His disciples: "AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; and then shall the end come." The apostles never lost faith in the good news of the kingdom so emphatically announced by our Lord; they diligently strove to be themselves, and desired that others too might be counted worthy of the kingdom of God, for which they also suffered; and they exhorted to diligence and holiness, so that an abundant entrance into it might be obtained. The Apostle Paul went about preaching the kingdom of God,

and teaching that it is through much tribulation we must enter into it; and warning us that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance therein.

The importance of a subject so largely dwelt upon in both the Old and New Testament can hardly be exaggerated; and it seems strange that that which is so *manifestly a future thing, to be inherited by the righteous only*, should ever have been misunderstood and confounded with the present dispensation, in which the righteous are led to expect sharp discipline, severe trials and sore chastisements, in order that in their Father's house they may be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Their present lot of trial and suffering is repeatedly placed in sharp contrast with their future: "For I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "If we suffer, we shall also REIGN WITH HIM." Trial and suffering in some form or other is still the lot of all that will live godly in Christ Jesus; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. But, although often severely tried and chastened, the children of God ought to know that their Father in heaven is seeking their profit, that they may be partakers of His holiness; and they are exhorted and encouraged by their Lord Himself: "But rather seek ye *the kingdom of God*, and all these shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Selected.*

THE FIG-TREE PUTTING FORTH "LEAVES."—Mark xiii: 28.

Matthew, Mark and Luke all record the parable of our Lord concerning the fig-tree putting forth leaves as a sign of the near fulfilment of the prophecies of the kingdom of God.

The Saviour compared the Jewish commonwealth to a barren fig-tree, Luke xiii: 6, 7. He also cursed a barren fig-tree, Matt. xxi: 9, and doomed it to barrenness for the (*aiona-*) *age*. That curse rested on the Jewish nation till "the times of the Gentiles should be fulfilled," Luke xxi: 24. At the end of that time signs were to appear showing the kingdom of God was near, and the parable of the fig-tree putting forth its leaves, indicating returning life and fruitfulness.

The Jewish fig-tree is *now* putting forth leaves, and gives *signs* that the prophecies of the Old Testament, of the re-establishment of Judah and Israel in the "land wherein their fathers have dwelt," are in process of fulfilment.

In proof of this, read the following extracts from a 'Narrative of forty days' sojourn in that land, by Sir Moses Montefiore, Bart., F. R. S., in 1875"; it was his seventh pilgrimage to the land of Israel.

The account was furnished by Rev. S. Bonhomme. I take the extracts from his statement in the *Prophetic Times and Watch Tower*. It commences as follows:

His purpose in this narrative was, by simply stating what he saw and heard, to confirm the highly favorable opinion previously entertained of his brethren in Palestine; and after expressing his gratitude to the English Government and to the Turkish and Russian ambassadors for letters and other favors of importance to his enterprise, and having offered prayers for God's protection and blessing, he left England and proceeded by way of Dover, Paris, Dijon, Turin and Venice to Alexandria, and in all places where he had to stop he communicated with the Jewish congregations in view of ascertaining their intentions regarding Jerusalem. "It was," he says, "in the ancient Hebrew community of Venice where a subject closely connected with the interest of the Holy Land was first broached to me on my journey. I was assured Lady Signora Trandagger Frielenburg, in her efforts, proposed to establish in the Holy Land a Female Agricultural School, at the annual expense of 30,000 Austrian florins, equal to about $13,000."

Passing over the account till he landed in Palestine and was on his journey up to Jerusalem, Sir Moses says:

"As we now continued moving towards Jerusalem, I had nothing but to look right and left to see the number of new houses, some of them very large buildings, belonging to our brethren; and as we still further proceeded, whole families of the occupants came out of their houses, and I had the happiness of myself seeing hundreds of our brethren lining the fronts of their dwellings. Proceeding a a little further on the road, a new synagogue was shown me, in the place called 'Nakhalet Shibea'; it was surrounded by a number of houses, occupied, I was told, by fifty families.

"Again, a plot of ground was pointed out to me as belonging to a party intending to build thereon sixty houses. And when com-

ing near the upper Gihon pool, not far from the windmill which I caused to be built on the estate Kerem Moshe Ve-Yehodit eighteen years ago, my attention was directed to two other windmills recently built, which I was told gave a good profit to the Greeks who owned them.

"Great was my delight when I considered that but a few years had passed since the time when not one Jewish family was living outside the gate of Jerusalem, not a single house to be seen, and now I beheld almost a new Jerusalem springing up, with buildings, some of them, as fine as any in Europe. 'Surely,' I exclaimed, 'we are approaching the time to witness the realization of God's hallowed promises unto Zion!—"I will make thee an eternal excellency, a joy of many generations"'—Is. lx : 15.

"When my carriage reached the Jaffa gate I was obliged to alight, on account of the unevenness of the street. The number of people now increased all around me; several of my esteemed friends came in great haste to meet me, expressing regret for not having had the opportunity to meet me at some distance, if notice had been given; but the Kawasses soon led the way under a vaulted arch, and opening there a low gate on our right, I was saluted by the gentleman who had the charge of the house by a hearty 'blessed your arrival.' I had to ascend a number of steps before I reached the terrace, but only a few minutes were required to take me into my apartments. Here several distinguished ministers of Jerusalem congregations, Rev. Meyer Auerbach, Rev. Samuel Salant and Hahan Bashi, conveyed to me, in their official capacity, a cordial welcome, on their own behalf and on that of the several communities they represented, introducing at the same time subjects of great importance for consideration. I assured them of the great delight I felt in finding myself surrounded by men of such great distinction, and that I would see them as often as possible, so as to have further communication on all matters tending to promote the welfare of Jerusalem, especially the support of our holy religion. As soon as they left I made the necessary arrangements for the reception of the representatives of the several communities, the wardens of the synagogues, and the committees of all the charitable institutions, fixing the day and hour I intended to see them. On leaving my apartments to inspect the adjoining rooms and tents for the accommodation of my party, I noticed a number of porters bringing in heavy luggage, speaking, or rather shouting, as they moved along, in not less than five or six languages—German, Spanish, French, Arabic, Turkish and Hebrew. To my great delight, I ascertained that all of them belonged to our own, the Hebrew community. Well, I thought, what a great deal of injustice are those fellows committing who accuse our poor brethren in Jerusalem of indolence! Looking up at the roofs of the adjoining houses, I observed almost as many people, men, women and children, as I saw in the street below; all of them offering me their salutations of 'Blessed your arrival.' They appeared to me good looking and neatly dressed. Some of them dropped down letters and poems specially composed in honor of my arrival.

"Entering the large reception room, situate across the terrace opposite my own apartments, I had a beautiful view of the east, north and south of Jerusalem. I could see several very fine buildings on the Mount of Olives, many new and lofty houses all along the north, and some cupolas of synagogues. As I looked out of the window I could almost see into the rooms of several families who lived near the house I occupied, and it was a source of much gratification to me to watch the affectionate treatment of their children and the industrious habits of all their inmates.

"*July 26th.*—In the course of the day I had the honor of receiving visits from Mr. Noel Moore, Her Majesty's Consul in Jerusalem, an enlightened statesman and an accomplished scholar, whom I have the happiness of being permitted to call my most valued friend, and from His Highness Azis Bey, the brother of His Excellency the Governor of Jerusalem, accompanied by George Balet Effendi, the former expressing regret that no notice had been given of the day intended to enter Jerusalem, or my friends, he said, would have come to meet me. He brought the cordial welcome of the Governor, observing, in the name of His Excellency, that, as my state of health might not allow me to call on the Governor, the latter would gladly come to pay me a visit without ceremony. According to previous arrangements, I received to-day the representatives of fifteen congregations."

Besides these synagogues there are thirteen to be added, making a total of twenty-eight congregations in Jerusalem.

There are in Jerusalem the following hospitals among the Israelites:

Rothschild's Hospital, patients per annum,	21,000
Bikoor " " "	15,000
Other medical charities, " "	10,000
Besides the Mission Hospital, Episcopal,	20,000
Of patients, making a grand total of	66,000

Physicians appointed visit the Jews in the Holy City in their houses without any charge.

Learning in Jerusalem, from the accounts in the narrative, is quite in the advance

Chief Rabbi of Chaslawitz, Rev. Moses Nehemiah Kahasson, Principal of the College Etz Khayim, in Jerusalem, examined the classes of the College in the presence of Sir Moses Montefiore, which proved satisfactory. The boys between the ages of twelve and fifteen looked all strong and healthy, and were neatly dressed.

The school "Doresh Zion," under the care of the Principal, Rev. Yitzcak Praeger, of Hungary, of 54 pupils, recited and sang a poem he had composed. The subjects taught are Hebrew grammar, the Hebrew Bible, arithmetic, and the Arabic language. This school is divided into four classes, and the examination in presence of Sir Moses Montefiore was perfectly satisfactory.

The school Simon Edlen von Lamel's Stiftung is under an educational committee. It is intended for 40 pupils; seven left as apprentices, leaving 33. The studies consist of Hebrew and Arabic. The ages of pupils range from seven to fifteen years. The subjects taught, Hebrew Bible, with Spanish and Arabic—biblical history in Arabic, translating the prophets in Spanish.

The present regulations in Jerusalem.—All houses must now be built according to the plan approved by the Government, the great object being to have proper roads in all directions.

A number of ladies were announced, followed by several attendants carrying various dishes; they were the representatives of a soup kitchen, and asked him to partake of the food which they prepared for the poor. These ladies were of the highest respectability, and some of them rich, devoting themselves from pure motives of benevolence. The object of this soup kitchen, known in Jerusalem by the Hebrew name Tamkhooy, was, they informed Sir Moses Montefiore, to provide every day soup and vegetables for thirty old and unmarried men, who come to take their meals in the ouse appointed for that purpose; also for sending a ratio of food to the dwellings of those poor old men who could not, from age or illness, leave their homes. The preparation of the food and the arrangement of the table, as well as the whole superintendence, is entirely done by the ladies gratuitously. Their expenses generally amount to £160, equal to $800 per annum. Having expressed to the ladies the high gratification he felt at such an institution, some gentlemen present observed: "But we German Jews have, thank God, not less than sixteen charitable institutions of various descriptions, such as loan society's hospices, to offer lodgings without charge to those coming to Jerusalem, who are permitted to remain until they can procure houses. One house has been bought by a daughter of Israel for doing good; one building committee purpose to build not less than ten houses in a year; another society is building six houses per annum. There will be a synagogue built, with a college, school and public bath in the centre of the square, and a very large cistern for the supply of water. There will be 235 of our brethren in a few years proprietors of most comfortable houses in a very salubrious locality, outside of the city, which they secured unto themselves by their own exertions, with their own money.

With regard to the number of Jewish inhabitants in Jerusalem, it was very difficult to arrive at more than an approximate estimate; the minimum quoted was 11,000, and the maximum 20,000. By carefully comparing the different estimates, 13,000 would appear to be nearer the truth—about 5,000 families, including 1,000 widows. The greater part of the inhabitants of Jerusalem are engaged in some business or trade; even those who study in the colleges, most of them, seek a livelihood by their manual exertions. There are many tradespeople and shopkeepers among both the Portuguese and German congregations. A few work at tailoring, shoemaking, carpentering, weaving, working in metals, shopkeeping, and some have banking houses. It is noteworthy that there is not a soul who would not try to maintain himself by the work of his hands. By the extraordinary acts of industry which they have recently called into existence they have already crowned themselves with honor and distinction, which has been bestowed upon them by other nations; all of whom speak of our brethren in the highest terms on account of their industry.

Proceeding to give some idea of the respect and honor in which Sir Moses Montefiore is held, not only among the Israelites throughout the world, but also among the most noted Christians, a special instance is here adduced. Sir Moses is now advancing to the age of one hundred years. His faculties are of an extraordinary character, though his bodily strength sometimes has given out; occasionally he has to be carried in a chair, which is quite practicable in the East. By the kindness of Mr. J. C. Garcour, the English Bishop's Secretary, who assured Sir Moses that by rendering him any little service in his power he would only be acting in the spirit of His Grace the Rev. Dr. Gobat, he was enabled to have the Bishop's

sedan chair, otherwise he must have been put to great inconvenience, that being the only sedan chair in Jerusalem. The representatives of the Volhynian Khassidim congregation, who kindly had invited him, immediately after his arrival, to visit the synagogue, he was now to fulfill it. He then proceeded as stated, being carried. Sir Moses was agreeably surprised with the magnificent appearance of that noble edifice; it was at the evening prayers. It is 100 feet high from the floor to the cupola; contains a number of commercial offices, a college for the study of the holy law, and in the adjoining building also a public bath. He was received, on entering the synagogue, by the representatives of the congregation and their President, Mr. Nissan Bak. It was brilliantly illuminated, presenting a most pleasing sight of the circular gallery under the cupola, occupied by a number of ladies in their best holiday attire, and a crowded community of devout brethren in every part of the building. Hymns and psalms, the former specially composed for the occasion, were beautifully recited, and the Rev. Elia Sarahson delivered an excellent discourse. The whole edifice of this noble work has been built by the hands of Israelites; every kind of work, it was further observed, that of a carpenter or a blacksmith, a glazier or an embroiderer, a goldsmith or an engraver, all had been done by the Jews in Jerusalem. One of the parchments used for the reading of the five books of Moses had a large massive silver crown made by an Israelite of Jerusalem.

Deputations from Hebron were received; they gave a satisfactory account of the state of the community, but pointed out strongly the necessity of having a medical man and a dispensary.

August 3rd, Mrs. Rachel Rassayeh, Directress of a girl's school, begged leave to introduce sixty of her pupils, varying from the age of four to fourteen, for examination in Hebrew reading, translation of Hebrew prayer and Bible reading, German in Hebrew character, and a variety of needlework, which the pupils brought with them to show their ability. Mrs. Rassayeh was accompanied by two assistant teachers—Mrs. Bella Janike and Zebia of Warsaw.

Mrs. Sarah Press, a Directress of another girl's school, with twenty-five pupils, Mrs. Sarah Pesse with twenty-four pupils, and Mrs. Reine with thirteen pupils, also presented their pupils for examination, so that there have been not less than a hundred and twenty-two girls. They were all neatly dressed and good-looking. They were requested to enter by groups of ten or fifteen at a time, being as many as the room would allow. Hebrew books, prayer-books, Bibles, commentaries on the Bible written in the German language with Hebrew characters, and ethical works, were put on the table, and he was requested by the Directress to select any page or passage he might choose for examination, and likewise to point out any of her pupils to be examined. The examination lasted for several hours, and there was every reason to be perfectly satisfied with the result.

The Emeline Rothschild's school contains one hundred and nineteen girls, divided into two classes; the tuition is under the care of three ladies and two gentlemen. The examination was conducted by Doctor Leure with satisfaction.

REMARKS BY THE EDITOR OF "EXAMINER."

The foregoing shows that the "cursed fig-tree" is rapidly "putting forth leaves," and in a fair way to bring forth also fruit; and surely "summer is nigh," or Israel's restoration and the kingdom of God is near. The *Christian Union* says:

There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England; the restoration of Jerusalem and the foundation of a Jewish republic being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the East, and that she will assist them in emergencies. Their faith in the whole movement is strong.

It is not from England only that the movement to re-settle the land of their fathers is going on: thousands are flocking there from other countries, and the war now going on between Russia and Turkey is to ultimate in completing the re-settlement of Palestine by Israel. Such is God's order, so I believe, and that it will soon be accomplished.

—Being justified, we are saved "from wrath" through Him—saved from every form of the divine displeasure by Him who is "our peace." Only as we enjoy a sweet consciousness of being united to Christ, by faith, can the "peace which passeth all understanding" take possession of our mind and heart. Nothing else can lift a guilty man *out* of himself, and *above* himself, and plant his feet upon the "Rock of Ages."

HEBREWS VI. AND X. CONSIDERED.

By ELDER JACOB BLAIN.

Some expressions in the above-named chapters are supposed to teach the final annihilation of a class, at least, of those who die impenitent; and they are the strongest for that doctrine in the Bible, unless we except the sin against the Holy Ghost.

The expressions for the proof are: "There remaineth no more sacrifice for sins"—"impossible to renew them again to repentance"—"sorer punishment"—"devour"—"end is to be burned." Let us see if these terms as used by Paul cannot be proved by the Bible as only meaning earthly judgments of different degrees, or temporal death.

And, in the first place, remember that this epistle is addressed especially to the Hebrews, who relied only on the law of Moses and the prophets as a guide. Secondly, Paul is making a comparison between *punishments* under the law and gospel, or greater light. Thirdly, the law, as is generally admitted, threatened no punishments beyond this life, or a resurrection. The sins and punishments spoken of in these two chapters are doubtless the same, and only repeated to add some new ideas. Paul here tells us that punishment for sins under the gospel will be "sorer" than under the law; and the great mistake in explaining these chapters generally begins by *assuming*, without proof, that there can be no severer or "sorer" punishments, unless they are endless—either endless torment or endless death. It is also assumed there cannot be great *degrees* in earthly punishments, so as to call them "sorer" as Paul does. Here most churches err greatly, and it is time the error was rooted up.

Let us next see what may be meant by there "remaineth no more sacrifice for *sins*" (mark it is plural), chapter x: 26. In verse 28 Paul at once refers to the law of Moses, and says: "He that despised Moses' law died without mercy." We see that despising the law was a capital crime, for which no sacrifice could save from the threatened penalty, and so no mercy could be shown, but the punishment *must* come. Mark, it was only *temporal* death, and a resurrection will save from that. But we know there were other sins for which a sacrifice could be made, and so the punishment be omitted—"mercy" could be shown. This is seen by the "yearly sacrifice," when the sins of the people were confessed and carried by the scapegoat into the wilderness so as to be forgotten. Now mark, Paul knew the *last sacrifice* had been made by Christ, and so now no sacrifice can be made to save from the threatened punishment, whatever that punishment may be. What, then, is to be the punishment of the apostates Paul describes? is the important question to settle. In Heb. ii: 2 we read that under law "every transgression received a just recompense of reward," and asks, "How shall *we* escape if we neglect so great salvation?" meaning, how escape punishment. Paul being a Jew, and writing to Jews as a nation, asks, "how can *we* escape?" Surely the Jews, as a nation, neglected and yet neglect this "great salvation." We think it is evident Paul refers to the Jews as a *nation*. This is seen by his using words used by the prophets when speaking of earthly judgments on the Jewish nation. See Zeph. i: 18 and iii: 8; and Isa. v: 6; and Gen. xxii: 6, and xliv: 22, and many other passages I might quote if room permitted. Also the sins named here in Hebrews were committed by the Jews as a nation. They, and they only, "trod under foot the Son of God." They of all nations were "enlightened" and "tasted the good word of God"—were comforted by it. They "sinned willfully," and fell, as Rom. xi. teaches us. They, since the death of Christ, have had, and yet have, "fearful looking for of judgments," and "fiery" (fierce) indignation, and have been devoured as a nation. I need say but little to show that they, as a nation, have had "sorer" punishments since rejecting Christ than for sins under the law. They have had over 1,800 years of a worse captivity than the 70 years in Babylon, and were "nigh unto cursing" when Paul wrote.

To see what "*impossible* to renew them to repentance" means, turn to Matthew xix: 23–26. Here we see Jesus says, "It is easeasier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," and adds: "With man this is impossible; but with God *all* things are possible." Thus, He showed the "amazed" disciples that rich men might be saved. A few Jews have been "renewed to repentance," but we yet see it is *hard* for *man* to do it, but God can do it, and will in His good time, as is shown in Rom. xi. One proof that Paul meant apostate Jews as a nation is, that he turns to *believing* Jews and says (Heb. vi: 9 and x: 39), "We are persuaded better things of you," "We are not of those who draw back unto perdition, but of them that believe to the saving of the soul." This shows that real believers do not "fall away," so as to incur the punishments Paul is threatening. They may, and do fall,

as did David and Peter. Is not Paul describing the same class of persons spoken of in 2 Peter ii: 18–22? The "sow" being "washed" from external "corruptions" does not make sheep of her. 2 Cor. v: 17 says: "If any man be in Christ, he is a *new* creature." The "sow" becomes a sheep, and they do not love to "wallow in the mire." I know that a part of Christians think Paul means real converted men as thus sinning "willfully"; but does Christ do as the unwise man who begins to "build a tower and is not able to finish it"?—Luke xiv: 28. Paul nor Peter calls them "*believers.*" They "taste" it, but *taste* is in the tongue, and we may taste of good food, but if we do not eat it we are not benefited. We now often say men are *convicted* by the *Spirit*, but not converted. But I need not dwell on this point.

If Paul has reference to individual Jew and Gentile apostates, where is the proof that he means anything more than Christ did in saying that "he who knows his Master's will and does it not shall be beaten with *many* stripes"? Have any of the punishments threatened anything more than earthly judgments, or "sorer" ones in this or in the ages to come? The terms he uses do not prove they do. "*Devour*" is one, and that is often used in the Bible in regard to earthly woes or temporal evils that they cannot be proof to the annihilation of mankind. I refer to one out of many—Zeph. iii: 8, 9.

As to "end is to be burned," see, out of scores of similar texts, Rev. xvii: 16, "Eat her flesh and burn her with fire." Let us not go to dictionaries, as many do, to learn how God uses words in the Bible. Many are deceived in this way. But my health forbids me making my views as plain as I wish; and I must close by remarking that it is not my design in this article to prove that *none* of our race will lose existence, but to show that Hebrews vi. and x. do not, in my opinion, *plainly* prove that they will; and especially to show that our old Advent brethren have no proof from these chapters that the *mass* of sinners will lose eternal life; a doctrine which I *must abhor* the same as I do endless torment; for it awfully slanders our Maker, and spreads gloom over Christendom.

ELDER JACOB BLAIN, Buffalo, N. Y., writes: "Have been badly injured by being knocked down by a horse and sleigh, so that I could not answer letters as I wished to do. I came near being killed, but am slowly recovering, and hope soon to be able to answer correspondents and write for our beloved EXAMINER. Though eighty-six years old, my strength and faculties have not quenched my zeal and love for God's truth. I am much comforted, as I trust you all are, by seeing our God is removing the "veil" (blindness and stupidity) from many *torment* teachers. See Isa. xxv: 6–9. Let us bless our Saviour for encouragement to labor on. I feel richly rewarded for bearing twenty-eight years persecution. But I fear the 'veil' will not be removed from our 'world-burning' brethren till Christ comes. They ward off further light by saying they 'do not hold to endless torment.' But we may be thankful for the belief that 'the ages to come' will teach them that our heavenly Father has not made the mass of our race, knowing when He made them He would finally blot them out of existence.

March 1, 1878."

WHICH WILL BE HEAVEN?

The late Rev. Dr. Storrs, of Braintree, Mass., father of Dr. Storrs of Brooklyn, New York, in an anniversary discourse before the American Home Missionary Society, some years since, is reported to have said: "Make up your minds and take hold of this enterprise with stronger hands and larger hearts. Heaven and earth shall unite in urging you onward. Millions of the heavenly hosts stretch out their hands to you, and millions of the lost raise up their voices, exhorting you to do that which shall save millions from coming to the place of torments in which they are!"

Dr. Jonathan Edwards said: "The saints will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but, on the contrary, when they see the sight, it will occasion rejoicing and excite them to joyful praises."

So, on the authority of learned orthodox divines, we are to believe that the lost in hell are influenced by the most generous, humane and *divine* (for what can be more divine than such imitation of Him who came to save sinners?) emotions; while the saints in heaven rejoice and are happy in the possession and manifestation of feelings of unapproachable inhumanity and fiendishness.

Good brother! which place will be heaven, and which hell?

Such teaching as that in the foregoing extracts is well calculated to beget abhorrence of a religion that is supposed to sustain it. Nor can we wonder that men are made infi-

dels when such blasphemous sentiments as that of Edwards is made to pass for Christian.

But where is the root of such blasphemies? It lies in the great father lie—"Ye shall *not* surely die." Jehovah has solemnly declared, "The wages of sin is death"; and expostulates with men, saying, "Why will ye die?" But self-styled "orthodoxy" affirms death is not death, but merely, in the first place, a change of state from this life to another; and in the second place, a change from happiness to misery. Thus it virtually charges the God of truth with deception and falsehood—with saying one thing but meaning another and very different thing; and the root of this slander of God is in the doctrine that man has an immortal soul—a soul that cannot die, and no opportunity will be given to be saved from sin and be reconciled to God in any of the ages to come. For such doctrine there is not one text in the Bible. The Bible teaches man is mortal, corruptible, dying; and that life eternal can only be secured as a *gift* of God—which gift is to be bestowed on all those who come to Christ, Heaven's appointed LIFE-GIVER; and by a conformity to the will of God, without which endless life would be a curse. Such a curse God has guarded against by making the wages of sin to be death—cessation of life. Life everlasting is to be placed in the reach of all men, and an opportunity granted to all, with the necessary means to obtain it secured to all, in this life or in a future one; and which can only fail by a *willful* rejection of Christ the Redeemer, *after* He has been made known to them, and the knowledge of "the only true God" has been clearly manifested to their minds. ED.

"WHAT IS TRUTH?"

BY G. B. STACY.

The above has been at all times to the human family the most important question to prosecute to solution, since their alienation from the life of God, or since the gross darkness which, as a consequence, has covered their hearts and understandings as *a veil.* Hence, the Saviour prayed for His Disciples, "Sanctify them through Thy *truth*—Thy *word* is truth." "In the beginning was the *word*"—"And the *word* was made flesh." Again He said, "I am the way, the *truth*, and the life." In other words, our blessed Redeemer is the *embodiment* of truth, so that *truth* in relation to all things concenters in Him; and therefore all truth *leads back to Him;* no matter what it relates to, or how it has been exhumed or elaborated; it concenters in one living Head, and necessarily leads up to and into Him. It is, therefore, the sheerest folly to be afraid of truth. Truth, simple truth, is the only mental idea that is valuable; and that for the reasons above stated. Its unity is universal, and so it constitutes a concentric circle, and we should pursue it with all our energies in whatever phase it presents itself to us.

It is, however, very difficult for poor humanity to rise out of and shake itself free from the overshadowing power of the darkness which, as "a veil," has been cast over fallen humanity. No matter that God's children are the workmanship of the Christ Jesus, "created unto good works"—"in righteousness and true holiness," and though they have "passed from death into life"—become *new creatures*—and though they have thereby "put the old man to death, crucified him with his affections and lusts," yet they are burdened with him as a hindrance and a clog to put their faith to the test and prove their fidelity; and, therefore, it is a common thing for them to be influenced to a greater or less degree by their fleshly passions and relations, so that the Apostle said of the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in the Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: *for, whereas, there is among you envyings and divisions,* are ye not carnal, and walk as men?"

How frequently the best and most lofty of God's children in this, our day, ignore the fact that they have come up out of Babylon, and are necessarily tainted with the mystic darkness He has consolidated to a substance that may be felt, and so arrogate their own logical deductions as the standard of truth, and become intolerant of any failure to reach or deviation from their standard. And yet, if anything is manifest, it is that our Father has broken the truth and import of His revelations and purposes so gradually and progressively to His children that it is only as they look back over the past that they can discover the wonderful progress that has been made. And, oh! what a history has that progress been! What weaknesses, missteps and positive antagonisms on the part of His beloved ones, owing to the dominion of their passions! And have we personally been guiltless in this matter?

The tendency to act as though our present conclusions or premises are impregnable

seems to be almost universal. We forget how we have been driven from previous positions which we were as confident of as we are of our present ones, and this self-poised assurance of present truth causeth us to act uncharitably towards those we differ from. This we do frequently without being conscious of it. Our zeal to defend what we cherish in our own hearts as truth frequently leads us to caricature our brother's views, and then expose our own picture of them as though our theories were of the utmost value. We forget that our business is not to theorize, but to act, to "shine as lights"; in other words, our Father simply requires of us to manifest or exhibit to our fellows the operative power of the revealed truth we have personally comprehended in our every-day lives and actions.

We forget that we ourselves were unable to comprehend many things we now hold dearest in times that are past. But our Father has led us by paths we knew not, by which our hearts have been opened to let in the light of His truth, and our experience teaches us that it is a condition of heart, not of intellect, through which we have been advanced in knowledge; and thus we learn that only that amount of truth that can operate upon our life actions is valuable to us at any stage of our onward progress; any beyond this is superfluous, and not supplied by our Father. But it is difficult, nevertheless, to refrain from endeavoring to correct theoretical errors. If, however, we attempt the task, let us endeavor to do it honestly. In other words, let us always quote the fullest, clearest and most forcible expression of the grounds of our brother's conclusions, or give him all the advantage his position is entitled to, whether he has appropriated it or no, and then fairly present the grounds of our own conclusions, leaving the reader with all the advantages we can present to arrive at his own conclusions.

Now, while I think some of our advent brethren have erred in the conclusion that the *presence of the Lord is now due*, I think Brother Bishop's method of treating the question is unfair to them, and unfair to all who have not arrived at conclusions in the premises.

These brethren look for as full, as perfect and universal appearing or manifestation of the personal coming of the Lord as he does. For instance, they make a strong point in urging that, whether men know it or no, the whole creation now and in all the past have "groaned and travailed together in pain," cherishing the earnest expectation while they *wait for the manifestation of the sons of God;* which manifestation is dependent upon the manifestation of the King in His glory. They are simply like Brother Bishop and the readers of THE EXAMINER generally: they justly recognize a great distinction between the *Parvasia* and the *Epiphania*, or *Apokalupsis* of the Lord. They look for His presence some time before His appearing; and while present they expect Him to take His brethren to Himself to be forever with Him. I am much mistaken if we are not all in perfect accord on this subject and if so, then it is not just to represent that the sense in which they claim His presence due is in fulfilment of the Scriptures Brother Bishop quotes. I again say, if I can understand them, they look for as literal a fulfilment of the Scriptures quoted as Brother Bishop himself.

But if they are in error, let Brother Bishop show that they construe 2 Cor. v: 16 erroneously. "Wherefore henceforth know we no man after the flesh: yea, though we have known the Christ after the flesh, yet now *henceforth know we Him no more.*"

Brother Dunn has taught us that we have frequently mistaken the teaching of Scripture by our dogmatic persistence in the verbal meaning of some of its phraseology, without *comparing Scripture with Scripture*; and that it sometimes happens that great truths are clearly taught for which we can find no positive, clear and dogmatic statement. Not that I mean to say these brethren are dependent upon this form of argument, but I do say these considerations should make us wary how we pronounce upon the conclusions of brethren whose works claim for them as good a standing as ourselves. Besides, if we believe that the Mission of the Holy Spirit is in part, at least, to "guide us into all truth," surely we may rest contented to leave our brethren, *whose works declare them to be such*, to His gracious guidance. If these brethren err theoretically, our Father is not without the means of counting their errors, and when He needs our services for that purpose He will not leave us ignorant of the fact. Our Father knows the best times, the best opportunities and the best instrumentalities for the accomplishment of this work, and we may rely confidently on His Fatherly solicitude that each "Man of God may be perfect, thoroughly furnished into all good works."

It is not ours to imply or leave the impression that "our Lord delayeth His coming," but to endeavor to keep our own "lamps trimmed and burning with oil in our vessels," and to encourage all and every member of the household of faith to do the same, and

stand constantly in an expectant attitude. I think these brethren err in their chronology, and that I could show that there is no such concurrence of fulfilled times and events *at this time* as they claim; but so short a space remains that it is not worth the effort to prove theoretically what will soon be manifest, and therefore I wait with patience. If it should turn out that they are mistaken as to chronological terminations, I may afterwards give the data and the conclusions I have arrived at.

AMELIA C. H., Va.

THE "FOUNTAIN" TO BE "OPENED."

AN INQUIRY.

"Has Zech. xiii: 1 been fulfilled? Does not the prophecy begin with chapter xii, 'The burden of the world of the Lord for Israel'? Has that day come to pass when 'Jerusalem' was made a 'cup of trembling'; 'and a burdensome stone for all people; and all that burdened themselves with it shall be cut in pieces'? And, in that day the Lord will seek to destroy all nations that come against Jerusalem. In that day there shall be great mourning in Jerusalem,' etc. Then chapter xiii: 1, 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' Have chapters xii and xiii had a fulfilment? If so, when and where?

"Does not that prophecy relate to the people for whom the burden of the world of the Lord is? And does it not relate to a day that is still future, as much so as Micah iv? Will you please give your views relative to the prophecy, and oblige a seeker after truth." B.

RESPONSE BY THE EDITOR.

It is not so easy a matter to answer all inquiries that may arise on particular texts or portions of Scripture. That Zech. xii and xiii relate to literal Israel and Judah I see no ground for doubt. That the fulfilment of those prophetic declarations are mainly in the future seems a self-evident truth. I say, "mainly," because a thing may be in existence before it is discovered. A fountain of water may be in existence, but not discovered till there has been a clearing away of that which hid it from view. So the fountain for sin and uncleanness may have been in existence for thousands of years, and yet not be opened to individuals or communities because not yet discovered; something has hidden it from view. The past unbelief or unavoidable ignorance of multitudes of Israel and Judah, to whom "blindness in part has happened" (Rom. xi: 25), may have and has prevented their perceiving the "fountain for sin and uncleanness"; but when that blindness is removed (as it will be) then shall they *see* the "the fountain opened," which will be to them its first actual appearance, and so be said to be "opened in that day"; for "There shall come out of Sion the Deliverer and turn away ungodliness from Jacob." — Rom. xi: 26. When that takes place it will be the time of mourning spoken of Zech. xii, and the fountain will be opened to their view for the first time (Zech. xiii: 1), of which they will then avail themselves, as did Saul of Tarsus after three days of blindness at Damascus. — Acts ix: 8–18. Paul said of himself, after his conversion, that he was the "chief" of sinners, a "blasphemer and a persecutor," but that he "obtained mercy" because he did these things "ignorantly in unbelief," and that "Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting"—1 Tim. i: 16; referring, as I think, to the prophecy in Zech. xii, of the looking on Him whom the nation had pierced and mourning, etc. Paul was not a "pattern" to any man converted since his day; for he was led to mourn and seek mercy by *seeing* Jesus whom he "persecuted." So are the Israelites in Zech. xii led to mourning by "looking on Him whom they" had "pierced," and then was opened to their vision the fountain for uncleanness, and by it their sins were washed away.

In our days professedly Christian men shrink from independent investigation, chiefly because they think it inexpedient. Certain forms of thought, right or wrong, have, it is said, for generations been regarded as "worthy of all acceptation"; under these forms men have lived well and died happily. Why unsettle such landmarks?

So long as a man is only half convinced, so long as he is simply yielding to the views of others, he can easily evade the consequences of his admissions; and if they involve anything very self-denying or disagreeable, easily put off his obedience to a more convenient season. But if, after long and anxious investigation, he has arrived at the conclusion that what he professes to have received as Divine is absolutely and eternally true, he has no choice between submission and suffering; for if truth, thus received, be not a sovereign good to man, its possession must be a source of wretchedness.

A MEDITATION.

"Abide in Me—apart from Me ye can do nothing." How true the declaration! How needful the charge! How loving the permission! Ah! Saviour, whither should we go? Where else can strength, or peace, or any rest be found in this troubled world? Where but in Thee can a sinner hide or a saint be safe? Hold me, then, ever by Thy hand. Keep me "under the shadow of Thy wing." "As one whom his mother comforteth," so let me, like the favored disciple, lean on Thy bosom and be at peace.

Strange is it that a world so empty as this, so unsatisfying, so wearisome even in its pleasures, should yet take such firm hold on creatures destined for higher satisfactions. Strange is it that a soul, conscious of its "high calling," lonely amid crowds, solitary when most surrounded, sad at heart even in the midst of excited seekers after joy, should yet so often lose hold of the great object of its love, and need to have continually reiterated in its ears the counsel that rises into command—"*Abide in Me.*"

Alas, how prone we are to think we can stand alone! How prone to forget that all that we have is derived from another! How unconscious oftentimes that if we abide not in the vine, we but wither and die! "We fade as doth a leaf, and our iniquities, like the wind, do carry us away." How slow are we to learn our first lesson in the school of the Redeemer, that out of Christ we can do nothing; nothing great, nothing good, nothing able to bear Divine inspection, nothing likely to secure the Divine approval!

Oh, foolish heart, how long wilt thou trifle with thy best Friend? How long wilt thou fail to perceive thy true interests? How long wilt thou go on living a dead life, like a branch painfully seeking to be independent of the root from which all its nourishment is derived? Soul, cease thy folly. Much loved, much forgiven, stay with thy Saviour. Stay with Him in all offices of prayer and praise. Stay with Him in the exercise of an open-handed and open-hearted charity. Freely thou hast received, freely give. Stay with Him, above all, in a watchful life and in a chastened spirit. Stay with Him till, coming in the clouds of heaven, He will stay with thee, and thou shalt abide with Him forevermore.—*Henry Dunn.*

In what was the life of our blessed Lord consumed, but in continual labor to make the multitude *doubt* the distinctive principles which the highest authorities in their Church had brought them up in?

COMPOSITION ON LAW.

WRITTEN FOR A HIGH SCHOOL IN THE WINTER OF 1859.

BY POLLY G. PITTS.

In the silence of night I went forth, in imagination, to gaze on the wonders that presented themselves to my view. My imaginary site was the highest pinnacle of the glorious North Star—the star that has seemed the eye of God to the fugitive, drawing and directing him to the land of freedom from slavery's galling chains. After taking so high a position, my imagination was almost jaded, but lifting my wondering eyes to the south (for it was all south) I soon forgot my weariness. The spacious chambers of the south opened before me, with all their shining hosts. There was the Pleiades, the Hiades, the glorious Orion and Arcturus, with unnumbered constellations and stars of the first magnitude: How was my sight drawn out, my vision strengthened, to behold the entire circle of the gorgeous Milky Way, the comet with its fiery trail, its mighty velocity traveling in the greatness of its strength! No wonder the morning stars sang together, and all the sons of God shouted for joy in the day that all the hosts of heaven were created. Gentle reader, could you have sat with me and viewed the glorious order of all their mighty host, how would you have admired *law*, holy and immutable *law!* But feeling that great height was hazardous to my weak head, and that, like the bird that rises to heaven and chants her morning song, must turn and stoop to earth. But oh! how changed the prospect. Though the earth performs her daily and annual revolutions, and in this obeys the law of the universe, yet the universal neglect of God's law has transformed this beautiful earth into the wilderness that it is. Oh, how wretched has the infraction of law made man everywhere! How earth sighs, from her deepest recesses, over the wrongs that have resulted therefrom, and wherewith humanity is weighed down and crushed! Whenever man causes a sigh to arise from any heart, that sigh is wrung from the bosom by the violation of God's law. No wonder the firmest footing of all the mighty of the earth has failed, and down they have dropped into the grave like a disabled pitcher of no use. No wonder the earth groans for deliverance, and, as the prophet says, is moved out of her place and does not stand upright.

But, oh, were there not a brighter prospect, how wretched should we be! But we believe that God will set the earth upright. Then

there will be no chilling blasts, no frozen ocean, no perpetual snow, no darkness at the poles, but one eternal summer, bless the earth, and day and night be of a length. "For behold a king shall reign in righteousness and princes rule in judgment." Then God's kingdom will have come, and His will or law be done on the earth as it is done in heaven. Then will the morning stars sing together again and all the sons of God shout for joy. Then will be heard, as it were, the voice of a great multitude, and as the voice of many waters, as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Hearers, will you *all* be there?

A Request.

"I wish you would give me your view on Luke ii: 34, 35. The 35th verse is very hard for me to understand." N.

To understand verse 35, observe the first part of it is a parenthesis, and is to be understood as relating to the mother of Jesus only. Then look at John xix: 25, and see that mother standing at the cross and beholding that Son dying in agony, and ask yourself if "*a sword*" is not piercing her soul? Then read the 34th verse in connection with what *follows* the parenthesis in verse 35, and you will understand both verses, I judge.

Second Request.

"Will you tell us what is the meaning of Zech. xiii: 4–6?"

In verses four and five Zechariah is speaking of the false prophets who acted for the idol worshippers; the previous verses show who are brought to shame in that day in which Christ is manifested to Israel. and they are "mourning, every family apart," etc., and false prophets are put to death (see verse 3). "In that day" those prophets will be "ashamed" and deny that they are prophets. Here the subject of the false prophets ends; and the subject, commenced chapter xii: 10, when "they shall look upon me whom they have pierced and mourn," etc., is resumed in verse 6, chapter xiii. "And one shall say unto Him" (whom they had pierced at His first advent), "What are these wounds in thy hands?" and the Christ answers.

Third Request.

"Will you give an exposition of what is taught by *assertion* and *implication* in our Saviour's conversation with Martha, John xi: 25, 26?"

The text reads, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Martha had said to Jesus, concerning her brother, "I know he shall rise again in the resurrection at the last day." She seems not to have fully realized the power of Jesus, or not to have thought that He could raise the dead now. Jesus dispels the idea. He tells her, "*I* am the resurrection;" all that work is in my hands: the resurrection power is here *now*—the same power that will awake the dead at the last day: "he that believeth in me, even if dead, yet he shall live;" and such as live from the dead, and "believe in me, shall never die," or shall not die forever. Two different views may be taken of this text. It may mean that the believer when raised from the dead shall never die any more, which is true (see Luke. xx: 36); or it may mean that he who has died, *not* a believer, when he "*liveth*," from the dead, by a resurrection, "and believeth in" Jesus, "shall never die" again.

Both views are true; but the last seems most likely to be what our Lord intended to teach. In other words, He taught the possibility of an endless life being secured by faith in Him *after* the resurrection; for He is both the "resurrection and the life." Editor.

From T. H. and A. T. Ford.

Bro. Storrs:—The Examiner still comes to us laden with precious things—truths which commend themselves to the judgment and understanding, and also tell us of our Father's love—His great love to the world of mankind. We have been exceedingly blessed and comforted in finding, after years of suspense, that He has made such ample provision in Jesus Christ "for all who will come unto God by Him," and that condemnation can only be experienced by those who, after having been made acquainted with Christ's finished work of atonement, shall reject Him, "seeing no beauty in Him that they should desire Him." Amid all the ambitions and vanities which make up the history of the present hour we are watching closely the movements of the nations, believing the strife which has begun in the East will culminate in the "time of trouble such as never was." Distress of nations with perplexity is upon us. Our daily papers are teeming with accounts of human suffering unprecedented. "Earth,

what a sorrow lies before thee! None like it in the shadowy past." But the dark cloud of woe which is slowly, but surely, settling over our land and world has a silver lining to those who "have fled for refuge to lay hold of the hope set before them in the Gospel." There is no safety only in Jesus; nothing but His imparted righteousness will enable us to stand unmoved, with peace and assurance in our hearts. May the readers of the EXAMINER, with our dear editor, be accounted "worthy to escape all these things which are coming on the earth, and stand before the Son of Man" and hear from His gracious lips the sweet words, "Come ye blessed," etc. As ever yours.

Concord, N. H., February, 1878.

FROM POLLY G. PITTS.

BRO. STORRS:—It is with an aching head and feeble mind that I take my pen to write a few lines to let you know the cause of my not writing for the EXAMINER before now. My health was poor all the fall, and I have not been able to write as usual; but since Christmas I have been quite sick; my head has been badly affected; inflammation settled in one eye, entirely destroyed the sight, and badly affected the other, so that I can neither read much nor write. I cannot look on paper but a few minutes at a time, but must write a few words now. My hope is in God, and is like an anchor to my soul, and reaches into that within the veil—to Jesus, my sure foundation, on which my feet were set by sovereign grace.

February 11th.—Feeble to-day, but still revived and comforted. Have confidence in God that all He doeth to me is done in love, and is just right. May God give you health and strength to labor on for His glory till He shall say, "Lay down thine armor, take thy crown." Oh, I should be glad to send a word of love to all the dear ones that have in love spoken of me in the EXAMINER, and those that have written to me that I have not answered, and those that I have answered. My love to Brother Rockwell; I have not forgotten him. I have received a long and interesting letter from Brother and Sister Willard of Haddonfield, N. J., but cannot answer it. My son read it to me. I must stop; I cannot think for pain. My unfailing love to you, my Brother. May God keep you as the apple of His eye till Jesus comes. I may fall asleep before He comes, and I may not; but if He does not come, as some have set the time, I shall not give it up, but wait with patience His own good time and pleasure. I should like to write to Brother Bishop, but cannot. I still remain your Sister in the Lord, waiting. Pray for me, my Brother.

Fredericksburg, Ia., Feb. 8 and 11, 1878.

The mere acceptance, on authority, of any doctrine, true or false, is not equivalent to faith in that doctrine, but quite the reverse; it is a different thing. Faith is not the mere assent to truth, but something much higher. It is the reception of it *for a reason*, and a reason powerful enough to command submission; it supposes a conviction of truth so deep and profound that the persuasion of it becomes, in extreme cases, the ground and justification of martyrdom.

LETTERS RECEIVED TO MARCH 7.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

Sarah C. Macomber, D. J. Ellsworth, Mrs. Ann Boult, Dr. L. Watson, Eliza S. Westcott, L. F. Arnold, Theo. H. Ford, B. Eldridge, Mrs. J. McClean, A. Friese, J. B. Eggleston, B. S. Mills, S. Kenny (the letter of "December 30" not received), Mrs. Matilda Watson, B. J. Dowling, Geo. E. Whipple, Norman McRae, Geo. L. Hart for C. C. Strong, Mrs. A. B. Danforth. Geo. Tilton, Rev. G. I. Reiche, James Austin..

PARCELS SENT TO MARCH 7.

Mary E. Benhem, B. J. Dowling, Matilda Watson, J. S. Lawver, Elder J. Blain (bound EXR.), Mrs. M. G. Maltby Geo. P. Ellis.

"OUR REST."—In the notice of this periodical last month, "No. 1 *Arcade Court*, Chicago, Ill." was given as its address. It has since been changed to "No. 188 East Monroe Street."

"THE BIBLE BANNER."—This periodical has heretofore been issued at Vineland, N. J., as a *Monthly*. It is now issued in Philadelphia, Pa., as a *Weekly*, at No. 15 North Ninth Street. Terms, $2.00 per year, in advance. It is a quarto of large size, and well printed.

Theologically the BIBLE EXAMINER differs entirely from the *Banner* in relation to the *character* of prophecy; it making much of it *conditional*. The EXAMINER rejects such a construction. On "The ages to come" the *Banner* is not at all in harmony with the EXAMINER. It contains much matter of interest, and so far is worthy of support. A. A. PHELPS, A. M., is Editor.

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1878.

All Communications should be addressed to No. 72 HICKS STEEET, BROOKLYN, N. Y.

TERMS: $2.00 PER ANNUM, IN ADVANCE.

EDITORIAL NOTICES.

LIGHT PAPER.—The paper used on the EXAMINER last month was of less weight than usual. I bought and paid for paper of the usual weight; but by some oversight in its delivery to my printer it was of a considerable lighter quality than it should have been; but I did not discover the mistake till after it was all printed.

The Bible Examiner is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

To Clubs the BIBLE EXAMINER will be supplied on the followings terms:

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BIBLE EXAMINERS, bound plain, will be furnished for $2.00 per volume. Volumes 18, 19, 20 and 21 can still be supplied. Also in plain morocco, with gilt edges, for $3.25.

A YOUTHS' PAPER PROPOSED.

CHICAGO, MARCH 5, 1878.

ELDER STORRS: I feel deeply impressed with the idea that the *young* as well as the *aged* should be taught the right ways of the Lord. The teaching of the Holy Scriptures is, that if a child is taught in his youth, when he is old he will not depart from it. Timothy was taught the Holy Scriptures from his youth.

As a means to this end I have had it in my mind to start a child's paper, entitled "*The Young Student*," designed not only to teach them moral lessons, but in a simple way the glorious doctrines that attach to the age or ages to come. The size would be about that which children's papers usually are. Price fifty cents per year, monthly. Now, if you would like to see such a paper issued, please be kind enough to call attention to it in the EXAMINER. Those who would like to have it, send in their *names*, but NO MONEY. I do not wish any money until I find whether there will be sufficient subscribers to warrant its issue.

Direct to WILLIAM H. WILSON, 182 S. Clark Street, Room 21, Chicago, Ill.

AN EARNEST REQUEST:—"We wish you would give your views of the 'Eastern Question'; and if the 'Crescent' is dissolved and disappears, what next? Who are 'the kings of the East?' Dear Watchman, what of the night?" F.

RESPONSE BY THE EDITOR.

I have endeavored to keep clear of the various speculations on which some periodicals have wasted their time and labor to keep up a useless excitement on the "Eastern Question." Yet I have spoken my mind in three articles, which can be found in the BIBLE EXAMINER, volume xxi., pages 35, 133 and 355. That volume I can still furnish to any who have it not; I will do so, in sheets, on the receipt of 75 cents; or, for $2, bound. I have nothing different to say now on the subject. I believe I embodied the truth in those *three articles* relating to the subject, and shall wait for further developments before saying more. If those who are in a hurry to "*burn the world*" and destroy everybody but themselves can afford to waste their time in attempting to prove "*conditional* prophecy" is God's method in instructing us, *I* cannot. Every prophecy in God's Book will be literally fulfilled, whether men can wait for it or not.

As to, "Who are the kings of the East?" I think all of us will have to wait till they are manifested. I have never yet seen any satisfactory answer to that question; and am content to let others speculate upon it if they will.

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BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXII. NEW YORK, APRIL, 1878. No. 7.

"THE ANCIENT OF DAYS."

AN INQUIRY.

"WHAT do you understand the "Ancient of Days" to be in Dan. vii. 9, 13, 22? Or, what is meant by the "Ancient of Days"?

W.

RESPONSE BY THE EDITOR.

The question presented is to me a new one. I had quietly supposed it had reference to God the Father. Now, being confronted with the above inquiry, I turned to "Pick's Hebrew and English Concordance," and find the word in those verses is the Chaldee *Ateek*, and defined by him as meaning "*removable.*" If that is correct, I am driven to search out a different view of those verses to what has seemed to be their meaning. Shall I venture on such a work? If it must be done, I dare do little else than to suggest. Something is "removable," and the time has come for it to be done, even the "SET" time to remove something that has stood in the way of the establishment of the kingdom of God on the earth.

The word "*ateek*," here translated "ancient," occurs but in one other text in the Bible, viz.: in 1 Chron. iv. 22, where it is also translated *ancient*, and evidently signifies "removable"—persons not permanently settled in their work, but liable to be *removed* at the pleasure of their employers.

The context in Dan. vii. shows what is to be "removed," viz.: the rulers, or ruling powers which have "trodden down the whole earth," their "*thrones*" are to be "*cast down*," and another established by the "Son of man" and his associate rulers, unto which "all people, nations and languages" are to yield submission, or "serve and obey" that ruling power. (Please read the whole chapter.)

The transactions that bring about this "removal" of mere human governments and the establishment of that of the "Son of man" over all the earth is symbolically represented by a solemn judgment, in which all the parties concerned are presented to view under their appropriate insignia—the earthly rulers, civil and ecclesiastical, as wild and destructive beasts, with their horns carrying on the work of destruction till the *set* time for their "removal" comes; then their "thrones are cast down"; or, their rule comes to an end. In this work "ten thousand times ten thousand," or multitudes, were employed. The work of destroying the wild beasts' governments is not accomplished in a sudden manner, but by a "prolonged" process which results in their utter ruin; then the reign of the Son of man is fully developed, and "wars are made to cease to the ends of the earth," and the Lord Jesus reigns as the "Prince of Peace."

THE HOPE OF THE GOSPEL.

LET us look at Paul's language relating to gospel hope. Acts xxiii. 6, "Of the hope and resurrection of the dead I am called in question." Then truly he preached the resurrection of the dead as the gospel hope; unless he was called in question for something he did not preach. But let us see. In Acts xxvi. 6-8, he says: "Now I stand and am judged for the hope of the *promise* made of God unto our Fathers: unto which our twelve tribes, instantly serving, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Here again is seen the burden and hope of Apostolic preaching. It is a future life, by a resurrection from the dead. He adds, verses 22 and 23: "Having obtained help of God, I continue unto this day witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead," etc. Not only is the resurrection the Apostolic burden and hope, but he affirms the same things were the theme of the prophets and Moses: the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the hope of the resurrection. He has shown us *that* was "the hope of Israel," as well as the hope of the gospel; and in chap. xxviii. 20, in his bon-

dage at Rome, he saith, "For the hope of Israel I am bound with this chain."

But we will now see whether Paul does not with equal clearness state the hope of the gospel in his Epistles. 1 Cor. xv. 12–19. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen . . . then is your faith vain . . . then they also which are fallen asleep in Christ are perished"—there is no hope for them; for "if in this life only we have hope in Christ we are of all men most miserable." That the apostle has reference to the hope of a future life by a resurrection is clear from what he says in verse 32. "If after the manner of men I have fought with beasts at Ephesus [exposing my life], what advantageth it me if the dead rise not?" Plainly affirming he had no hope of going to heaven at death, and that he had acted a foolish part in hazarding his life at Ephesus if there is no resurrection. Such a course would be folly indeed; rather "Let us eat and drink," if there is no resurrection, "for to-morrow we die," and there is no hope beyond that. Such is the apostle's conclusion if there is to be no resurrection of the dead. But this reasoning is both absurd and false, if he could or would go to heaven at death.

But again, Paul says, Rom. viii. 23, after speaking of the groaning creation, "And not only it, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting [to go to heaven at death? No, but] for the adoption, to wit, the redemption of our body;" not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." And what does the apostle affirm he and the Christians of his time were "waiting for"? Answer: "The redemption of our body;" that is, for the coming of Christ from heaven and the resurrection. This will be clearly seen by comparing what he says here with Phil. iii. 20, 21: "Our conversation is in heaven; *from* whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," etc. Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death, nor at all; but he was looking for Christ to come from heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body; which is not till the resurrection. This is further confirmed by his language in the same chapter, where he tells us how he labored and suffered, "If by any means I might attain unto the resurrection of the dead," verse 11. How unlike all this is the common idea of an entrance into heaven at death!

The hope of Paul is thus distinctly stated; and it is the gospel hope, and demonstrates that modern Christians are as ignorant of what that hope is as the pagans themselves. In fact, the theology of these days has substituted an immortal soul for, or instead of, Christ; and hence a hope of going to heaven at death instead of a future life by a resurrection from the dead at the last day, as Christ has promised. A fatal mistake this, by which Christ is robbed and dishonored; while death is crowned "Prince of Peace," and as the door into heaven! Christ, however, declares himself to be the door, and affirms that those who climb up any other way are thieves and robbers. He is "the resurrection and the life;" without him, and without that resurrection which he has promised, there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the holy place into which Jesus our High Priest has entered. That is no part of the work of a Christian even to attempt an entrance into heaven at death, or any other period. ED.

A QUESTION ON HEBREWS VI. AND X.

DOES the language of these chapters admit of any other rational exposition than that of the possibility, if not the danger, of persons who are now believers in Christ so apostatizing as finally to *utterly perish*? Or, in other words, was the language addressed to the Hebrew nation, as such, or only to *believers* of that nation; but applicable to believers of all nations and in all times, during their probationary state, as a caution and warning against apostacy?

It seems to me the language was addressed, first, to Hebrew Christians, and is applicable to all believers of every age and nation. This appears clear from many expressions in the Epistle. The apostle says: "Wherefore, *holy brethren*, partakers of the heavenly calling, consider the Apostle and High Priest of *our* profession, Christ Jesus; . . . whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end; . . . for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—Chap. iii. 1, 6, 14. Such language cannot be applied to

Hebrews "as a nation." It shows the apostle was addressing *believers* in Christ of that nation. Again he says: "For we which have *believed* do enter into rest; . . . seeing, then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."—Chap. iv. 3, 14. The addressed persons were believers in Jesus, which could not be said of the "nation."

The apostle urges these *believers*, many of whom were weak, in the following language: "Therefore, leaving the [first] principles of the doctrine of Christ, let us go on to perfection. . . . For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away," etc.—Chap. vi. 1, 2, 3. This languages embraces *only* persons who are true believers in Jesus, and can by no means be applied to Hebrews who have not accepted the Son of God. The apostle then commends these *believers* for what they had done, and expresses the persuasion or hope that they would persevere and not "fall away"; for, he adds, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end."—Verse 11. The apostle gives no countenance to the idea that these *believers* could not "fall away," and so make it "*impossible* to renew them again unto repentance." Such an idea is irreconcilable with his exhortations and cautions. The apostle shows the weakness of the law to do anything for salvation, and the power of the Gospel, with its great High Priest, "to save unto the uttermost all that come unto God by him." After finishing this contrast between the two systems, he adds: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke (or stir up) unto love and good works, . . . exhorting one another, and so much the more as ye see the day approaching: for, if *we* (believers) sin *willfully* after that we have received the knowledge of the truth, there remaineth no more (or no other) sacrifice for sins," etc.—Heb. x. 23–26. If the only sacrifice for sins is willfully rejected "after we have received the knowledge of the truth," the case of that individual is hopeless; and this language is addressed to those whom the apostle calls "holy brethren," etc. The language forbids the idea of its being spoken to unbelievers, or to Hebrews "as a nation," who were then almost wholly unbelievers. When they become believers the warning will be to them also, and to all other believers.

The apostle next shows what faith is, and enumerates a large class who exercised it; and ends that by saying: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi. 39, 40. Here it is individual believers, and not the Hebrews "as a nation," that is spoken of. The twelfth and thirteenth chapters also show that the epistle was written to caution, stimulate and encourage individual believers; and has no appearance of being designed for the "nation as such." It illustrates several points by reference to the law, and shows the superiority of the Gospel dispensation over the law, and that sinning against the Gospel *willfully*, after having been made a "partaker of the heavenly gift," makes the individual's case a hopeless one, because they had "done despite unto the Spirit" and "trodden under foot the Son of God"; thus "crucifying him afresh," sealing their own doom as hopeless—having committed the sin that "*shall never be forgiven*"; that is, have "blasphemed against the Holy Ghost," which "shall not be forgiven, neither in this world, neither in the world to come," . . . "but is in danger of eternal damnation."—Matt. xii. 32 and Mark iii. 29. Such is the testimony of Jesus; and who shall strive to make it appear otherwise? thus inviting men to think they are in no danger of a final rejection from a part in an endless life.

To say, "Paul did not say" the apostates "shall be *annihilated*," is no proof that they will not be; for Peter said: "It shall come to pass that *every soul* which will not hear (obey) that prophet (Christ) shall be (*Exolothreuthesetai*) utterly exterminated from among the people."—Acts iii. 23. Dr. Bloomfield, in his "Critical Notes" on this text, says, the original word, "found only in the Septuagint and later writers, signifies to *utterly exterminate*." How much less is that than annihilation? In the prophetic utterances the original word, translated destroy and destroyed, etc., is *tsomath*, and is found eight or ten times; and the only meaning of that term is "to annihilate," according to Prof. Pick, in his "Hebrew Concordance," and that in texts relating to the action of Christ and God. Take the following examples: "Thou has also given me the necks of mine enemies; that I might (*tsomath*) *annihilate* them that hate me."

—Ps. xviii. 40. "And he (God) shall bring upon them their own iniquity, and shall (*tsomath*) *annihilate* them in their own wickedness; yea, the LORD our God shall (*tsomath*) *annihilate* them."—Ps. xciv. 23.

To attempt to prove that none will be annihilated for their wickedness and *willful* rejection of the Redeemer and doing "despite to the spirit of grace," it seems to me is labor lost, if nothing worse. For myself, I must see something far more convincing than I have ever yet seen to admit that the apostle does not teach, in Heb. vi. and x., the possibility of some who have been "made partakers of the Holy Ghost," falling away so as to bring on themselves *tsomath*—"annihilation."

It seems to me sufficient, for all purposes of Christian love, to show that God has provided the means and will give to every one of the human family an opportunity, in this life or a future one, with all necessary aid to enable men, as moral and accountable creatures, to secure an endless life; leaving the subject as to the final acceptance or rejection of the blessing, by every individual, among those things which no human wisdom can positively determine; nor does it seem to me profitable or in any way important to attempt to prove that all men will inevitably improve their opportunity to secure an endless life. Having shown the purpose of our Creator and Redeemer to place the whole race of men, "in due time," in a position where they may and can secure the blessing offered, and can only fail by a "*willful*" refusal to accept Christ as their Lord and Redeemer *after* having received the knowledge of "the only true God and Jesus Christ," I do not feel called to take, what seems to me, a useless if not dangerous position by asserting that no man can be finally "*utterly exterminated.*" ED.

THE HARVEST GREAT: THE LABORERS FEW.

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 35–38.

THE reading of this portion of Scripture has filled my mind with wonder, love and praise. There is a fullness in it not seen till the scales of tradition and man-worship, or *will*-worship, have fallen from our eyes. In the first place, it shows what is true preaching: it is "Preaching the good news of the kingdom of God." When this is left out, however good or important may be the matter proclaimed, it is not the preaching of Christ and his apostles: it is "another gospel;" the kingdom of God has been lost sight of, and the traditions and inventions of men have taken its place. This has caused strife and divisions, till most professed Christians are like Israel in the wilderness, in labor and sorrow, having refused to go into the promised land after having arrived at the borders of it. Having departed from the gospel preaching, the inventions of men have bewildered them, and all Christendom this day are dreaming of some imaginary result, they know not what, hence are in the wilderness.

But it is not my design now to dwell on this particular point. The text teaches us that the heart of Jesus is full of "compassion on the *multitudes;*" and "he is the same yesterday, to-day and forever."—Heb. xiii. 8. This being true, he will never have any less "*compassion* on them" than he had eighteen hundred years ago. If then he was concerned for them, and counted them "the harvest" to be gathered, we may be assured "the multitudes" will not be left to be devoured by the wild beasts, but "in due time" (1 Tim. ii. 6) be gathered into the garner of "the Lord of the harvest;" that "Lord" of it will not leave "the multitudes" of which it consists to rot in his field, nor to be burned up there.

In the next place we learn from the text who the "*few*" are who "enter in at the strait gate"—Matt. vii. 13: they are those who are to be employed as "*Laborers*" in gathering the harvest. These are the providing of "the Lord of the harvest." Men have tried to manufacture them by various processes; but in all cases they have produced only counterfeit ones, such as understood not the work to be done, nor the time of doing it. "The Lord of the harvest" knows "the times and seasons," and has "kept them in his own power"—Acts i. 7; but he is now preparing *laborers*, and bringing them through "the strait gate," and on in "the narrow way," which shall fit them for the work they have yet to do in "the ages to come," in gathering in the "multitudes, which no man could number"—Rev. vii. 9. These certainly are not the "few" that came in by "the strait gate," nor "the little flock" to whom it is the "Father's good pleasure to give the kingdom" (Luke xii. 32), but entirely another company, which is so multitudinous that no finite mind "can num-

ber them." Here we see "the harvest"—"the multitudes" have been harvested by the "few" whom "the Lord of the harvest" raised up through "fiery trials," after they had entered "at the strait gate," and walked "the narrow way," following the chief Shepherd, who did not refuse to drink the most bitter cup of sorrow and suffering his Father gave him; and being "made perfect through suffering," he became one that could be touched by the feelings of those he came to save. God is not training the "few" in the same school; so that "If we suffer with him, we shall also reign with him"—(2 Tim. ii. 12); "if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17.

Thus is "the Lord of the harvest" preparing his "laborers," who, when glorified, made immortal, so that they "cannot die any more" (Luke. xx. 36), will go forth to their work; and then will that be fulfilled which Jesus spake, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do"—John xiv. 12. The text tells us some of the works he did in the cities and villages where he preached "the gospel of the kingdom." Such works and *greater* will the "few," who are the laborers, do when settled in that kingdom of God which is to "become a great mountain and fill the whole earth."—Dan. ii. 34.

The laborers, prepared by "the Lord of the harvest," made Christ-like by the endurance of fiery trials, and perfected in submission to the will of God in all things by the indwelling of the Holy Spirit, are those who become "the sons of God;" and, of course, are "*heirs* of God, and joint-heirs with Christ," to the kingdom of God, which is to be "set up," and which "shall never be destroyed"—Dan. ii. 44; and the joint-heirship with Christ gives them "dominion from sea to sea, and from the river [Euphrates] to the ends of the earth"—Psa. lxxii. 8; "and men shall be blessed in him: all nations shall call him blessed," verse 17. Then will "the gospel of the kingdom" (actually set up and established) be promulgated by the "laborers," "the Lord of the harvest" will "send forth into harvest," with a power and demonstration by signs and miracles "greater" than Christ performed while here in his humiliation; and "the multitudes" who "were scattered abroad as sheep having no shepherd," will be gathered into the fold of God, and "He will set up shepherds over them which shall feed them"—Jer. xxiii. 4; yes, "God will give them pastors according to his heart, which shall feed them with knowledge and understanding"—Jer. iii. 15; yea, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isa. lii. 8. Then shall "all the ends of the world remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's; and he is the Governor among the nations.

A seed shall serve him: it shall be accounted to the Lord: for a generation: they shall come and declare his righteousness unto a people that shall be born, that he hath done this."—Psa. xxii. 27–31.

Thus will "the multitudes," the sight of whom moved the "compassion of Jesus," be gathered, as the final and great harvest, so numerous that no man can number them.

ED.

FRIGHTENED BY NAMES.

IT is said by some, "That is just the way Universalists reason." Such a statement frightens timid souls. Why? Because they have been taught that Universalism is all that is awful. The denial of the doctrine of "eternal torments" was one of the main features of that system. When I first came out, in 1840–1, with a denial of inherent immortality, I was accused of having gone "half-way to Universalists," because such view proved the possibility that "eternal torments" was not true, and that the sinner might be literally destroyed.

Multitudes who were frightened at my position then have since embraced the same views, notwithstanding the cry of, "Worse than Universalism." But now that it hath pleased God to give me further light on his word, the same persons who have rejected the monstrous heresies of inherent immortality and eternal torture raise the cry, "You reason like Universalists;" forgetting they have done the same thing in rejecting the doctrine of endless misery.

Be this as it may, I ask, as I asked thirty-six years ago, "Have the Universalists no truth because they have some errors?" Truth in the Bible lies scattered under various forms of expression, and in detached places; it must be gathered, brought together and examined in the light of God's perfections and the principles of his government clearly revealed. Only by this process shall we ever arrive at a clear perception of what is truth and what is error.

So we should, in our investigations as to the truth or error existing among any professing Christians, not single out one sect, party

or denomination, and condemn or accept in *wholesale;* saying, "This is true or this is error because such or such denominations hold it." Such a course shows a bigot or a sectarian, but not a candid inquirer after truth.

Search for truth among all places and among all parties, and do not be guilty of rejecting it because found among those whom you have been in the habit of regarding as heretics. Unless this principle is adhered to no progress can ever be made, and the man may live and die almost as ignorant of truth as when he was born.

A terrible place to look for honey is the carcass of a lion: yet Samson found it there. So, dead and worthless as the theological sects may be, honey—*truth*—may be found among them all; and when collected, analyzed, and the errors mixed with it carefully expunged, we may find truth more rich and valuable than we had ever dreamed of seeing. ED.

THE TRUTH TO BE MADE KNOWN.

THAT the truth shall be made known to all men is affirmed in the most positive manner by the apostle Paul thus: "God our LIFE-GIVER who would have all men live (Syriac); and to come to the knowledge of the truth." —1 Tim. ii. 3, 4. What "truth"? Let Paul continue: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

Here is *the* truth which God wills all men shall come to the knowledge of. He "will" have all men "live" and receive this knowledge; for upon the reception or rejection of this "*one* Mediator" turns the final state of all for whom he "gave himself a ransom." On verse 5 Dr. Bloomfield says: "This seems to have reference to what immediately precedes; *q. d.* 'God our Saviour will have all men to be saved and come to a knowledge of the truth;' *for* he is the God alike of all; and the Man Christ Jesus is the Mediator between God and men, who gave himself a ransom for all. Here it is *implied* that it is alone by a recognition of the truth, as regards God and the Mediator between God and men, that we can be saved."

The "recognition" can only be made from having the knowledge of "the truth" to be recognized; and God "*will* have *all men* to come to the knowledge of the truth." Who shall say, He cannot or will not do it, because it has never yet been done? Is death an insurmountable obstacle in the way of God's *will*, or too mighty for almighty power? Must his *will* be thwarted because we cannot comprehend the greatness of his power? Are our theories too mighty for God's promise and oath?

On the expression, "and come to the knowledge of the truth," Dr. Adam Clarke says: "The *truth*, the Gospel of Christ, should be *proclaimed* to them . . . and when it is made known, then it is the duty of those who hear it to acknowledge and receive it: this is the proper import of the original word, that they may come to the *acknowledgment* of the truth."

Dr. Clarke, on the expression, "to be testified in due time," quotes from Rosenmuller as follows: "This is the doctrine which is reserved for its own time: the doctrine which in its own time shall be delivered to all the inhabitants of the earth."

So much for the testimony of the learned commentators. They probably hardly comprehended the fulness of their own statement; but the fulness is in the text, and thereby it is made certain that all for whom Christ gave himself a ransom will, some time or other, "come to the knowledge of the truth;" and, if they accept it, will be saved, or have an endless life. But if they reject it, they will die for their own sins, and "be as though they had not been." ED.

"LORD'S SUPPER," OR "PASSOVER."

"CHRIST our *passover* is sacrificed for us." —1 Cor. v. 7.

The "Lord's Supper," as it is called, was instituted at the Passover, and took the place of that feast. It was the blood of the paschal lamb, sprinkled on the door-posts of the Israelites in Egypt, that secured them against the destroying angel that slew all the first-born in Egypt; and that blood pointed to the efficacy of the blood of "The Lamb of God." The type found its antitype in the Lord Jesus Christ. It is now the sacrifice of his life, or "blood," that we commemorate at the anniversary of his death. Therefore, a *yearly* and evening feast or remembrance, and "showing forth his death."

The time for its observance this year falls on Wednesday evening, April 17. The Lord permitting, myself and family will celebrate the event at my house, 72 Hicks Street, Brooklyn, that evening at eight o'clock. Friends of our REDEEMER, who find it desirable, will be welcome to unite with us on *the occasion*. GEO. STORRS.

"ON MODERN THOUGHT."

At the close of Henry Dunn's "Destiny of the Human Race," he has a chapter on the above subject which meets my most hearty approval, and should be read and pondered well by ministers and all others who would know "the way of the Lord more perfectly," and honor the truth by its open defense. I give the chapter entire. Do not fail to read it carefully. It is as follows:

In all that has been advanced relative to the bearing of the work of Christ on the world at large, it will be observed that I have carefully confined myself to one question—"What saith the Scriptures?" I have done so advisedly, because I am satisfied that, on the answer given by the divine oracle to that question, the reception or rejection of the doctrine of an extended future restoration must and *ought* ultimately to depend. I should be sorry, however, for it to be supposed that, because I have abstained from those more general considerations which belong to the province of reason and conscience, I deliberately set aside all such testimony as worthless. This is not the case.

I am far indeed from disputing the authority, either in morals or religion, of the reason with which God has endowed us, or of the conscience—that "candle of the Lord"—which shines within us. Scripture itself teaches us a different lesson; for it tells us most distinctly that the same God who has revealed himself in the Bible reveals himself also in nature, in providence and in the heart of man. No mistake can be much greater than that which leads certain devout persons to imagine they exalt Scripture by abasing reason, and magnify the light that comes to us *from without* by denying or attempting to extinguish the light that is *within*. No course can be more perilous than one which brings *the facts of the world* into collision with *the facts of Scripture*, or admits for an instant that conscience and reason—the moral sense, properly so termed—can ever be really and truly in opposition to the Bible, if only conscience be living and healthy and Scripture be properly understood. To suppose that God has given us faculties which are utterly *untrustworthy* is to make him precisely what Christ says he is not—a Father who, when asked for "bread," gives a "stone"; or, solicited for "a fish," presents "a serpent."

The New Testament abounds with instances in which reason is both appealed to and counted trustworthy. The Pharisees taught that external ceremonies purified the soul before God. But our Lord rebuked his disciples sternly for not at once contradicting and disbelieving the doctrines of these, their appointed teachers. And on what ground? On the ground of the clear utterance of *their understandings*—"Are ye also without understanding, and perceive not that this cannot be?"—Matt. xv. 1–20; Mark vii. 1–23.

When the Baptist preached, all the people, by the light of conscience—for it could be nothing else—"counted John as a prophet." St. Paul prevails, not by contradicting the inner sense, but "by manifestation of the truth commending himself to every man's conscience, in the sight of God."—2 Cor. iv. 2. When our Lord says, in relation to false prophets, "By their fruits shall ye know them," what can he be supposed to mean but that the true was to be discerned by that inward sense of right and wrong, of good and evil, given us by our Creator as our light and guide in such matters? And if these things be true in relation to man, regarded in his natural condition, how much more true must they be in relation to those of whom it is said, "Ye have an unction from the Holy One, and know all things." That we are charged to cultivate *childlike submission* is indisputable; but in connection therewith it can assuredly do us no harm to remember another charge—"Be not children in understanding: howbeit in malice be ye children, but in understanding be men."—1 Cor. xiv. 20.

It is in the light of these considerations that I am disposed to give just that amount of weight, and no more, to the moral argument against the ruin of the race, which, whether we will or not, perpetually forces itself upon our notice. For true as it undoubtedly is, that in searching the Bible the proper question for us to put is not, "What thinkest thou?" but "How readest thou?" and true also as it may be, that the meaning of Scripture is to be ascertained, not by sentiment, but by grammar, it is neither wise nor right to carry this principle so far as to disregard or exclude altogether that divine instinct which God has himself implanted in the renewed heart.

"There is a reasonable and Scriptural faith," says Mr. Goldwin Smith, "which reposes on the wisdom and goodness of God, trusts him entirely, and believes that everything in the ways of his providence which is now dark will, in the end, be made clear.

"But there is also an ecclesiastical faith, neither reasonable nor Scriptural, which consists in willfully shutting the eye of the mind; in putting force upon the conscience; in receiving insufficient evidence and pretending

that it is sufficient; in embracing things unworthy of the deity, and pretending that they are divine. Those who practice this ecclesiastical faith and think it meritorious tacitly assume that the need of evidence is in an inverse ratio to the importance of the subject; and that while they would be bound to demand full proof before believing that anything of a questionable character came from a good man, they perform an act of piety in believing, without full proof, and sometimes with no proof at all, that things of a questionable character come from God."

The result of handling divine truth in this way is already beginning to manifest itself in a manner that will one day make the most thoughtless reflect.

It is seen in that *sense of uncertainty* which has come over us in relation to so many of our religious convictions, and which contrasts so painfully with that perfect conviction which the first Christians had "of the certainty of that BODY OF FACTS which constituted, and in which consisted, their religious belief." It is seen in the absence of that high sense of the *virtue and duty of truthfulness* in our convictions which even heathens honored; in the rarity of that spectacle said to have been dear to the pagan gods, "where a brave man is seen struggling with facts which are too strong for him, his honesty exposed to temptations to shirk or evade them, yet his honesty conspicuous and invariably triumphant."

It is seen, perhaps, most of all, among ourselves, in the preference which is now so widely shown by religious persons for that which is vague and indefinite in statement rather than for words that are clear and explicit. Preachers (some, at least) speak thus cloudily, not because they are unable to express themselves clearly, but because they think it most advisable to be vague on what are termed disputed subjects. They wish, if it be possible, to be regarded as, in the main, "sound," and therefore shrink from committing themselves to views the promulgation of which, on various accounts, they deem it expedient to avoid. Hearers like to have it so. And for obvious reasons. So long as a man is allowed to suppose that it is much the same thing whether he believes a given truth, *or something like it*, he is in little danger of being disturbed. Clearly defined statements bring men to the test. The positive obligation to accept or reject will often occasion *doubt*, and doubt is to most persons irksome; it compels inquiry and occasions trouble. So the conclusion is a popular one, that to be indefinite is to be *safe*; that in a teacher vagueness is at least a proof of modesty and humility; while clear and definite assertion (unless indeed it be in support of some recognized opinion of a school or party—in which case the teacher can never be too dogmatic for the disciple) is, however, well sustained by Scripture, to be shunned as *dangerous*, chiefly because it is so unsettling.

Week after week books issue from the press on "heaven," and hell, and the world to come in which the supposed social, intellectual, and even physical life of the departed is set forth in glowing colors, drawn, for the most part, simply from the imagination of the writers, and often without even the affectation of deriving support either from reason, analogy, or any statement of Scripture. All these productions, however numerous or however shallow, are greedily received in quarters where anything like a thoughtful inquiry into the teachings of revelation would be regarded as distasteful, if not perilous. Even so able and sober a writer as Dr. Norman McLeod is not free from this tendency to speculate on subjects which ask only for research. What can be more unsatisfactory from such a man, than to be told almost in the same breath that while neither Christ nor the Apostles have "given us by one word the slightest ground for hoping that any man who leaves this world an enemy to God will ever repent and become a friend of God in the next," yet "we may hope that the number of the lost may be to those who are saved *fewer far* than the number of those in penal settlements and prisons are to the inhabitants of a well-ordered and Christian kingdom"? And if we ask for the ground, scriptural or otherwise, on which such hope is to be based, we are simply told (Laura Bridgman's case being regarded as an illustration) that "the living God, who alone knows each man, *may* be dealing, in ways beyond our comprehension, with the most lonely savage, whose inmost spirit he even sees, and who is of more awful value in his sight than all the stars of the sky." Dr. McLeod's *imagination* is that, in some mysterious way, "God can teach that spirit *without the Gospel* or ordinary means of grace, so as to bring it under law to God."*

* "Parish Papers," pp. 152–153. Dr. Guthrie all but avows similar views in *Good Words* (Jan. 1863, p. 3). He thinks it monstrous to suppose that *half* the world will be lost, exclaiming, "If at the close of the war Satan retains *half* his kingdom, his head is not crushed." And yet both of these eminent men profess to accept "the Assembly's Larger Catechism," and through it teach *as truth* that the heathen "*cannot* be saved," and that God has "fore-ordained" all but the elect to eternal ruin (see Questions 13 and 60, with the answers and proofs). It is surely high time that men knew what divines *really believe*, as distinguished from that which they *profess to believe*.

I am aware it may be said, how can a man teach *definitely* anything on which his own mind is not quite made up, or be distinct and positive on matters which he believes to be but dimly and partially revealed?

To this objection there is but one answer. The uncertainty in question is *morbid;* it is the disease of the day, and it has become chronic. Indefiniteness is not a characteristic of divine revelation. Certainty may, on almost all subjects, be reached, if we have but entire confidence in the divine record, and will take pains enough to search minutely and fearlessly for *all that it says*. But how can we do so if we are embarrassed at every step by the traditions of centuries and by the fear of man?

Is it needful to add that vagueness is always accompanied by a disposition to cling with a sort of dogged pertinacity to any view which has long been received and honored among men, rather than to favor calm and serious inquiry into its precise truthfulness? Feeble convictions are commonly accompanied by *adhesive* tendencies in relation to all that is traditional, just as obstinacy is the ordinary characteristic of a mind unable to reason, or distrustful of its ability to come to any satisfactory conclusion. The great Apostle of the Gentiles teaches that believers receive wisdom *that they may know and comprehend* the things that are freely given to them of God, and he denounces the sincerest fervor of spirit as defective where it does not likewise bring forth fruits in the UNDERSTANDING.

"To the modern mind, explain it as we may, there has come to belong an awful capacity of feeling, and a liability to intensities, both of suffering and of enjoyment (the one as well as the other intellectual, not sensuous), of which the bright, gay, *surface-loving* mind of antiquity seems to have known little or nothing. Then along with this power of feeling, striking, as it does, into the roots of the soul, there are perceptions and instinctive judgments, of which it must be said that they are altogether *modern* developments of humanity: they are *true* elements of our nature; but they have newly been brought from the subsoil. It is to the slow working of Christianity upon human nature that I attribute nearly the whole of this deeper vitality of the modern mind." ("*Restoration of Belief*," pp. 254 and 228.)

Professor Goldwin Smith has expressed similar convictions to those of Mr. Taylor.

"The condition of mankind," he says, "presses severely upon us in the present day, chiefly *because of the extension of our sympathies* beyond the pale of Christendom to the whole human race; and there arises to countervail the healing conviction that *the community of mankind is a community indeed*, and that which is given to one member of it is, though as yet we know not how, given to all.

"Why should we think that the way to a solution of divine mysteries is inexorably closed, or that our efforts to solve them, if made in the sincerity of our hearts, are offences against God? If the relation between God and man is one of affection, it is quite natural (according to all we know or can imagine of such relations) that our knowledge of the Divine goodness should not be given to us at once, without exertion on our part, or without the interposition of difficulties and contrary appearances at the outset which we may be permitted, in some measure at least, ultimately to pierce through. For it is under these, and not under the opposite conditions, that affection, as we experience it, is best formed, and becomes intense and deep." ("*Rational Religion*," *by Goldwin Smith.*)

Facts of the most mournful kind confront us at every turn, and refuse to be hidden from our eyes. A vast and overwhelming majority of the human race, we all well know, are not, and never have been, believers, either in God or in the Gospel. Myriads have never heard the name of the Redeemer. Myriads more live and die, the victims of the grossest superstitions. Even in our own land, and amid the most favored portions of the community, few, very few comparatively, can, in any intelligible sense, be spoken of as having been "born again," or as having become "new creatures in Christ Jesus."

And amid a strangely confused teaching relative to the future condition of such persons a generation is rising around us, "earnest and devout in a sense their fathers never were, who, however hopeful they may be as to their own safety or that of their immediate relatives, can find no peace so long as they are forbidden to cherish hope in relation to the future condition of the human family." It is *among these* that a revived Romanism, carrying with it something like confidence in the saving efficacy of ritual observances, and a sort of half belief in the purifying character of purgatorial flames, carries off many a choice spirit; while thousands more, bewildered by theories of universal salvation, are rapidly embracing one or more of those modern forms of skeptical thought which, unlike the infidelity of former days, arise, not so much out of practical ungodliness, as from the pressure of sincere and heartfelt difficulties in relation to the supposed teachings of Divine revelation. Viewing the Gospel as an embodiment of the loving charac-

ter of their heavenly Father, they cannot hear, *without a shock*, of God "passing by" the majority of his creatures, and (notwithstanding the redeeming work of Christ) abandoning them to eternal ruin. And if, under the influence of this horror, such persons sometimes madly attack revelation itself as false or delusive, we can only say that, in such cases, *theology wings the shaft that quivers in the heart of Christianity.*

MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

FIFTH ARTICLE.

TEACHING OF THE NEW TESTAMENT—CONTINUED.

I TRUST it has been made plain that the teaching of Christ and his apostles does not harmonize with the modern theology relating to man's state in death. They taught the resurrection, or a translation, as the hope for a future life. They never speak of an "immortal" or "undying soul"; nor of "going to heaven at death." Not one such utterance did they ever make, in the unmistakable language employed by the advocates of that theory. "*This* world," and "*that* world, even the resurrection from the dead," is the testimony of Jesus. Two worlds, or *living* states for man, is all our Lord speaks of for the encouragement of his followers; and it is all that his apostles ever proclaimed to encourage hope, and comfort the living "concerning" the dead, or those "which are *asleep.*" This total absence, by Christ and his apostles, of such language as is in constant use in modern theology is demonstration that such theology on the state of the dead, is a corruption of primitive Christianity; an unwarrantable *adding* to the inspired testimony. These additions, however, never would have occurred had not theologians grafted the fable of an immortal soul on Christianity without the least authority from inspiration. It is this foundation corruption of the truth of God that has led to all the others. Had it not been for this assumption of an immortal soul no one would ever have thought of death as anything but death—cessation of life; and, of course, of all consciousness. But with the assumed immortality of an inward entity that cannot die, anything, however indefinite, that seems to intimate a state of consciousness in death is laid hold of to support that theory; and the *plain and positive* testimony of the contrary fact is made to give way to mere inferences.

I shall not stop here to disprove man's inherent immortality; that has been done in "Storrs' Six Sermons," and in his "Review of Prof. Post" on that question; to which the reader is requested to refer. I only say now, there is not one text in all the Bible that saith man is immortal, or that he hath an immortal soul. That fact is settled, and as undeniable as any truth in the universe. Hence, I come to the examination of the texts relied on for proof of a conscious survival in death, with the assurance that whatever those texts mean, they do not mean that dead men are alive, or are in living consciousness. A future life only results from resurrection, or translation, "that he should not see death." Thus, "by faith Enoch was translated that he should not see death," Heb. xi. 5. But how or what did Enoch gain if he would have been just as surely carried directly "to heaven *at death?*" Wherein is it so great and peculiar a favor to be translated, and "not see death," if, after all, he would have been alive and in the presence of God just as really as though he had died?

PAUL'S WRITINGS EXAMINED.

Why did Paul "desire to depart, and to be with Christ" by a *translation*, if he could just as well have been with him by dying? Phil. i. 23. I am aware I have touched a tender spot in the theology of my opponents by this reference to Paul's *desire*. They construe Paul's language into a desire to die, that his *soul* might be with Christ. But such a construction is without a shadow of proof; for, first, Paul saith not a word about "his soul," nor any other man's soul or spirit, in the entire epistle. Second, he speaks of death in the next chapter as a calamity, and says, "Epaphroditus was sick nigh unto death; but God had *mercy* on him," and restored him to health. Had Paul believed Epaphroditus, had he died, would have been "with Christ, which is far better" than being here, how could he say, "God had *mercy on him*" in keeping him from dying when he was "nigh unto death"? Did Paul think it would be "far better" for himself to die than to live, and just the reverse for Epaphroditus? Strange logic that! Paul's "desire to depart" was manifestly a desire for a translation, after the example of Enoch, so as "not to see death." It was a "desire" perfectly innocent in itself, but which he knew would not be likely to be granted him, as the whole connection shows; for in the third chapter he points the Philippians to his death and resurrection, saying, "Being made conformable unto his (Christ's) death; if by any means I might attain unto the resurrection of the dead," verses 10, 11. Thus it is manifes

that he did expect to die; and hence, though he *desired* a translation, he did not *expect* one; nor did he expect to be with Christ till "the resurrection of the dead"; for he saith in the same chapter—"Our conversation is in heaven; FROM *whence* also we look for the Saviour, the Lord Jesus Christ: who shall *change* our vile body, that it may be fashioned like unto his glorious body." No hint of expecting Christ to "come at death," when the "vile body" goes to corruption.

Thus we see that though Paul *desired* a translation—which would be "far better" than either "to live in the flesh" *or* "to die"—yet he did understand that he would die; and he labored and suffered, "if by any means" he "might attain unto the resurrection of the dead," which he taught would be when Christ shall come *from* heaven; for, saith he to the Thessalonians, "The Lord himself shall descend *from heaven* with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ* SHALL RISE," etc.

Such language is not to be misunderstood, mistaken, nor perverted to accomodate the theology of an immortal soul, that is never named in all the Bible, and concerning which the apostle never utters a word. The common construction put upon the apostle's language, of "desire to depart and be with Christ," is a simple perversion of it, and is contradicted by the entire epistle, as well as by all his teaching concerning the resurrection, which we have previously considered.

Thus I have disposed of the first text of my opponents, from which they *infer* the consciousness of the dead, and find it avails them nothing; but when taken with the context and entire argument of Paul, is strongly confirmatory that the only hope of a future life is by resurrection or translation.

If it still be urged that Paul said, "to die is gain," I reply, to die might be gain to one who had "five times received forty stripes save one," who had been "beaten with rods, stoned, thrice suffered shipwreck, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," besides numberless other trials, "to die" might be "gain" to such an one, even though an undisturbed "sleep" in unconsciousness till the resurrection. A minister in these days, with "$5,000 salary," a comfortable home, and called of men *Rabbi*, or "Doctor of Divinity," might not see how it would be gain to die unless he was going at once to heaven; and it may be doubted if he would think even that *gain enough* to make him in a "strait" to die—as any physician might testify who attends him when ill; but Paul's "salary" was a very different matter, and he might think it gain to die and rest till the resurrection, though he might "desire," by a translation, "to depart and be with Christ, which would be far better" than either "to live" or "die." Such might have been *his* view of the matter.

To take the common view of Paul's discourse here is to make him say, in one breath, that he *knew not* what to "choose"—to live or to die—and in the next to declare he was in a great strait to die: *i. e.*, he did very much choose rather to die than live! Can any rational man suppose Paul would talk in such a contradictory strain? Between life and death, as a means of "gain" to Christ and his cause, Paul said, "What I shall choose I know not;" but there was another thing he did greatly desire and choose, if it were consistent for his Master to grant it, viz. by a translation "to depart and be with Christ," so that he would neither live here, in this mortal "flesh," nor "die." *This* Paul did choose; at the same time he declares that he was aware that he should "abide and continue" as he was, in this present state, for the benefit of the church.

The view I have taken is further confirmed by Paul's language to the Corinthians, where he says: "We which live are always delivered unto death for Jesus' sake, that THE LIFE of Jesus might be made manifest in our MORTAL FLESH—knowing that He which RAISED UP the Lord Jesus shall RAISE UP US ALSO by Jesus," 2 Cor. iv. 11, 14. It is the change of mortality to immortality that Paul everywhere speaks of and looks for, to take place either by resurrection or translation, and not a *soul*, disembodied, in bliss, anywhere.

The next text which is resorted to to sustain a disembodied consciousness is Paul's language in 2 Cor. v. 1-8: "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and present with the Lord." It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this *apparent* instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put

such a construction upon this text as that which commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in chapter xv. of their first epistle. Let the text under consideration be taken, not as is generally the practice *apart from*, but in connection with, its context. The chapter contains, in its first half, a profession of the believer's faith in his survivance of his mortality. The imagery—for the language is obviously figurative—is that of an "earthly house of this tabernacle," which is condemned to be "dissolved," and which was the apostle's appropriate image to descride the mortality of the creature man. *Man*, the one compound being, is compared to an "earthly house" or "tabernacle," which will be "dissolved." Nothing is here said or implied about an *immortal* and essentially *permanent* part of man, which, in its own nature, is independent of this general and complete dissolution; which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality—not a part of himself—must be "dissolved." But he knows that if, like an "earthly house," he must crumble in dissolution, he will be restored again in the beauty and durability of a "building of God, a house not made with hands," and which is not impressed with mortality, but one that is "eternal in the heavens." Here the two states of the believer's existence are described by an "earthly house" or "tabernacle," which must dissolve, and "a building of God, a *house eternal* in the heavens." Paul is undoubtedly speaking of the two bodies to which he alludes in chapter xv. of his first epistle—"there is a *natural body*, and there is a *spiritual body*," and hence he says, in the second verse, "for in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. For we that are in this tabernacle"—[dwelling as mortal creatures]—"to groan, being burdened, not for that we would be unclothed"—[we desire not to die]—"but clothed upon"—[with our eternal house from heaven]—"that *mortality* may be swallowed up of *life*." "Therefore, we are always confident;" for we know that if, on the one hand, as mortal beings we must dissolve in death, on the other hand, as beings upon whom God has conferred for Christ's sake, and through him, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body"—whilst, that is, we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality and assume our immortality; which will be when we are raised from the dead in our "spiritual body"—our "building of God"—our "house" which is "eternal in the heavens." "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, "willing rather to be absent from the body," that is, from our "natural body"—our present mortal and corruptible nature, which separates us from the Lord—and to be possessed of our "spiritual body," our new, incorruptible nature, in order "that we may be present with the Lord," which cannot be until the resurrection, when "mortality shall be swallowed up of life."

The apostle desired to "be" present with the Lord, not as a disembodied soul, for he says, "*not* for that we would be *unclothed*," and hence, in harmony with this desire, he says, "in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;" and, therefore, since this "clothing upon," or re-creation of the human nature, cannot take place until the resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," his desire to "be absent from the body and to be present with the Lord" cannot be gratified, and he evidently did not expect it, from his reasoning, until the dead in Christ shall rise.

So far, then, from inculcating the doctrine that at death the *soul* of the believer is present with the Lord, this text forms part of an important passage in the apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when, being "absent from the body"—having parted forever with his mortality—he should possess his new, immortal nature, in which he should behold and be forever "present with the Lord."

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here, as in the two places which I have previously considered, the Apostle Paul says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but, as if impatient of it, he groans and earnestly desires to be "clothed upon" with his "house not made with hands,

eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—"if by any means I might attain unto the resurrection of the dead." Philipians. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expressions, "clothed upon," and "at home in," and "absent from the body," it is alleged, "must signify *something distinct* from the *clothing* and the body. *That* which is 'clothed upon,' and which is 'at home in or absent from the body,' is the immortal soul." Now, this looks very specious; but admit it, for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their "building of God"—their "spiritual body," which he had shown, in his first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his "spiritual body," "mortality shall be swallowed up of life." Until this clothing upon—that is, until the resurrection—it is obvious that mortality reigns—it is not "swallowed up of life." But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment—

> "There is a land of pure delight,
> Where saints immortal reign?"

The apostle is evidently at variance with the modern theology on this point when he teaches that not until we are "created in Christ Jesus"—invested with our "spiritual body"—"clothed upon" by our "building of God"—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being "absent from the body" and "present with the Lord" refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say—"*Therefore*, we are always confident," etc.? The substance of Paul's statement is, that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement that, when he died, his disembodied soul would ascend to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one, as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But, further, if we are to understand that apparent something which is to be clothed upon to be the spiritual nature, or soul, then the apostle plainly avows that he had no desire for this intermediate state; for he says, "*Not* for that we would be *unclothed*." Even with this gloss, his longing is for the "redemption of the body" at resurrection. Let it be noted that, according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage, as given above, he is made to affirm that he would rather not participate in it: he does not desire disembodied bliss—"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being "clothed upon," represents the popular notion of the soul as something within, which is "clothed upon" with its "earthly house," or "building of God," then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written—"*This corruptible* must *put on* incorruption, and this mortal must *put on* immortality."—1 Cor. xv. This something within, *the soul*, must *put on incorruption and immortality*, and is *itself* called "*this corruptible* and *this mortal*." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the apostle's language, does but involve the disconcerted polemic in greater perplexities, and, in the end, lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death is most unwarrantable—a very gross and mischievous perversion of his meaning.

That the New Testament does not clearly teach a conscious state for what is theologically called "the soul"—or a disembodied living state for man—in death, is, to my mind, a fact which cannot be denied: not one *positive* text can be produced in support of such a theory. Nor can it with truth be pretended that such doctrine is anywhere taught in the Bible in the plain language used in teaching other important doctrines, such as Christ died for our sins, the resurrection of the dead, the new birth, repentance, faith, etc. If the theory of a conscious living existence in death be true, we have a right to look that it shall be distinctly and explicitly taught in the New Testament, and not be left to *inference*. It should be exhibited more distinctly than either of the other doctrines I have named, because the Old Testament is explicit that "there is *no knowledge in sheol*," etc. Where is the testimony of Christ or his apostles that plainly contravenes the inspired testimony of the previous dispensation? I answer, it cannot be produced—it is nowhere written that man's *soul* goes to heaven at death, or to any other place in living consciousness. Till such testimony can be produced I reject the theory as subversive of the truth and the whole gospel economy of life—after death—only by a resurrection, or being made alive from the dead, "at the last day."

I have, however, not only proved the dead are unconscious, and that there is not one positive text opposing this view, but have undertaken to show that those texts relied on to prove their consciousness are capable of an interpretation in harmony with the positive testimony I have adduced in support of their unconsciousness. I have already examined Phil. i. 23 and 2 Cor. v. 1–10, and shall go on with other texts from which inferences are drawn to favor the common theory.

2 Cor. xii. 2–5 is urged as proof of a *soul* that does consciously survive when man is dead, or that can live when the body is dead. Now, not one word is said in the passage about "a soul" at all. Paul saith—"I knew a *man* . . . whether in the body, or out of the body, I cannot tell . . . such a *man* . . . was caught up into paradise . . . the third heaven," etc. Not a word does he utter about *a soul* thus caught up; and if this description of Paul is proof that a man may be conscious when dead, then it equally proves that a man when dead does not know whether he is dead or alive; for this man did not know whether he was in the body or out. Did Paul mean to be understood that this man of whom he speaks did not know whether he was dead or alive! Can a man be dead and not know it, if he is conscious? Paul does here assert that if this man was out of the body he did not know it; so that if a man is conscious when dead he will not know he is dead, so far as this text proves anything in that direction: then what becomes of the notion that "dead men know more than all the world?" for any person living can tell that a man is dead when he sees him in death; but the dead man, if conscious, is so ignorant he cannot tell whether he is dead or alive! at least, he will not know that his body is dead, for Paul did not know this man was out of the body, if he was: "I cannot tell," said he. If Paul had said he did not know whether the man was dead or alive, it might have given some plausibility to the theory that dead men are alive; yet, even then, it would show dead men were very ignorant; but he simply says, some *man* was "caught up," he could not tell how; but he knew that that man *was alive;* yet whether he was caught up *bodily* or only *mentally* was a point he could not determine. That he did not contradict his own statement in his previous epistle to the same church we may rest assured; and there, as we have already seen, he predicates future life on the fact of a resurrection, without which they that have fallen asleep in Christ even "are perished." See again my remarks on 1 Cor. xv. 17, 18, 32.

I pass to Heb. xii. 18–24, "The spirits of just men made perfect," etc. We certainly have no right to make an inspired apostle contradict himself. But the construction put on this language makes Paul to contradict his previous teaching in the same epistle as well as known facts. He had said, in the previous chapter, that the ancient worthies "died in faith, not having received the promises, but having seen them *afar off;*" and he concludes the chapter by saying, "These all, having obtained a good report through faith, *received not the promises:* God having provided some better thing for us, that *they without us should* NOT BE MADE PERFECT." Does he tell us, in the next chapter, that these dead ones are already "made perfect," and that, "without us"? The advocates of the common theory, to keep up the appearance of the importance of resurrection, say that the saints will be more glorious and happy after the soul re-enters the resurrection body. If so, then the spirits of just men are not yet made perfect; and, of course, Paul was not speaking of the present condition of these just men.

It is evident that the apostle's object was to impress the mind with the mighty difference that exists between the dispensation by Moses and that by Jesus Christ, and the contrast is clear and perfect—"For ye are not" [to] "come unto the mount that might be touched, and that burned with fire," etc., "but ye are" [to] "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the spirits of just men made perfect," etc. When is this "*coming* to Mount Zion," etc., to take place? Not till God shall "set his king upon his holy hill of Zion;" Psa. ii. 6; for that was David's throne, which he hath sworn to give unto David's son—Jesus, the Messiah. Not till then will the spirits of just men be made perfect; which will be "at the last trump," when "this mortal shall put on immortality," and "death shall be swallowed up in victory." See 1 Cor. xv. 52–55. To this blessed state believers in Jesus are *coming*, or are "to come": this is specially their high calling under the gospel; hence, go not back to Mount Sinai, for we are coming to Mount Zion—to that perfect state which God hath promised, when "the kingdoms of *this* world are become the kingdom of our Lord and his Christ;" when "the law shall go forth from Zion, and the word of the Lord from Jerusalem." See Rev. xi. 15 and Micah iv. 2. As yet the promise of coming to Mount Zion is uture; but faith anticipates it—as if present—to fire her zeal and stimulate to a course of action worthy of those who are soon to inherit the promises. For this purpose did the apostle draw the contrast between the two dispensations, and not for the purpose of teaching anything of the present state of the dead just ones. As a *fact*, the living saints had not come to the spirits of just men made perfect, nor to Mount Zion, nor to the heavenly Jerusalem; but they were coming, or to come to that glorious condition. "Wherefore," he adds, "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Thus, I think, I have given—very briefly, it is true—the true sense of the apostle on this interesting subject; and find no ground whatever of support to the common theory of a perfection of disembodied spirits: the subject looks directly to the passing away of the present order of things, and the shaking to a removal of whatever can be, that the "things which cannot be shaken may remain" in that perfected state immediately to follow the overthrow of hades and death; being the release of the universal Church of Christ from death's dominion and power, when "the general assembly" of believers are forever perfected. Glorious hour—blessed hope! Let it stimulate us to a patient endurance of whatever of trial attends our present state, as pilgrims looking for the restitution at the return of our Lord to reign on Mount Zion.

Acts xxiii. 6–8 is urged as proof that Paul believed in the conscious existence of dead men. The eighth verse says, "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

It is said by those who believe the dead are in a state of consciousness that Paul believed in the conscious existence of the "spirits" of dead men, because he declared, verse 6th, "*I am a Pharisee.*" But if that declaration is to be taken in an unlimited sense, Paul must have been one of the most wicked and heretical of men; for the Pharisees are denounced by our Lord as "hypocrites"—as compassing sea and land to make proselytes, and when made, they were children of hell: yea, our Lord denounced them as "*fools and blind*"—as "full of hypocrisy and iniquity," etc. See Matt. xxiii. He also warned his followers to beware of the leaven of the Pharisees as well as of the Sadducees; and defined that leaven to be their "*doctrine.*" The Pharisees believed in the transmigration of souls, and among other parts of their "leaven" was their belief in the conscious state of dead men, in the face of their own Scriptures, which declare "there is *no knowledge in sheol*"—in the state of the dead.

With these facts before us, shall we assume that Paul believed in the conscious existence of spirits of dead men because the Pharisees did? even if we admit Acts xxiii. 8 teaches that to be the belief of the Pharisees—which may be doubted. Paul states a fact, verse 6th; it is this: "I am a Pharisee, *the son of a Pharisee.*" This fact relates to his *birth* and *education.* He then states another fact, which is this—that he was still in *agreement* with them as to the *fact* of a "*resurrection*"—nothing more. He gives not one hint that he intended to be understood as indorsing any of their other views, whatever they might be; nor did he adopt their notions of the *manner* of the resurrection; which was by transmigration; and, in fact, was not dissimilar to the notions of Davis, Swedenborg, Bush and others of that school. Paul says, it is "of the hope and *resurrection of the dead* I am called in question." This was *the question*, and not about "angels nor spirits." In the previous chapter Paul had declared his conversion, and how he heard Jesus speaking unto him, with

a "voice"; and that afterward, at Jerusalem, he "*saw him*," and was told by him to "Depart" from that place. When Paul saw the violence to which he was exposed by the malice of his enemies, and perceived that they were divided into *two sects*, Pharisees and Sadducees, he exclaimed, "I am a Pharisee," etc. This had the desired effect: it set his enemies at war with themselves; and the strife was their own and not his. Paul had not said a word of any belief in "spirits" of dead men —he confined his expression of faith to the "resurrection"; but the Pharisees, instead of admitting that it was Jesus, raised from the dead, that had spoken to Paul, as Paul had affirmed, immediately used their false doctrine, of belief in such spirits, to say, verse 9, "*If a spirit* or an angel hath spoken to him," etc.; thus, by their tradition, doing despite to the doctrine Paul had taught, that it was one raised from the dead who had spoken to him. Here again we see the evil fruits of the Pharisaic doctrine of the conscious state of dead men: it led them to reject the grand doctrines of the Gospel, "*Christ raised from the dead*"; and "no future life except by a resurrection." Such is the legitimate fruit of the doctrine that dead men have conscious spirits.

It is asked, "Did not Stephen believe in consciousness after death when he called upon the Lord Jesus to receive his spirit?"—Acts vii. 59.

I can see no necessary connection between Stephen's request and a belief of consciousness when dead. If I were dying I could utter the same language most fervently, fully believing that all my future life depends upon our Lord Jesus, who has promised to *raise up* his followers "*at the last day*." Till then, and in the confidence that Jesus will fulfil his word, to whom should we commit *ourselves* but unto him whom God hath appointed as *the head* of the Church—*the members of Christ's body*. But it may be remarked that the original word here translated *receive* is *dexai*, and signifies also *accept*. The phrase "my spirit" is only a strong expression for *me* or *myself*. Thus Mary says, "My soul doth magnify the Lord, and *my spirit* hath rejoiced in God, my Saviour." The plain sense of which is, *I myself, Mary in person*, do these things. So the sense of Stephen's language is clearly this, "Lord Jesus, receive or *accept me*." As though he had said—"Lord Jesus, I suffer, I die for thy name, for thy truth—here I am, an offering unto death upon *the altar* for thy cause—*accept me*—receive this sacrifice of myself." It is then recorded—"When he had said this *he fell* asleep": and he will doubtless sleep till the Lord Jesus who did "receive" Stephen's offering of *himself*, shall call him from "the dust of the earth," where he now rests. ED.

THE WORLD-BURNING THEORY.

BY ELDER S. W. BISHOP.

THERE seems to me to be a great deal of anxiety in some minds as to how the great catastrophe for which they are looking will be brought about.* One of the special contributors of a religious paper, in a late issue, has finally concluded that it is to be accomplished through the agency of a vast comet. He says, "I do not say it will be so," still he leaves the impression on the minds of his readers that some fiery comet, a great many times hotter than melted iron, is, some day in the future, destined to run into the sun, and heat that great centre of our solar system so hot that it will set the world on fire, and thus will come the long-looked-for universal conflagration of all sublunary things. I do not question the power of that Infinite Being who spake this earth into being at the first to dispose of it in the manner indicated above, if he chooses thus to do. But the quesion arises, Will he do it? If he does, this earth is not the only planet that will share in the great calamity. Precisely the same result will come to every other planet in our solar system. All the planets in our system would meet the same fate with our earth, for they sustain the same relation to the sun as does the earth. It is a philosophical fact that if this earth is burned up, it must, to a great extent, affect the entire solar system—destroy our solar system with its sun, and, to that extent at least, chaos sits in murky nothingness in the universe that came into being by the creative power of the great First and Last. Who can tell how much farther the effect will be felt? Philosophy teaches that every step we take on our earth sends its vibratory motion throughout the universe. It is a conclusion that no wise man will dispute, that there is a systematic connection of each individual portion of the universe with all other parts of it. It is a great compound, complicated set of machinery, builded and set in motion by an Infinite hand. You might as well suppose that a clock would continue to perform the work contemplated by its maker after you had destroyed a portion of its machinery as to imagine that this earth may be destroyed, by no matter what means, and not disturb the entire

*D. T. T., in *Bible Banner*.

system of worlds that God has made; for it is, though made up of parts, one grand, incomprehensibly sublime system, from the great centre out through eternal space to the outermost walls of the universe.

To suppose that God has exercised creative power in constructing this stupendously grand universe, to toy with it for a few thousand years and then amuse himself by tumbling its almost endless systems into one vast pile of chaotic nothingness, is *sublimely* absurd. If, however, he designed to do so, he could accomplish the work of destruction through the agency of a fiery comet as easily as by any other means; but I have too great faith in his infinite wisdom to believe that he will ever burn up the universe, or any part of it, by *any* means, or through any agency whatever.

I am told that the Bible teaches such a burning. My answer is, the plain language of Scripture refutes the notion that the earth will ever be burned.

After the Noatic flood, God said to Noah: "I will not again curse the ground any more for man's sake; neither will I smite *any more* every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. viii. 21, 22. How long will the earth remain? "One generation passeth away, and another generation cometh, but the earth abideth forever." —Ecc. 1. 4.

Once more: "Who laid the foundations of the earth, that *it* (the earth) should not be removed FOREVER."—Ps. civ. 5.

These texts not only show in unmistakably plain language that the earth will never be burned *up*, but they declare just as plainly that it will never be burned over, or "*melted*."

There is other testimony right to the point. God promised to Abraham and his seed "all the land of Canaan, from the river of Egypt, unto the great river, the river Euphrates," for an everlasting possession. See Gen. xii. 1–5; ch. xiii. 14, 15, 16; ch. xvii. 8. Ex. vi. 3–8. Josh. xxi. 43. Gen. xv. 18. Stephen declared that God did not give Abraham a single foot of that land during his lifetime (see Acts vii. 1–5), "yet he promised that he would give *it* (the land of Canaan) to *him* (Abraham) for a possession;" even this same land, "from the river of Egypt, to the great river, the river Euphrates." This fixes the fact that Abraham must inherit the land of Canaan jointly with his seed after the resurrection of the just, or not at all. If not at all, then God falsifies his word. Thank God, *I* do not doubt the fulfilment of this promise to Abraham. If, however, the earth is burned up, burned over, or melted into one fiery mass at the second advent of Christ, God will burn up his own landmarks and destroy his promise to Abraham, by a fire of his own kindling. This same land is promised to Christ. The angel said to Mary, "The Lord God shall give unto him (Jesus), the throne of his father David." The throne or dominion of David was the land of Canaan, and nothing else.

The prophet Ezekiel prophesied of the overthrow of the kingdom of David, and that when overthrown it should never be restored till Christ shall take possession of it as his rightful inheritance. See Ezek. xxi. 25–27. When Christ takes the throne—dominion—of David, "He shall reign over the house of Jacob *forever*, and of his kingdom THERE SHALL BE NO END." Thus, on the veracity of the angel Gabriel rests the conclusion that no devastating fire will ever blot out the boundary lines of the Abrahamic kingdom—"all the land of Canaan."

David says: "The righteous shall inherit the land, and dwell therein forever."—Ps. xxxvii. 29. "But the meek shall inherit the earth, and delight themselves in the abundance of peace."—V. 11. At last, when God's plan of love and mercy shall be consummated, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27. Before the light of the Scriptures of truth the world-burning theory is driven away into the outer darkness of ecclesiastical speculative absurdities. To those who ask, "When is the world coming to an end?" the only scriptural answer is, the world will never come to an end, it "abideth forever." This *ionion*—age—will end; but our earth will at last be redeemed from the last imperfection brought upon her by the transgression of man, be reinstated in all its primeval perfections of beauty, loveliness and blessing, and thus, through the cycles of eternal years, her rich effulgence of immortal beauty will bless the sight, and her unnumbered fruitions will gladden the hearts of the ransomed of the Lord, as they shall "return and come to Zion with songs and everlasting joy upon their heads." How more like God is this than to imagine that after planning—creating such a glorious universe, having arranged the symmetrical order of its parts, ordered the perfection of all its infinite workings, and with the key of almighty power wound up the grand machine

and sent it on its perpetual course—he should at last get tired of the unbroken harmony of "nature's anthem," and hurl the entire system into the yawning chasm of confusion and annihilation. The world-burning theory seems to be a segment of that sulphuric gospel (?) that for centuries has darkened the ecclesiastical sky like the smoke from the symbolic pit of the apocalyptic vision. The clear light is *now* shining, and will shine more and more as we near the opening scenes of the future ages, in spite of all the ecclesiastical gags, thumbscrews and cast-iron bedsteads that can be invented. Sectarianism may, like Bunyan's hoary-headed giant, sit at the mouth of its doleful cavern and growl and gnash its teeth, but it will not stop the onward march of truth. God, from his throne in the heavens, has spoken and said, "Let there be light," and the light will shine; yea, continue to shine, until this entire planet is robed in a rich mantle of light throughout its vast extent, and angels and men redeemed shall walk in its light and rejoice in its glory through endless years.

"Through endless years earth's coming glory—
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old."

West Meriden, Conn.

[The following was sent me in January, but was overlooked till now.—ED.]

THE "PROPHECY OF LUKE XXI. 25–28."

BY P. ALLING.

THE above is the heading of an editorial in the January number of this magazine, containing many thoughts of interest, the reading of which has suggested some additional thoughts which I wish to throw out for the consideration of the lovers of truth. The following is an extract from the article of yours:

"The expression in verse 24, 'until the times of the Gentiles be fulfilled,' cannot be made to mean that the treading under foot was never to cease, but the reverse, viz.: that the time would come when that desolation would terminate, and Jerusalem be no longer trodden under foot. To say otherwise is to contradict some of the plainest prophecies of the Bible."

These statements I fully believe, but the thoughts prominently before my mind are these: 1. Are these Gentile times and this treading under foot limited by prophetical measurements? 2. If they are, where is that testimony to be found?* 3. What are the events that mark the beginning and the ending of those times and events?

The beginning of this work, as also the time, is manifestly marked by the ending of the seventy weeks of Daniel ix. 24, at the overthrow of Jerusalem, in our A. D. 70, at which time the 490 years cut off of the 2300 days (or years) of Daniel viii. 14 was fulfilled. If this is correct, of course 1810 full years from that time will finish up both Gentile times and of the treading under foot. By a careful reading of verses 26 and 27, it will be seen that the people of the (Roman) prince that was "to come" were "to *destroy* the *city and sanctuary*," which were to remain desolate until that, "that is determined shall be poured upon the desolator" (margin), "and the end thereof shall be with *a flood*."

Thus saith the word of the Lord (which word I have taken the liberty of transposing a little, but the sense is not perverted). In this condensed view, these points or questions are all answered quite satisfactory to my mind. But the main question is this, Are we to be governed in the dating of the ending of these seventy weeks by Gentile time or from the actual birth of Christ? Here is is a difference, as is almost universally admitted, of four years. Shall these four years be deducted from A. D. 70, or shall they not? This is now the question. Let us turn to the law and the testimony and abide the answer.

In Daniel ix. 25 we find this language: "Know therefore and understand, that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Here arises two questions. 1. When and by whom did this commandment go forth? 2. To what event in Christ's life do these weeks reach?

I will answer the last question first, negatively. Certainly, the sixty-nine weeks could not have ended at his crucifixion as assumed by Mr. Miller; because we read in v. 26, "And after *three-score and two* weeks shall Messiah be cut off"; which was fulfilled at the cross; therefore the sixty-nine weeks could not have had a common beginning or a common ending with this shorter period. By turning to Ezra vi. 14, 15, this record will be found, which throws light upon the first question: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius and Artaxerxes, *king of*

* The testimony is found most clearly in the book of Daniel.

Persia. And this house was finished on the third day of Adar, which was in the sixth year of the reign of Darius, king of Persia." This testimony establishes the following facts: 1. That the decree went forth in the first year of Cyrus; consequently, the sixty-nine weeks must have there began and ended at the birth of Christ. 2. That in the fulfilment of that decree or commandment the Persian kingdom was a unit, and all of the five decrees of the different kings recorded in the books of Ezra and Nehemiah are included in the one decree of the God of heaven. When the work of restoration was completed by Nehemiah in the thirty-second year of Artaxerxes Longimanus, there the sixty-two weeks began, and ended (as above shown) at the crucifixion.

Here I will remark, according to the light I enjoy from this and other testimony, that the weeks of chapter ix. each begin with and measure different events and have no common ending; otherwise, all is confusion. The seventy weeks, I believe, began when the Persian kingdom was in its zenith, under the reign of Xerxes, who "stirred up all against the realm of Grecia," being the fourth king after Cyrus (chapter xi. 2). [See note at the end.]

But to come back to the point that the actual birth of Christ is to govern in prophetical events connected therewith, is attested not only by the Bible, but also by the acts of the Roman world, by the substitution of B.C. and A.D. into the calendar of the events of earth's history. 1. This is testimony not easily impeached. The error made of four years by the arrangers of that confession cannot in any wise alter the fact. Now, if we begin our reckoning of the remaining 1810 years of the vision, allotted "to the Gentile times of treading down Jerusalem," we are carried down to the close of the Jewish year 1876, and then what? Why, the commencement of the present war of Russia upon the desolator of Jerusalem for more than a thousand years past, and every indication goes to show that it is about to end in its overthrow and utter destruction!

Question: Is it unreasonable to suppose that, with this event, the whole period of the 2,300 days may have ended? If they did not then end, are we not to look for a similar war to occur at some future time when they do expire, and do over the very work that is now in progress? Let the wise answer and act accordingly. P. ALLING.

Norwalk, Conn., January 18, 1878.

NOTE.—These three intervening kings are named in their order in Ezra iv., as follows: 1, Ahasuerus; 2, Artaxerxes; and 3, Darius. With this testimony before us it is passingly strange that such writers as Dr. Prideaux and others should assume that Artaxerxes Longimanus is the veritable Ahasuerus of the book of Esther. And still more strange that any should fix upon the decree Haman obtained from Ahasuerus in the twelfth year of his reign for the slaughter of the Jews throughout his empire as the one named in Dan. ix. 25. Surely that decree for their destruction cannot be tortured into the idea of their restoration or of the beginning of the seventy weeks of verse 24; but it sustains a theory, and so it must pass. Chapter vii. 1 reads thus: "Now, after these things, in the reign of Artaxerxes," v. 6, "*Ezra went up from Babylon,*" which was in the seventh year of that king. Question: How long was this after the finishing of the house in the sixth year of Darius? Prideaux makes Darius reign thereafter thirty years and Xerxes twenty-one years; and if we add twelve years to the decree of Ahasuerus, the full number of 62–3 years intervened between the two events. These facts of themselves are fatal to all such applications. P. A.

PERFECTION OF JESUS THE CHRIST.

BY ELDER N. H. PALMER.

To an intelligent comprehension of the plan of human redemption we deem the matters concluded in our head-title to be of surpassing importance. We are well apprised that we should be modest, and proceed with religious reverence in our attempts to look into divine things, and to explore the mysteries of godliness.

> But "virtue by the holy seal of God
> Accredited and stamped, immortal all,
> And all invulnerable, fears no hurt."

When, therefore, we are told "it became him . . . to make the Captain of salvation perfect," and that he, "being made perfect, became the author of eternal salvation," and when we hear Jesus saying, "the third day I shall be perfected," we feel justified in trying to understand such questions as, What is the character of his perfection? By what means was it acquired? and, What is the design, or use, of its revelation?

The perfection of our glorious Redeemer presents itself to our apprehension under two principle aspects, closely allied, but clearly distinguishable: his moral perfection, and his mediatorial perfection. We shall consider them separately.

First, *the moral perfection of Jesus.* "Whe

the fullness of time was come, God sent forth his Son, made of a woman, made under the law."—Gal. iv. 4. Two important facts are here enunciated: 1. Jesus was a man, and was under the law as other men. 2. He was a moral agent, or one whose life was to be regulated by law. These truths are also established by his declaration on coming to John for baptism. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" "Jesus . . . said . . . suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Matt. iii. 14. 15. Let us now note the following facts: 1. John's baptism was of divine ordination, and was enjoined on all men, that is, all Jews. 2. John was the divinely appointed minister of this institution. 3. Jesus, though greater in nature and mission than John, was yet subject, in all moral and religious obedience, to God's law, and God's minister. 4. As a man—a moral agent—Jesus was bound to observe this and all other divine institutions given to man, for thus it becometh us—is enjoined on men as moral agents—to observe all divine ordinances, or to fulfill all righteousness. 5. Righteousness is a loving obedience to the divine law. This law is the prescribed rule of all human action, "commanding what is right, and prohibiting what is wrong." It is, therefore, the measure and the test of moral rectitude; and by the conduct of the subject as it is related to the law, either as an act or as the habitude, his moral character is determined. 6. Jesus' nature was holy, and in this regard he did not need the benefit of sealing ordinances. But as he was a man under law, it became him to establish a good moral character under the law, and, like his brethren—men in the same relation—to attain a state of virtue, or moral holiness.

We have so far only spoken of what appertains to the person and character of Jesus as a man, but the subject is intimately related to his mission and work as a Saviour. We submit the following as incontestable facts: 1. Either the transgression of a divine law by a moral agent or a refusal to render obedience to its requirements makes him a sinner; and if Jesus had refused to obey it, he had sinned. 2. Man is placed under probation, subjected to tests under divine law; and God demands an obedience springing from such a hearty love for himself and his law as shall support the will and choice in obedience to it under any condition or degree of natural evil or sensitive suffering that may or can arise. 3. But as this had never been perfectly attained by any man, it might have been claimed that such attainment is both impracticable and impossible. But Jesus, by his life and sufferings, has removed this objection and has made the divine law honorable by rendering perfect obedience to it as a man under the highest possible pressure of both natural and moral evils.

It is said: "Before Pontius Pilate he witnessed a good confession" in the very culmination of his witnessing and suffering. To this effect he answered the persecuting Pharisees: "Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected," and intimated his suffering at Jerusalem as connected with his perfection.—Luke xiii. 32. His last utterance on the cross was, "It is finished." He had now perfectly kept the law while he drank the cup which his Father had given him—the shame and agony of the cross. In his faithfulness to God and his law under the severest sufferings he had secured a perfect moral character as a man; he achieved a divine virtue—true moral holiness—and "set us an example that we should follow in his steps." So now, having encompassed in himself a natural, a moral and a divine rectitude and purity of person and character, he is both morally and spiritually perfect. His official or mediatorial perfection is closely allied to his moral perfection, but falls under a different line of proofs and serves other ends. When told that his perfection is in order to his becoming "the Author" and "the Captain" of our salvation and "the High Priest" of our confession, it seems there is a perfection affirmed that is rather official than moral. It is our purpose to elucidate this in another paper.

Dalton, Ga., March, 1878.

THE EARTH THE HOME OF THE SAINTS.

I EXPRESSED my views on this subject some time since. Recently, in looking over some scraps of papers, I came across an "Address of Prof. Lummis," of the Methodist Episcopal Church, "before the Methodist Preachers' Meeting in Boston," from which I give the following extracts on the subject:

The earth is not to be abandoned, it is not to become an unsightly cinder. Christ is to win a perfect victory. This earth is to be brought in to the service of Christ, and to bring joy to man. It is to become as grand a monument of the victory of grace as it has been a sad memorial of the insurrection of sin. The tempter ruined man in Paradise. Will

the Conqueror of death and hades allow Eden to be an unrecovered Waterloo? Will he not rather rebuild the razed fortress and quarter there a garrison so clad in panoply of proof, so loyal in every heart-throb, that every alien will shun the peril of approach, let alone that of attack? Will there not, over the white battlements, float forever the banner of the cross, the triumphant symbol of Eden regained?

"Alas!" cries one, "I wish my home in a better place than this miserable earth." Was it not once declared by God himself to be *very good?* It is reserved for renovation by fire. Professor Robinson, in his New Testament Lexicon, referring to 2 Pet. iii. 13, and to Rev. xxi. 1, renders *kainos* in these passages "renewed," "made new," and therefore superior, more splendid. We should read them, "We look for renewed heavens and a renewed earth, wherein dwelleth righteousness." "I saw a renewed heaven and a renewed earth." This is also Paul's use of the word in 2 Cor. v. 17, "If any man be in Christ he is a *new* creature," and in Gal. vi. 15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new* creature."

We shall have the earth, then, not merely as good as it was in primeval days, but better, grander, more glorious.

Imagine Adam and Eve grumbling over the charming garden of Eden, prepared by God with everything to please the eye, with everything to attract the taste! Would not the angels, if they could have heard such grumbling, have deemed the garden too good for such occupants? But Eden, with all its beauty, with all its glory, is not to be compared with Paradise restored. These trials will be over. All will be over. All will be tested, all approved, all bear the palm of victory, all wear the crown of glory. Not a single couple, but "a great multitude that no man can number," the meek, the pure in heart, the elect children of God. Which is better—such a home, or a distant, ethereal, invisible, intangible and hardly half-imaginable world?

This is my native land; I love it.

"Lives there a man with soul so dead," etc., who does not prefer, other things being equal, his fatherland to every other? The hardy Greenlander, the Muscovite, the Swiss, the Swede, each prefers his native land.

"Well, but *all* will not be in their native land, perhaps."

If I were in Europe, or Asia, or Africa, I should call *America* my native land. If I were on Jupiter or Saturn, I should call *earth* my native land. The earth is the natal soil of every one who dwells upon it. Abraham desired a *better native* country, not a different one. That would be absurd. That would be as if Jacob desired a *first-born* son after Reuben, as if Isaac sought a handsomer *first wife* than Rebekah. Abraham desired a better native land (*patris*)—Heb. vi. 14—the old, the sin-cursed one renewed, the curse lifted, sickness banished, death annulled. "But," says one, "when a man is born from above, heaven becomes his native land." If men are born from above *in heaven*, then heaven is this earth. We have no record of any one being born from above except on this earth. Hence, both by nature and by grace, this earth is our *patris*.

"Well," says another, "I should like this world very well, but it is too small; such a potato-ball planet would never accommodate the millions on millions that have lived."

The objection is entitled to consideration.

Prof. Lummis then makes an estimate of the numbers that may have lived in six thousand years since Adam, and sums up "Ninety-five billions, four hundred millions," and proceeds as follows:

Every man, woman and child would have ample standing-room (six square feet) on the island of Ceylon, or even on the peninsula of Nova Scotia. Every one of them could be buried in the State of New York. Take the peninsula of Arabia, lay it out in streets and parks so that half of it shall be thus taken up, and in the remaining half of it there will be room enough to build up a magnificent city of buildings such as have gone up on the burnt district of Boston, that shall give grand accommodations to every human being that has lived from Adam, and that shall live until A.D. 2,000, and be less crowded than the average of several wards in the city of New York.

OUR LORD'S RETURN.

No event can so interest the real lover of Jesus as that of his return from heaven. This, however, depends much on the faith possessed in regard to a future life. If the person expects to go to heaven at death, that person cannot feel the importance of Christ's return as the lover of Jesus who looks only to the resurrection for a future life.

In Dr. Macduff's sweet Memories of Olivet there is a chapter on "the joyful return of the disciples across the Mount to Jerusalem," af-

ter the angels had assured them that this same Jesus whom they had seen ascend would so return. The following are the words of comfort and warning in the closing paragraphs:

"'Church of God! drawing ever nearer to this solemn event, 'why stand ye gazing,' why stand ye lingering? Christian, why loiter on the mountain top? Tarry not—squander not your precious moments. Who can tell how soon again the heavenly gates may be opened for the descent of your enthroned Lord? Go, go! trim your lamps! put oil into your vessels, 'He cometh—He cometh to judge the earth!' 'That *same Jesus shall so come!*' The apostles, when they heard this, folded not their arms in indifference and sloth. They went forthwith with stout, bold hearts, to do their work manfully in the Church and the world. They would long, doubtless, for that blessed moment of reunion, when they could exclaim, 'Lo! this is our God, we have waited for him.' But they knew that the best *waiting* for him was *working* for him—waiting by patient suffering, or working by active duty. 'Who,' asks the Psalmist in that beautiful ascension psalm, where the gates are summoned to lift up their heads that the King of Glory may enter in—'who shall ascend into the hill of the Lord, or who shall stand in his holy place?' He answers, 'He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully,' 'If ye then be risen with Christ seek those things that are above, where Christ sitteth at the right hand of God.' Be assured there is nothing that will so raise you above the world as the elevating consciousness that you are partakers of the endless life of your living Redeemer; that your lives are now hid with Christ in God, and that where Christ, who is your life, shall appear, *then* shall ye also appear with him in glory. Seek often to climb, by faith, these steeps of Olivet, and remember the words of the Lord Jesus, how he said, 'A little while and ye shall not see me, and again a little while and ye shall see me.' That first 'little while' will soon be over—the little while of the Church's widowhood, mourning her absent Lord. But the *great while* when '*we shall see Him*,' is every day drawing nearer. Every hour is giving fresh emphasis to the words, 'Yet a little while and He that shall come, will come, and will not tarry.' Remember it is 'to them also that *look* for him He shall appear the second time, without sin unto salvation.' The assembled Jewish worshipers *looked* for the re-appearance of *their* High Priest, when he was ministering in the Holy of Holies. They waited anxiously in the outer porch to see the veiling curtain drawn and the Intercessor of the nation come forth, to pour upon the multitude, with outstretched hands, the old benediction, 'The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace.'—Num. vi. 24–26. Not till then were the imposing services of that high day of Hebrew festival completed. Do we (of this gospel day) see through the type? Are we on the outlook for our re-appearing High Priest, coming forth from the heavenly Presence to stand (who knows but it may be literally again) on the height of Olivet, and with the same outstretched hands of love, to say to the myriads of His expectant Church, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' 'Are we thus *looking* for that blessed hope?' It was a gladdening sound to the Jewish multitudes in their temple area, when they heard the sound of the silver bells on the hem of their High Priest's garment, giving intimation of his approach:—'Blessed are they who know the joyful sound.' 'Blessed are those servants who, when their Lord cometh, shall be found watching!'"—*Pp.* 342–4.

COMMUNION WITH CHRIST.

I THINK you will acknowledge that it is easier to serve than it is to commune. You will have observed that Joshua never grew weary when he was fighting with the Amalekites. It was hard work, but he did not get his arm weakened at it. But when Moses was on the top of the mountain in prayer he had to have two others to hold his hands up. So it is with us. The more spiritual the exercise, the sooner the soul tires of it. We could keep on preaching better than we could keep on praying, and it is easier to pray in public than it is to pray in secret; and let me say, that even in secret, it is easier to pray aloud than it is to sit still in your communion with Christ in the solemn silence of the soul. The choicest fruits are generally the hardest to rear, and the most spiritual engagements are the most difficult for us to manage. Beloved, we ought to have an eye to this, we ought to take care that we do not neglect these merely external things, which are good enough in themselves, these outward attending to ordinances, and sermons, and so on; but we ought also to take care that while we remember these in their proper places, we do not let these things crowd out better things,

but see to it that we get to Christ, and do enjoy living, personal fellowship with him.

Communion with Christ is the most precious thing, and once lost, I do not care what you did in the time when you ought to have been communing with Christ, you may have won coppers, but you have lost sovereigns; for many have earned pence, but they have lost diamonds. For your own sake, and for the sake of those whom you would bless, you must see to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of waiting upon him. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained, over and above everything else in the world.—*Spurgeon.*

THE CLEANSING BLOOD.

A VISITOR among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, leaning with folded arms against the wall. There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to do him good and see him happy, and the book he held in his hand contained the secret of all happiness. The ruffian shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors opening upon the landing, saying: "Does your book tell of the blood which cleanseth from all sin?" For the moment the visitor was too absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in urgent and thrilling tones: "Tell me, oh! tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture except a three-legged stool, and a bundle of straw in a corner, upon which were stetched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him and repeated her former question: "Does your book tell of the blood which cleanseth from all sin?" He sat down upon the stool beside her, and inquired: "My poor friend, what do you want to know of the blood that cleanseth from all sin?" There was something fearful in the energy of her voice and manner as she replied: "What do I want to know of it! Man, I am dying; I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life. I shall have to answer for everything I have done;" and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in, I don't know what for; I was soon out again; but one word I heard there I can never forget. It was something about blood which cleanseth from all sin. Oh! if I could hear of it now! Tell me, tell me, if there is anything about that blood in your book." The visitor answered by opening his Bible and reading the first chapter of the First Epistle of St. John. The poor creature seemed to devour the words, and when he paused she exclaimed: "Read more, read more." He read the second chapter—a slight noise made him look round; the savage ruffian had followed him into his mother's room; and, though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters before he could get his poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day. He never from that time missed a day reading to her until she died six weeks afterwards; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened in silence, but not in indifference. On the day of her funeral, he beckoned him to one side, as they were filling up the grave, and said: "Sir, I have been thinking that there is nothing I should so much like as to spend the rest of my life in telling others of the blood which cleanseth from all sin."

Thus the great truth of free pardon through the blood of Christ breaks the heart of stone, which nothing else could touch, and turns the abandoned persecutor into the zealous teacher of Christianity.—*Selected.*

TRANSITIONAL PERIODS.

"THE kingdom of heaven," said our Lord to the multitudes of Judea, "suffereth violence, and the violent take it by force." Not always, but at that particular time; the remark being prefaced by the limitation, "from the days of John the Baptist until now."

We naturally inquire what is meant by this declaration. Wherein did the time that elapsed between the preaching of John and the general promulgation of Christianity differ from other periods? The answer is obvious. It was a period of transition. It was a time for the removal of that which had long been established, in order to make way for better things that were to come.

Now it was, emphatically, that entrance into the kingdom of the Lord could be gained only *by force*—by that force of conviction and of character which, developing a new and hitherto unfelt sense of individual responsibility in relation to truth, would necessarily leap to a course of action sure to be stigmatized by the rulers as lawless and violent.

It is not a very easy matter for us to fully realize the change that was at that time wrought on the Jewish mind. Submission to an authority so unquestionably established by God himself as that of the Jewish hierarchy, was at once the habit and duty of every devout child of Abraham. To oppose the ecclesiastical rulers of the theocracy had been long and rightly regarded as treason against God; such a man was said to have set at defiance all legal authority, and he justly became, in consequence of his act, an outcast from the commonwealth of Israel.

Yet to this lawlessness the men of that day were now called. Christ, indeed, came not to destroy, but to fulfill; but *the effect* of His coming, owing to the obstinate rejection of his claims by the scribes and Pharisees, was to place those who accepted his teachings in direct antagonism with their divinely-appointed spiritual guides. Their first duty as believers was, in the strength of an individualism created and sustained by the Holy Spirit, resolutely to set aside alike the commandments of the Sanhedrim and the traditions of the elders.

Until John came this would not have been a right course, for "all the prophets and the law prophecied until John," and until then *constituted authority* had a right to demand absolute obedience. The appearance of the Baptist in the spirit and power of Elias changed all this; it placed men under a higher law than that of "the ruler," and is justified obedience even to an authority which had originally been established by God himself. In this sense it was that from the days of John the kingdom of heaven suffered violence, and the violent took it by force.

Nor is such a fact without a lesson. Periods like those to which our Lord refers not unfrequently occur in the history of the church and the world; periods when, so to speak, old things pass away, and all things become new; not merely with regard to God, in the sense of that revolution in taste, judgment, habit and allegiance, which takes place when a man first turns from darkness to light, but in relation to men, and especially to human authority in religion.

As in political affairs, so in spiritual, there is a time to be silent, and a time to speak; a time to bear, and a time to resist; a time to be passive under a wrong, and a time for active opposition to its encroachments. We can lay down no rules for a man's guidance in the discernment of such periods. In this matter, as in all others, "if the eye be single, the whole body will be full of light," and "wisdom is justified of her children."

But we must not fail to recognize the fact that there are times when God himself sanctions contempt for what was once a rightful object of honor. Such a period was that when Hezekiah brake in pieces the brazen serpent that Moses had made, calling it *Nehushtan*—a mere piece of brass. Such a period was that of our Lord's first advent; such a period was the reform from Popery; and such a period will come again, when it shall appear that existing institutions have lost their power; that their vitality has departed; that accumulated and permitted *unrealities* have superseded the living and the true.

How near we may be to such a period it is not easy to say. In the opinion of many, the time draws nigh when once again Christians will be thrown almost exclusively upon their Bibles and upon their God; when the closet and the family will be almost the only resource of those who call upon his name. Things will certainly arrive at this point in religious matters if churches become corrupt or worldly—if ecclesiastical authority or sectarian "interests"—if pride, property or status, in whatever form, be allowed to override the commands of God, or to stand in the way of that spiritual purification and separation of the precious from the vile which must take place before "that great and terrible day of the Lord," and which, whatever may be our mistakes either as to its nature or nearness, cannot in all human probability be very far off. "Let him that readeth understand."—*Henry Dunn.*

LIVE BY THE DAY.

THERE IS a laburnum tree before me while I write, which gladdened the eye a short time ago by its lovely shower of golden blossoms, but which now shows nothing but pale green leaves and withering seed-pods. When it was in bloom, I thought more than once, Ah, thou lovely short-lived thing, I shall miss thee when thou art gone! But now that its glory is departed, I will tell you how I feel. Between me and the laburnum is a flower-bed, which looked brown and bare when the other was gay with blossoms; now it is glowing in the sunshine with a bright mass of mingled hues, so varied and so beautiful, that the laburnum is scarcely missed or regretted!

And is it not thus with all the temporal mercies of God! And when temporal mercies, which roll in like successive waves or tides, when these ebb, and pass away, are they not thus replaced to the believer by brighter and better mercies—even eternal ones?

Let this teach us to *live by the day.* Was I troubled yeterday, anticipating the loss of something to-day? Ah, foolish child! to-day has brought me blessings of which I knew nothing yesterday. Shall I be troubled to-day about the events of to-morrow? No; God, whose child I am, forbids it! "To-morrow shall take care for the things of itself;" for "our Father knoweth what things we have need of." No; I will take no anxious thought for the morrow: I will live by the day!

And, on reflection, how many of the memorable word of God teach the same lesson. Let some of their blessed voices be heard! Here is one: "His mercies are *new every morning.*" This passage stands in the midst of a tale of sorrow, in the midst of the lamentations of Jeremiah; and does it not bid the *afflicted* to live by the day? Beloved sufferer, the dew on the flowers is new every morning! The cheering light of day rises on a dark world new every morning! And so the dew of Christ, and so the light of Christ, on thy soul. Cheer up then, and be of good courage; "light is sown for the righteous," sown by the hand of infinite power and love; light which "shall arise in darkness," arise in each successive hour of need, turning thy midnight to noonday! Believe it, and bless the name of the Lord.

Here is another: "Give us this day *our daily bread.*" Does this catch the eye of some *anxious* saint, troubled about the meat which perisheth? Dear anxious brother, God has not filled thy barns, lest thou shouldst say, "Soul, thou hast much goods laid up for many years, take thine ease;" nor has he suffered thy cup to run dry, and given thee nothing for to-day; but he has given thee rather (and thou mayest thank him for this) a barrel and a cruse, which, though they never contain much, yet shall never be empty; and he has given this, and this only, that thine eye and thy voice may be daily uplifted to him, saying, "Give us *this day* our daily bread." God loves to hear thy voice in daily prayer; not the whining voice of thankless unbelief, but the humble, cheerful, earnest voice of love and hope and gratitude. Night by night he would have thee lie down in perfect peacefulness, intending to seek his face on the morrow for the morrow's needs; as one of old who said, "My voice shalt Thou hear in the morning;" "When I awake I am still with Thee." And like all God's pilgrim people, thou shalt find that, though to-day's manna be but enough for to day, to-morrow shall bring fresh showers of food from heaven, and so each day to the wilderness' end! "Therefore I say unto you, Take no thought for the morrow, for the morrow shall take thought for the things of itself."

But some will say, "This is not my case; I fear not for the wants of the body, but for the joy and strength and progress of the soul; I fear I may one day perish by the hand of Saul." Beloved! the Lord has not given thee thy *present* strength to meet *future* evils! Thy present strength is only to meet thy present need; future strength shall be given for future wants. "Thy shoes shall be iron and brass"—(they shall *never wear out*)—"and as thy day, thy strength shall be." The little child shall have strength to believe in Jesus; and when the days of happy childhood are gone, the young man shall have strength to overcome the world. When youth is past, the ripening pilgrim shall have strength to toil on through the burden and heat of the day; and when noon is passed, the aged saint (such a one as Paul the aged!) shall find faith's eye undimmed and the spirit's force unabated, shall run without weariness and walk without fainting—yea, and mount up with wings as eagles, "to show that the Lord is upright; He *is our rock*, and there is no unrighteousness in Him." He changeth not, fainteth not, neither is weary, but moveth onward, in undiminished and everlasting might; and they that wait on him "*shall renew their strength.*" How often? Annually? No! but, blessed be his name, *daily.* For it is written, "Our inward man is renewed *day by day.*"

Does this meet the eye of some Christian who has ceased striving to accomplish the work God has given him to do, who has ceased to pull in the race, who is lying upon his oars,

and waiting for some fresh favorable breeze to waft him onward again? Oh, my brother, God has appointed the work *for to-day*—daily labor, as well as daily bread. "Son, go *work to-day* in my vineyard," wait not idly for to-morrow; to-day was never given thee for naught. As one now gone to his heavenly rest well said, "God, who is just, measures the time to the work, and the work to the time; *He never gives us a good action to perform for which the time is lacking*, NOR A MOMENT IN OUR EXISTENCE IN WHICH WE HAVE NOT SOMETHING GOOD TO DO." Our language should ever be, "Lord, what wilt Thou have me to do?" and when we have done one thing, "Lord, what wilt Thou have me to do now?" and so on, without a single interval not filled up with the obedience due to God. No one can estimate the good that might enter into the life of any one regulated by such a disposition. Let these words sink down into thine ears; ponder this thought in thine heart; look at the Lord's example in this respect. Day by day he did just the work his Father marked out for him and called him to do; not laying great plans, but accepting all that came in his way, steadily keeping in view God's good pleasure. "I do always those things that please him." He says to us, "Follow Me" in this. The work of to-day may seem humble or little, but if it is the work God has called you to, it is really great; and by doing it to him you make it doubly great. We are "created in Christ Jesus unto good works, which *God hath before prepared* that we should walk in them."

Simply walk, then, day by day, in the path that he has marked out for you, *as you* DAILY *discover it.* God has hid your future work, but it lies in your path all the way along. If your eye be watchful, you will discover fresh portions of it every day; and in the consciousness of this, "whatsoever thy hand *findeth* to do, *do it with thy might*," and God in all things shall be glorified through Christ.

Finally, each saint may say, "*I shall not want*," either in things temporal or things spiritual. I am not *rich* in either, it may be, to-day; but I have *enough* for to-day.

"Day by day the manna fell; oh, to learn the lesson well!
Still by daily bounty fed—*daily food for daily need.*"

Therefore "I will fear no evil," for "Thou art with me" "ALWAYS, even unto the end," in all Thy fullness of wisdom, power and love; and, therefore, "surely goodness and mercy shall follow me *all the days* of my life," and "I will bless Thee *every day*," and praise Thy name for ever and ever.—*Selected.*

STRAY THOUGHTS.

BY ELDER S. W. BISHOP.

THIS earth's so dear;
And all along its toilsome way
Are tears, and sighs, and rankling thorn,
Corroding fear,
Our hearts are burden'd all the day,
Bleeding and sad, wretched and torn.

One thought alone
Can consolation bring, and cheer
Our aching hearts by woe oppress'd;
And hush the moan
Of sorrow deep, and drive all fear
From souls desponding and distress'd:

Our "God *is love;*"
And across each threatening cloud
The bow of promise throws its light;
And from above
Our Shiloh speaks in accents loud—
Trust me; I all thy battles fight.

I am thy Sun,
Thy buckler, helmet, spear, and shield;
Yea, all thy help is on me laid;
All will be won
At last, for every foe must yield
When Shiloh wields his shining blade,

'Twill not be long
Ere those who mourn, and groan, and sigh
Shall in triumphant rapture sing
The victor's song.
The day of exaltation's nigh,
The crowning of earth's rightful King.

When he shall come,
And on his throne in justice sway
His sceptre mild o'er tribes of earth,
Then hasting home
The sons of Jacob; far away
They'll hear the songs of sacred mirth,

And, hand in hand,
Shall come to Zion's holy mount,
And pay their humble tribute there,
With that vast band—
The multitude no man can count—
Who homage yield to David's heir.

Yea, ev'ry king,
From west to east, from south to north,
Shall come at last with all their bands;
And they shall bring
Their glories and their honors forth
To Israel's King from distant lands.

'Twill be a day
Of gladness over all the earth,
When restitution's work is done—
Sin passed away—
Creation's travail given birth
To endless years of peace begun.

May we be there,
When morning stars again shall sing,
When hymns of praise all tongues employ;
His reign to share—
Jerusalem's immortal King;
Then hearts shall thrill with endless joy.

LETTERS AND EXTRACTS.

FROM MRS. ANNA E. IREDALE.

Bro. STORRS: Every month we get a letter from you, for we get the BIBLE EXAMINER, which is next to the Bible. We love the EXAMINER. Praise the Lord that he loves us, and that Jesus is mighty to save; and that when he went to the Father he sent another Comforter, the Holy Spirit; and God is more willing to give us the Spirit than earthly parents are to give good gifts to their children. The promise is, *seek*, and ye shall *find;* ask, and ye shall receive; knock, and it shall be opened; and as Abraham sent his servant to get a wife for Isaac, and as Rebekah consented and went to meet her Lord, whom she had never seen, so the Holy Spirit is sent to get a "bride" for Christ; and, praise the Lord, she listens and consents to go; for Christ will soon appear; then the holy Spirit will take us to meet him, to be forever with him that loved us; and as David sent for Jonathan's son, who was lame in both feet, and took him to be his son, and made him to sit at the king's table on account of the great love that David had to Jonathan, so God bids us come with our lame feet, and be as sons on account of the love he has for Jesus; then our beloved Lord will wash our feet and wipe them with the towel around his loins.

God is good and very kind to us in California. Bro. Brown, a Baptist preacher for ten years, now an Evangelist for ten years, is in this city holding services at the Baptist Temple, opposite the "Branch Mint." A converted Jew gave $100,000 to build this temple. It will seat 2,500 people—seats free. Bro. Brown gives Bible readings in the afternoon and preaches in the evening to full rooms. He shows the people that Christ is soon coming, and he is as strong as you are on "*the ages to come.*" Ministers of all denominations attend, and he shows them from their Bible how the promise of God to Abraham has yet to be fulfilled, no matter how hard it seems.

The place is filled with our best citizens with their Bibles in their hands to hear for themselves. Bro. Brown has a chart that he intends putting up in a few days to read Revelation with. He says God has made him a teacher and a gleaner, and that it took him years to unlearn what he learned in his youth about God's Word.

Your sister in the blessed hope.

San Francisco, Cal., March, 1878.

BRO. BISHOP writes: I have received several donations which have been very timely, and for which I am thankful. My wife remains about the same. At least, she is no worse, and we hope she is slowly mending, but is not able as yet to do anything about the house. It is a great trial to me to be shut up and not allowed to preach; but it must be for the best. I am in a severe trial concerning my wife, but try to cast all upon the Lord. I know that all He does is right.

NORMAN MCRAE, Galveston, Texas, writes: The BIBLE EXAMINER gives me much pleasure and delight. It is with sorrow I learn the trials of our beloved Bro. Bishop; but I am confident the Lord is with him, and will not try him nor any of us about what we are able to bear, for he does not afflict willingly; but his tender mercies are over all his works. Still he will chastise us in love; let us, brethren, put forth our hands in these days of trial and assist as God has bestowed good things on us; remembering the words of Jesus, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto Me."

GEO. P. ELLIS, Springfield, Iowa, writes: I have been reading your works for four years. When I commenced it was with my old prejudices, taught me in my childhood; but as I continued to read and study, I came to the conclusion that the way at present practised of teaching as Gospel to the rising generation is wrong, and is doing more to alienate persons from the true principles of the Gospel than all the infidel lectures and writings ever delivered or published. I wish every thinking person could have access to your writgins. They show a Creator who is not one that would rejoice in the torment of his creatures. How different from the representations given us by those claiming to be "orthodox"!

MRS. I. G. MALTBY, Bristol, Conn., writes: After I received the EXAMINER for February, an Advent preacher called on me and the subject of the kingdom came up. I told him you had an article on that subject that corresponded with my faith better than I could express it in words; so I handed it to him. After reading it he wished to keep the magazine. I hesitated to part with it, but finally did so, thinking it might benefit him and enable him to see further into the mysteries of the kingdom and ages to come. There is so much said about a "*second* chance." I told him I did not see the subject in that light, but that *all* would have *a* chance to know Christ, either *here* or in the ages to come. I prize the BIBLE EX-

AMINER, and would be glad to send more help for it in its good work.

GEO. E. WHIPPLE, Fort Edward, N. Y. writes :—Oh, how much we have to be thankful for when we consider how much light has been given us through the EXAMINER; and the more we compare it with the best light of those around us, the more we may appreciate its superior excellence, and rejoice that the character of our loving God and Father is so clearly proved to be just, pure, good and lovely altogether; and those gross misrepresentations of his character are exposed so clearly and yet so kindly. I love the spirit manifested in the BIBLE EXAMINER. I believe it is perfectly in the natural order of things that those who worship a God who is revengeful and unrelenting and delights in torture should manifest the same character and disposition toward those in their power. If their highest idea of God is that he is a great warrior, then they will be warlike. But if they believe him to be kind and forgiving loving his creatures notwithstanding all their imperfections and weaknesses, and that He has in wisdom so arranged that all the evils to which they are exposed shall finally enable us to appreciate more fully the worth of redemption and all other blessings to which we shall be exalted, as we shall contrast those blood-bought privileges with what we have experienced here, then we will manifest the same in kind, although in an inferior degree. The more we have of his Spirit, the more we shall conform to his likeness, and the better we shall understand those things which are revealed by the Spirit in his word. May the Lord fill us with his Spirit, and lead us to understand the deep things of God which are designed for our edification and growth, that we may attain to the full stature of men and women in Christ, that "in the dispensation of the fullness of times" we may render him effectual service in the gathering all things mentioned in Ephesians i : 10.

MILES BUZZELL, Concord, N. H., writes:—I have long been a reader of your most excellent BIBLE EXAMINER, and am a firm believer in the truth taught in it. If I had of this world's goods I would gladly help your good work; but, as it is, you have my prayers and influence in your behalf. I saw you once, some years since, and talked with you some, but not having seen or known these precious truths as I now see them, I did not appreciate the interview as I now should. There are many questions I would like to ask you. But in all probability I never shall meet you again in *this* life. I am seventy-one years old, and only regret that I have found these truths so late in life. I receive my periodicals through Mrs. A. T. Ford, and lend them after *I* read them. It is astonishing to see how many people there are, all in ignorance of these truths, and willingly, too. They close their ears that they may not hear, and good brethren and sisters, too. May the time speedily come when God's truths shall be taught in all purity and knowingly. Yours, waiting for more light.

FROM ELDER N. H. PALMER.

BRO. STORRS :—The wintry weather is trying to my invalid condition, suffering constant pain from rheumatic and other nervous disorders. But affliction has its mitigations, and by the mercy of the Heavenly Father there are many compensations for a confinement that were otherwise irksome. Divine light sometimes flashes into the soul in reading God's word; needed strength and encouragement arise from communion with God's people in the pages of the EXAMINER; the light is sweet, and the hope of life everlasting is inspiring. I thank you heartily for your article, "*The Kingdom of God*," etc., in the EXAMINER for February. It is the clearest and the fullest presentment of that important and much mystified subject I have ever seen. I very much wish it could have a more extended circulation. I think it would certainly tend to beget more sober and scriptural views, and to drive away the fogs and mists generated by a dogmatizing mysticism that gather around the religion of the present times.

I should love, if able, to write more, and on many points. But I live ten miles from a post office, have little time or ability, and, in fact, cannot provide for the little expense.

May the God of all grace enable you to continue writing and publishing till all the leading features of the system you advocate are fully ventilated, and their relation and congruity exhibited. Yours, in the bonds o real Christian fraternity.

Dalton, Ga., March, 1878.

ELDER H. ROCKWELL writes from Winsted, Conn.:—I can see but little in the future, but when I look back and view the past, I can only exclaim, Oh, how good the Lord is! How wonderful that since I first heard you preach, in 1843, your "Six Sermons" in Winsted, I have been constrained to cull out the old weeds of bigotry and the traditions of

sectarian theology, and lop off the dead branches marring of God's truth. It cost me the loss of many kind friends, and I began to ask myself if I belonged to that class which, the Bible says, "shall be driven from light into darkness and chased out of the world?" It appears to me I cannot go much further to get out of the world; but at every step the light shines brighter; and now and then a cluster of grapes I find in the names of those who have been of note in the church. It rejoices my sorrow-stricken heart to know that there are some, and those least expected, who have moral courage enough when they see the truth to embrace it and proclaim it in the face of scoffs and frowns. God bless and prosper Bro. Bishop in this great work. The world does move. My health is poor, and my life is ebbing out.

In Memoriam.

Bro. Storrs:—One of your subscribers will read the Examiner no more—Simon W. Rogers, who died in Rochester, N. Y., November 6th, 1877, aged 62. His disease was paralysis. He was sick a long time. He was with you in belief (as you probably know) in most part, if not entirely, and recommended the Examiner to me as the best publication of the day, so far as he knew. I believe that he lived and died a Christian, that he "fought the good fight and kept the faith," and that he was, as he claimed to be, a son of God. I have talked with him (at his house) many times on these great subjects and truths that we love so well, and always to my own instruction and profit. Bro. Rogers used to belong to the Church, but they did not want to hear him talk of the coming King and kingdom, nor of "the ages to come"; that was worse yet. He did not die in the Church, but doubtless he did die *in* the Lord; and that, in my humble opinion, is a far better state of affairs.

Bro. Rogers sleeps in Jesus, and in his lowly bed is waiting the coming of that "hour in which he will hear the voice of the Son of God and will live"; waiting till the Mighty Conqueror, "He who liveth and was dead, but is now alive forever more, and holds the keys of hades and of death," shall unlock his prison doors and bid him come forth to life and immortality. Surely this is a glorious heritage and worth striving to gain—to be free from evil, forever free from sin and all its direful consequences—"To be equal unto the angels—to die no more—to be the children of God, being the children of the resurrection." This grand and glorious destiny may we be accounted worthy to attain is the prayer of your sister.

"Looking for the mercy of our Lord Jesus Christ unto eternal life."

Mary E. Benham.

Canandaigua, N. Y., January, 1878.

Death Still at Work.

Thomas W. Read, author of the well-known and widely read work, "Bible vs. Tradition," died at Nyack, N. Y., February 18th last. His residence for several years past has been at Catskill, N. Y. About a year since he came to live with his married daughter at Nyack. His age I do not know, but think it was about my own. His request was for me to attend and officiate at his funeral, but owing to the inclemency of the weather his desire was not realized. His wife survives him.

Leonard C. Thorne, formerly a merchant of New York City, and well known to many of our readers, died at Granville, N. Y., March 3d, of pneumonia, aged forty-four. He has left a wife and three children. He left business in the city several years since and removed to Granville. He engaged actively in the Temperance cause there, and was very successful in that work. He was highly esteemed in Granville and his death much lamented.

Mrs. Sarah A., wife of Eld. S. S. Brewer, died at Seabrook, N. H., March 4th, of paralysis of the brain, aged sixty-nine years. She was indeed a "help-meet" to her husband in his ministerial work; always ready to enliven the assembly with her singing.

Thus death sweeps on, and will till the Redeemer returns, who has the "keys of *death* and *hades*." He only can *destroy* the monster which has reigned for six thousand years. "Come, Lord Jesus." Amen. Editor.

Creation the Work of Love.

For what purpose was the universe formed? Our chief authorities on those high subjects have severally held that it was for the divine glory; or for the delight of exerting divine energies in production; or, for the display of the Divine power. Some have subordinately united with these objects benevolence; but the theory most compatible with the divine nature is that which pronounces the great leading purpose to be benevolence. Glory, or power, as primary motives, cannot be divested in the human mind of a tinge of selfishness, a passion inconceivable in the

Deity. But to the fullest activity of beneficence in the divine nature, no limit is to be assigned. The mere delight of calling intelligence into being, of communicating happiness, of filling the void of space with ardent existence, of raising millions of millions of bright and rejoicing creatures into consciousness, would be a motive worthy of the supreme source of virtue. That other motives, born of this impulse, might join in the recompense of this great act of Heaven; that the author of an universe, pausing from his work, and pronouncing it to be the full realization of his own holy beneficent idea, might additionally feel the joy of a parent, the power of a sovereign, and the still loftier and more incommunicable glory of a Creator, is perfectly consistent with supreme perfection. But such feelings must be the result, not the origin of action. The only word in which God ever defined his nature was "LOVE."—*Rev. George Croly, LL.D., Rector of Bondleigh, England.*

REMARKS BY THE EDITOR.

The work from which I have taken the above extract was published in London in 1834; a work of 625 pages, octavo, on "*Divine Providence; or the Three Cycles of Revelation.*" The extract is from the first chapter, on "*The Existence of God.*" It is thirty years since I read the work; and on taking it from aamong my books, laid away many years ago, the foregoing item came before me as if it had been an inspiration in my own heart. It expresses the idea that has pervaded my soul for several years, but especially no ten years past. "God is Love:" and from no other motive did He ever give life or being to one of the human race; and no other controlling motive ever did nor ever can direct his action towards the creatures he has made. Any religious theory which denies this or implies a denial, is defective somewhere, and is not to be accepted as from God, however learned or pious its authors may be. Let men look at "The only *word* which God ever defined his nature," viz., "Love," till their whole being is transformed into that likeness; and then most religious glories, now in existence, would seem like blasphemies against the character and government of the Creator. Christian men would become as much astonished at their own past blindness as they are now at those who anciently worshiped Moloch. May God soon be honored as his name of "Love" demands.

WORKS RECEIVED.

TWENTY REASONS FOR BELIEVING THAT THE SECOND COMING OF THE LORD IS NEAR." A pamphlet of 34 pages, published by F. H. Revell, 148 and 150 Madison Street, Chicago, Ill. Price, 15 cents.

This is an interesting and profitable work; well arranged, condensing much in little space. Let it be read by all. I wish for it a wide circulation.—ED.

"THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, recently made by Professor Piazzi Smyth and other scholars." Compiled by William H. Wilson. A pamphlet of 64 pages, published by F. H. Revell, 148 and 150 Madison Street, Chicago, Ill. Price 25 cents.

This is a work of deep interest, and practically answers all the purposes, especially to common readers, of the large and expensive works that are published on the subject. I recommend it to every one who cares to get a "Rock" foundation as to the time in which we are living. Let us "watch and pray" and keep clear of the idolatry of the world, and church conformity to the world and its pleasure-seeking customs and practices. The end of this age is *impending*, and all opportunity to be of the number of Christ's *bride* and share in his glory will end soon and suddenly. Let us see to it that we "are not *of* the world," but *of* Christ.—ED.

LETTERS RECEIVED TO APRIL 1.

☞ Hereafter no letters will be acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

The acknowledgment of letters under this head is a receipt for whatever is said to be enclosed, unless we state to the contrary.

N. D. Wight, Johnson Whaley, Laura Clough. L. H. Whitney, Stephen Hunter, James Lesslie, Mary E. Snow, S. C. Lockwood, H. S. Hough, Eld. H. Rockwell, Julia A. Dodge, Lottie Hermes, John Vanleeke, Jos. Lingle, Mrs. M. A. Battersby, Mrs. R. W. Pierce, Robert Steele, John R. Davidson, S. B. Emmons, Danforth Parmelee.

PARCELS SENT TO APRIL 1.

Mrs. A. E. Iredale (bound EXAMINER), Mrs. D. O. Hopkins, Stephen Hunter, H. Brittain (by express), S. C. Lockwood, Mrs. A. Andrews (sent as desired), John Vanleeke, John R. Davidson (bound EX'R. and other matters), D. Parmelee (bound EX'R. and pamphlets).

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GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MAY, 1878.

All Communications should be addressed to No. 72 HICKS STEEET, BROOKLYN, N. Y.

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EDITORIAL NOTICES.

TO DELINQUENT SUBSCRIBERS.

AT the middle of this volume, *i. e.*, in March, I gave notice that "over one hundred" who had received the first half of this volume of the EXAMINER had, up to that time, made no remittance. I regret to say, now, that two-thirds of the volume has been sent to them, there are over eighty of that number who have made no response. Shall I not hear from such immediately? The BIBLE EXAMINER will be seriously embarrassed, if not compelled to *suspend*, if this deficiency is not soon remedied. I thank those who have responded, and hope the remainder will do so without delay. If this is not done, or a reasonable excuse sent me before the next issue of the EXAMINER, you must not think it strange if it does not come to you again. I regret to say this; but no apology and *no pay* implies the Magazine is of no value in your estimation. ED.

The Bible Examiner is a Monthly Magazine. *Terms*, $2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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BIBLE EXAMINERS, bound plain, will be furnished for $2.00 per volume. Volumes 18, 19, 20 and 21 can still be supplied. Also in plain morocco, with gilt edges, for $3.25.

"FOLLOWING AFTER TRUTH": *Part Fourth.* —Messrs. J. & W. Rider, Bartholomew Close, London, will accept my thanks for a copy of the above-named work *received*. ED.

THE PROTEST AGAINST PAPAL INFALLIBILITY, by one of the Bishops of that Church, in the Œcumenical Council of 1870, which is found in this number of the BIBLE EXAMINER, will be read with interest, notwithstanding its length. I am not aware that it has appeared before in this country. A conflict is evidently going on in that Church. The Jesuits are laboring for mastery. The present Pope is a Jesuit, although his purpose at first is to show a peaceable face, or "lamb"-like disposition, and perhaps disclaim infallibility; yet no such professions are to be trusted when it is known the Jesuits elected him, and they are too cunning not to know their man and what he will do when the favorable time comes. If he now "speaks as a lamb," be it remembered he may yet "speak as a dragon"; then woe to the men who dare oppose his mandates, backed by the infallible Jesuits. ED.

THE PASSOVER, OR LORD'S SUPPER, was celebrated at the Editor's house the 17th ult. It was a season of interest. There were representatives present from Pennsylvania, Massachusetts and Connecticut, as well as New York. All seemed edified and comforted. Among those present were Samuel Norris and wife. Brother Norris is an old Methodist preacher, who, in 1836, with myself, was censured for attending an anti-slavery prayer-meeting in Cincinnati by the General Conference of the Methodist Episcopal Church, of which we were members. The censure has been removed since slavery came to an end, and we received copies of the action of the General Conference in rescinding the resolution of the Conference of 1836. Brother Norris is still a minister of the Methodist Episcopal Church; but our brotherly affection has never ceased, and it gave me great pleasure to meet him and his wife at our annual celebration of "showing forth the Lord's *death* till he come." Brother Norris is 78 years old, and has lately lost his only son, who was also his only child; truly, a sad bereavement. He sustains a superannuated relation to his Conference as a minister by reason of deafness. Himself and wife are in great affliction, but keep alive their confidence in the Lord. May they find the grace of our *covenant* God to be sufficient for them! Let us remember them at a throne of grace.

GEORGE STORRS.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

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THE GODHEAD.

"*In him dwelleth all the fulness of the Godhead bodily.*"—Col. ii. 9.

IT is doubtless well known that the editor of this magazine has refused, for near twenty years past, to enter into any controversy carried on under the names of Trinitarian, Arian, Unitarian and Socinian, because he had become satisfied that none of them had any Scriptural ground for the *positive* and uncharitable positions they assumed, and because the Saviour has plainly declared that "No man knoweth who the Son is, but the Father."—Luke x. 22 and Matt. xi. 27.

The editor has not been without views on this subject, but has hitherto refused to give them to the public, because he would not consent to be drawn into controversy on an inquiry where *certainty* was impossible. He now presents the view that has occupied his own mind for about twenty years past; he does it simply by way of *suggestions* that may possibly relieve some sincere minds that have been perplexed by the various dogmatical statements of the above-named sects.

The editor will not consent to go into a controversy with any one on the subject; he will leave every one perfectly free to accept or reject his suggestions, which have given his own mind perfect peace on a disturbing controversy that has made much strife among professed Christians, and continually kept up unseemly divisions among those bearing the name of *the* CHRIST.

That the names of FATHER, SON and HOLY SPIRIT are Scriptural no one will deny. It is the relation in which they stand to each other that is the subject of inquiry.

1. "THE FATHER," as such, is invisible and incomprehensible. "No man hath seen, nor can see." He is "dwelling in light, which no man can approach unto."—1 Tim. vi. 15, 16.

2. "THE SON, as such, is the *outgoing* of the Father, or the *visible manifestation* of the Father—"God was manifest in the flesh"; thus showing the heart and sympathy of God to dying men."—1 Tim. iii. 15, 16. Jesus Christ says, "I came forth from the Father, and am come into the world."—John xvi. 28.

3. "THE HOLY SPIRIT," as such, is the *invisible* or *internal* manifestation of God through the Christ, as the producing cause of man's renewal or recreation; which invisible manifestation first produces "conviction of sin," then "helpeth our infirmities" by leading us to "God manifest in the flesh"; through which manifestation *hope* is inspired, *faith* brought out into action, and a vital union formed with "God manifest in the flesh"—sins are forgiven, a *spiritual* nature produced in man, and he has the Holy Spirit as "THE COMFORTER" and ever-present help. Man is thus made a "*partaker* of the *divine* nature."—2 Peter i. 4.

4. "JESUS CHRIST," the Son of God, *died;* all is dark and apparently hopeless; the manifestation ceases. Awful suspense! But Christ *arises* from the dead and *ascends* into heaven, where in human nature he is glorified and has "all power in heaven and earth" in his hands. From his exaltation he sheds forth the Holy Spirit on all men, but especially on true believers. He had said, "I came forth from the Father and came into the world": again, "I leave the world and go to my Father."—John xvi. 28. This is now all a reality, and "the glory he had with the Father before the world was" is restored to him and greater glory also.—John xvii. 5.

Thus *the* GODHEAD, though *a unit*, presents different aspects, each of which has its appropriate work or office, and neither can be removed or withdrawn without ruin to man and a destruction of all Scriptural hope of future and eternal life. Hence it is true "the Father is God, the Son is God, and the Holy Spirit is God"; yet there are not "*three* gods," nor "three *persons*" in God, but ONE GODHEAD, manifesting itself *visibly* through the flesh, and INVISIBLY by the regeneration of men to constitute them a *new* creation.

All attempts to explain the *how*, or to satisfy an unsanctified curiosity as to the manner of the existence of the GODHEAD in its unity

and manifestations, are puerile, bewildering, pernicious and, if pressed with tenacity, ruinous to peace of mind, to faith and to the hope of life eternal.

These different *aspects* of the GODHEAD are not matters for speculation, but enter into the *experience* of every regenerate man from the day the work of his regeneration begins by a union with the Christ. Disputation on the subject is as absurd as to be disputing about the eternity and self-existence of God. No man can explain either or demonstrate *how* these things can be. The *facts* are there, and that is all which it is necessary for us to know in our present state. If men will spend their time and talents in disputing about these matters, they must "suffer loss" in the end, though "they themselves may be saved, yet so as by fire."—1 Cor. iii. 11–15.

Suggestions on the subject may be harmless and possibly profitable; but when they degenerate into *disputes* and a *positive* spirit, dividing Christians into hostile sects and parties, it presents a sad spectacle of a degenerate system of religion and a departure from primitive Christianity, the sum of which is, "GOD IS LOVE." GEORGE STORRS.

THE PRAYER OF JESUS—JOHN XVII.

THERE are many things in that wonderful prayer for our reflection. One point, however, will occupy attention at this time, that is, verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the *world* may believe that thou hast sent me."

Two things here call for special notice, viz. 1. That believers in Jesus all "may be one"; and, 2. The end to be accomplished by that union.

1. *That "all may be one" who believe in Jesus.* Has this prayer been answered in the present age or dispensation? It certainly seems that it has not; indeed, may it not truly be said, there is no evidence of such a union of the nominal church? at least since the days of the apostles, and then only for a short time; for there were serious divisions even in their days. What must we then conclude? Shall we say, *that* prayer will never be answered? Nay, verily; for Jesus said to his Father, "I knew that thou heardst me always."—John xi. 42. His prayer, therefore, for the oneness of believers of this and the past ages must and will be answered. Is there any probability that it will be in the present dispensation? All appearances are against it; indeed, it might truly be said, it is impossible without there first being a resurrection of all believers who have fallen asleep. Till then, how can Jesus' prayer, that all believers in him shall be one as he and his Father are one, be answered?

My conclusion is, the prayer will only be answered when all true believers are raised from the dead and the living ones changed to immortality; then will they all "see eye to eye" (Isa. lii. 8), and "the body of Christ" be perfected, and no more divisions ever be known, but they *all* will "be one, as thou, Father, art in me, and I in thee," and "they also be one in us:" a unity which can, seemingly, only be completed when the saints are glorified; and this view is confirmed by the language of Christ following, viz., "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."—Verse 24.

The answer to the petition for *all* believers to be one, as Christ and his Father are one, it seems evident can only be realized when and at the time they are all with Christ and behold his glory; which is not in this age, but in those to come. Then, and not till then, can such a glorious result as the *oneness* prayed for be realized. This leads us to the inquiry relating to the result of such oneness, viz.:

2. *The end to be accomplished by that union.* "That the *world* may believe that thou hast sent me." This corresponds with Paul's statement in Eph. ii. 7, concerning God's purpose in raising up believers in this age, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Thus will the prayer of Jesus (John xvii.) find a full and perfect answer. By the manifestation of a people, once "dead in trespasses and sins," now made *one*, as Christ and his Father are one, redeemed from sin and death by Christ, and then with him in glory, "The world" (the mass of men) will "believe that the Father sent the Son to be the Saviour of the world."—1 John iv. 14. In those "ages to come" we shall see the Saviour's prayer (John xvii.) was not that unmeaning thing which many now seem to think. We now may see why, at verse 9, he said, "I pray not for *the world*, but for them which thou hast given me". . . "out of the world"—verse 6. The perfecting by discipline now, and oneness in glorification with himself, was the first object of his prayer. Till that was accomplished the ultimate object, viz., "That *the world* may believe that thou hast sent me," could not be accomplished, according to the order the Father established, viz., to bless the race—the mass—by a seed, of which Christ was to be the first and Head; all of whom

were first to be tried as in a fire and then glorified together; being all made one in Christ and his Father, "I in them, and thou in me, that they may be made perfect in one." The Head and body, all united, made immortal, together manifesting the wondrous grace of God in raising up, from even the "chief of sinners" (1 Tim. i. 15), a glorious "first-fruits of his creatures" (James i. 18); thus "in the ages to come" showing "the exceeding riches of his grace in his kindness toward us through Christ Jesus," and leading the world (the masses) to believe in Jesus as a real "Saviour of the world," deep as they have been steeped in sin. Then will "the unsearchable riches of Christ" be so unfolded that we shall understand what Paul meant when he said, "Unto him (God) be glory in the church by Christ Jesus throughout the endless succession of ages" (Eph. iii. 21)—*Macknight's translation:* or, "unto all generations of the age of the ages," is the literal translation of the Greek; which is, "*Eis pasas tas geneas tou aionos ton aionon.*" Thus the fact is established by apostolic authority that there are to be *generations* in the future; and to them will be manifested the "glory of God in the church," *showing* "the exceeding riches of God's grace in his kindness toward us" (who have been gathered "through Christ Jesus" in the previous ages), to "the ages to come." —Eph. iii. 7.

We have had enough, and more than enough, of the narrow, contracted views of "the riches of God's grace," and his glorious designs in relation to his work of the redemption of the human race. Let the blasphemy of his character and government over the creatures he has made cease: and I add the apostolic "*Amen.*" —Eph. iii. 21. For the Lord is good: his mercy is everlasting; and his truth endureth to all generations."—Psa. c. 5. "With my mouth will I make known thy faithfulness to all generations"—lxxxix. 1. Again I say, *Amen and Amen.* ED.

AN APOLOGY.

"WHO are the kings of the East?" In reply to this question last month I said: "All of us will have to wait till they are manifested," etc. I might have expressed an *opinion;* but that would probably have been of little value to any one. On reflection I have thought I would venture to express it. It seems to turn on the force of the term "*East.*" The Greek term, there used, is *anatolon.* The first definition of the term is, "*day-spring, dawn*"; next is, "*sun-rising.*" These indicate the coming of day. The text, then, may be read, "The kings of the *morning,*" or "coming day." Then the inquiry might arise, What day? The answer might be. The day of the Lord. "The Sun of righteousness shall *arise.*"—Malachi iv. 2. That opens the day of the Lord. The kings of that day are the Lord Jesus Christ and his saints. But the way is to be "prepared" by the "drying up" of the power that has so long trodden under foot Jerusalem and David's throne, which was on Mount Zion, where God says he will set up his king.—Psa. ii. 6. From there "the law shall go forth, and the word of the Lord from Jerusalem."—Micah iv. 2. That land, then, is to be cleared of whatever power may have it in possession at the time the day of the Lord *dawns* and "the kings of the sun-rising," or morning of that day, are about to reign with "the Lord of hosts in Mount Zion and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23.

If the drying up of the waters of the Euphrates signifies the destruction of the power which has so long trodden down Jerusalem, then the Ottoman or Turkish rule there is to come to an end for the purpose of having the way of the kings of the day of the Lord to enter upon the rule of the kingdoms of this world, and to send the law of universal government from Jerusalem to all nations and people, so that they "shall serve and obey" the kings of the "sun-rising": the kings of God's appointment, with Jesus Christ at their head as "Lord of all."

If these thoughts are of any service to those looking for "the kingdoms of this world" to "become the kingdom of our Lord and his Christ," they are at your service; but I shall not dispute the point with any one. ED.

DEATH'S DOINGS.

ONE of the brightest and best of men of this age has fallen: Our beloved Henry Dunn, of England, has "gone the way of all flesh." This intelligence is brought by *The Rainbow* for April, and noticed by its editor in the following manner:

"DEATH OF HENRY DUNN, Esq.—The readers of this magazine have often had the privilege of perusing papers written by Mr. Henry Dunn—one of the clearest-headed men we ever knew, and a pioneer in the great doctrinal reformation which is at present engaging the thoughts of Christians everywhere. This devout and very thoughtful man fell asleep on the 16th of March, in his 78th year. For many years Secretary to the British and

Foreign School Society, and the animating spirit of that great institution, the cause of popular education owes him much. His ecclesiastical and biblical works are remarkable for independent thought and careful examination of Scripture. He was in no sense of the word a party man, but he recognized and loved individual Christians wherever he found them. His generous hand was ever open to do good, but he looked with high-minded contempt on that charity which must have its gifts proclaimed in newspapers. A great and good man has gone to sleep until the Lord comes. Another of our friends has left us. We commend his excellent widow in her grief to the loving care of our Father in heaven."

REMARKS BY EDITOR OF "BIBLE EXAMINER."

These words of Dr. Leask put to shame the attempts of some Americans to defame Mr. Dunn and his views. Though I arrived at my present theological views without any aid from him or any thought of him, I have been greatly helped and strengthened by his writings since that time; and though I have differed with him on several points, and still differ from his views on some things, yet there are but few I so highly esteemed and admired for his Christian spirit and charity. The last letter I received from him (near a year since) he sent $25 to help the EXAMINER and $75 to help Bro. Blain, but strictly forbade our giving any publicity to his generous donation; but now that he sleeps I feel at liberty to mention it, to show the kindness of his heart. I sincerely thank Dr. Leask for his testimony concerning our departed brother.

THE CONTRAST OF THE AGES.

EVERY attentive reader of the Bible must have noticed that the characteristics of the present age are wholly different from those of the age to come. It would be a pleasure to write at length on this inviting subject, but it is not necessary. The mere mention of the fact will spur the reader's memory in search of many a passage where the "now" and "then" of mankind are set in vivid contrast by the inspired writers. And we may preface the few remarks that follow with an argument which should have weight with intelligent men. It is simply this:—If the writers of the Bible have described the present *æon* so exactly, dwelling upon its painful experiences with a graphic minuteness which every one feels to be correct, surely the descriptions they give of the *æon* after the return of Christ deserve our grateful confidence. If they have spoken to our hearts and minds about the time that now is with perfect correctness, as every one must admit, let us gladly accept their glowing pictures of the time that is to be as evidence of our Father's determination that his children shall not always be in storm and darkness, but that calm and sunshine await them at the coming of their Lord.

For, be it remembered as essential to the validity of this argument, the writers under notice do not merely admit the fact of painful experiences; it requires no inspiration to do *that;* but they give the divine reason why men are subjected to these trials, a thing they could not have done without the authority of God. It follows, therefore, that their revelations of the future are absolutely true. The scenes they describe will be seen in all their exquisite beauty by eyes that will never become dull with headache or dim with age. The promises they make, under divine inspiration, will all be realized as facts in the actual experience of the sons of God in the life incorruptible. And their predictions of the hallowed joys of the royal family of heaven—the brethren and sisters of the Lord Jesus—will be fulfilled both as a necessity of the Father's faithfulness and as a fruit of his love.

It is simply impossible that the present dispensation closes the dealings of God with the world. Our profound regard for his character, even if we had no clear revelation on the subject, makes the contrary supposition an offence to the intellect and a burden to the heart. There *must* be an "age to come"—not in some fancy world of ghosts, concerning which the pulpit has talked nonsense for centuries, but—in this world, man's—Christ's—God's world, the material centre of the universe, upon and in relation to which the legislative and gracious acts of the supreme Ruler have all taken place. We must no longer be sent among "the infinities" to find a foothold, where foothold there is none, for the solution of theological perplexities; but must gladly accept the blessed fact that the future "habitable world" is here, beneath the sun that to-day passes over us in his circuit, and not "above the skies"; here, where our Lord was born, lived, taught, suffered, died; here, where his followers have borne their heavy burdens, and their brave testimony for his name's sake. The locality of the nobleman's kingdom is not in a far country, but in the land of his birth; and the righteous are to "inherit the earth," and to have "rest" when the Lord Jesus is revealed from heaven. Tears and tribulation, sorrow

and affliction are things with which God's chosen ones are familiar; but the time comes when this glorious vision shall become a fact:

"And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

But there is an intermediate age between the present and that to which this apocalyptic scene belongs—an intermediate age, the beginning of which is probably very near; and it may help to shade our eyes from the brilliance of John's scenic paragraph if we look to that of Isaiah:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den: they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The wondrous beauty of this passage has arrested the attention even of the most prosaic reader, and to those who can appreciate the lofty flight of inspired song it is a gem of rarest lustre. The prophet-bard was on eagle wing when he dared thus to speak of things which, so far as time is concerned, were many centuries in the distance, and which, so far as the facts are concerned, are contrary to all human experience. But we have to do here with the supernatural, and that is a sufficient answer to every argument drawn from the natural habits of the wolf, the leopard, the lion, and the asp. When God interferes, difficulties vanish; and every one must at least admit the splendor of the conception that when the disloyalty of man to God comes to an end, the disloyalty of beast and reptile to man shall also cease. But this is precisely what our poet sings. When the earth is full of the knowledge of the Lord, the shepherd need not fold his flock for fear of the wolf, and the mother need not apprehend danger to her child, though it put its little hand into an adder's nest. Beautiful prophecy! Happy times when it shall be fulfilled!

But stop! We must look straight in the face of a thought that visits us here. Have we not all made a mistake regarding the men who shall live in those happy, peaceful, prosperous millennial days? Our troubles in this age annoy us greatly; we are no sooner out of one grief than we are plunged headlong into another; and each succeeding affliction has peculiarities which make it look worse than all its predecessors. And so we think that the dwellers beneath the light of the New Jerusalem—the star of the King, of which the star seen by the orient sages was the type—must be highly privileged persons. And so indeed they will be—privileged almost beyond what our imaginations can realize; men with hardly anything to trouble them, enjoying a perpetual holiday under the blessed government of the ever blessed King. No war, pestilence, or famine; no destructive tempests, earthquakes, "tidal waves," furious elemental battles mingling earth and sky, and caring no more for human life than a whirlwind does for a straw. A fruitful earth, a smiling heaven, a healthy, long-lived people—all the wretched features of our present fight with poverty, filth, disease, vice, crime, death and the devil seeming to the men of those halcyon years an incredible myth of the olden time, or, at least, an exaggerated account of the mismanagement and misgovernment of their very stupid ancestors.

Yes, you say, would that our lot had been cast in the millennium, and not in this age of distressing conflict with every kind of evil! We die daily, and life is often a burden almost too heavy to bear. Our faith is so severely tested at times that we are driven to the verge of despair, and tempted to think that we cannot be Christians at all, and that God does not really care for us.

Well, now, had our birth—yours and mine, brother—been postponed until the millennium, it would have been a very comfortable thing for us, certainly! But are you quite sure that your wish is a wise one? May there not be an unsuspected current of selfishness running through it, which blinds you to the privileges of the present age? Recollect that God is making his heroes now; that the battle-field is the school in which he is training his mighty men of the future; that tribulation is the avenue to the kingdom; and that fidelity to the absent King will get the prize when he returns. The grandest promises of reward and honor are to him who overcometh; but what will the men of the millennial world have to overcome? That they will be good and loyal and righteous we have no doubt; but we really do not see that they deserve very fervent thanks for these virtues when everything goes smoothly with them, and when the devil, shut up in prison, will not have it in his power to tempt them. But loyalty amidst fierce opposition, godliness in the midst of the ungodly, and unwavering confidence in God, while the fell assaults of the malignant adversary are beating against the heart of the believer, are very different things. It is the men who come out of great tribulation whose white robes attract the attention of the universe. It is the victors who fought the battles of the Lord in his absence who are to shine as the sun in the kingdom of their Father.

The contrast of the ages is a text for a volume. We merely suggest it for the meditation and consolation of the true followers of Christ. The old serpent is full of malice against them, because of their friendship with his destined Destroyer, and they must not be taken by surprise if he sometimes plunges them into deep grief. His time is coming, and so is theirs—his for everlasting destruction, theirs for eternal joy!—DR. LEASK, *Editor of the Rainbow*.

FROM ELDER JACOB BLAIN.

BROTHER STORRS: As some friends write to inquire if I am living, I wish to say, through the EXAMINER, that the Lord in mercy has preserved me through the past winter, the season so trying to aged persons. I have recovered from the injury I received by being knocked down by a horse in the winter; and though my strength gradually declines, my general health being tolerably good, I yet hope to see some good days before I "sleep." Though signs of our Lord's return continue to appear, I can hardly hope to live to see it till the "trump of God sounds" to awake me. But thanks to his name for faith to say, cheerfully, "Thy will be done." The main-spring of my comfort is still in learning what Christ is to *do* when he comes, and not the *time* of his coming. He is *sure* to come, and eternity will be long enough for the glory Paul hoped for. I may not be able to write much more for our Magazine, but can answer letters, and hope old and loved brethren will not forget me. I am cheered by seeing some of their letters and articles in the EXAMINER.

I am more and more cheered by the hard battle lately waged against "endless misery"; but am sorry to see all the writers in a mist, or see "men as trees walking," on some points. For instance: no one, as I have seen, says a word about the *devil*—What is to be done with him? As they leave him, as it were, out in the dark, perhaps they begin to doubt his very existence. Another quite important matter seems to be left dark, viz., Where are the unconverted, to be chastised, or "receive according to the deeds done in the body"—after the resurrection? They tell of no "purgatory," and rightly reject the theological hell; and I suppose they do not believe in "Milton's War" being in our real heaven. Prov. xi. 31. may yet give them more light on this subject: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." But as we all have had to change our views of truth by a step at a time, let us wait patiently for greater developments, and bless God for moving so many of late to take so *long* a step in "growing in knowledge" in a right direction.

Buffalo, N. Y., April 23, 1878.

A PRAYER.

OUR Father, let thy kingdom come,
Let the whole earth thy glory see,
When all the saints are gathered home,
And clothed with immortality;

When all, of every grade and name,
Who lived and died in ages past,
And never heard of Jesus' name,
Shall hear that blessed truth at last;

When Christ and His perfected Bride
Shall rule the earth from shore to shore,
Darkness and error shall subside,
Sorrow and weeping be no more.

Soon will be changed this mortal form,
Soon we shall our Redeemer see;
All who by faith have overcome
Will be from bonds of flesh set free.

Then, with his preserver ever blest,
We'll sing in loud, exalted strains
(When we have gained the promised rest),
O'er all the earth King Jesus reigns.

Elyria, O. AVIS——.

"FOLLOWING AFTER TRUTH."

"*Being Extracts from the Published Writings of* HENRY DUNN (*of England*), *from 1856 to 1875. With Additional Papers and Editorial Notes.*"

XIV.

ESCHATOLOGY.

PRELIMINARY.

IT is no uncommon thing in the present day to hear from experienced Christians, and even from ministers of the Gospel of the highest standing, that they have never given much attention to the eschatological element in the Bible—that which relates to "the last things." The avowal is sometimes followed by the expression of an intention before long to consider the whole subject very carefully; but it is not unfrequently accompanied by an obvious distrust as to the possibility of arriving at any satisfactory result.

Two reasons for the prevalence of this state of mind, and of a consequent unwillingness to study what is written regarding the future, may be named. The *first* is that a feeling of something like disgust has been occasioned by the weakness and absurdity that has so often been manifested by good men when attempting to expound unfulfilled prophecy. The *second* is the growth in modern days of skepticism in regard to almost everything in Scripture that is commonly assumed to be predictive. Hence, many hold that the Apocalypse refers chiefly, if not exclusively, to events that found their fulfillment in the ruin of Jerusalem and the dispersion of the Israelitish people; while not a few thoughtful students of Scripture maintain that the Hebrew prophets ought rather to be regarded as preachers of righteousness than as seers privileged to tell us what shall be in the latter day.

As *predicters*, it is said they are not of much value, at least to us. What refers to the coming of Messiah, however obscure it may be, is still received and regarded as all-important, especially in controversy with the Jew; but what is written regarding the future restoration of nations and the glories of the latter day has come to be considered as too dark to be of much practical service. These portions are therefore commonly interpreted in a vague and general way, as pointing to the triumphs of truth under the Christian dispensation.

It is obvious enough that so long as this doubt exists, confidence as to what is recorded in Scripture relating to the future, whether near or distant, is out of the question. So long as it continues some will, as heretofore, deny the value of *all prediction* in the Bible; while others, recognizing a kind of inspiration in the sacred writers, will say that their views regarding things to come, while honestly entertained, were bounded by their subjectivity and circumstances; that the forms of conflict with evil to which they refer are only such as recur from time to time in the history of the world and of the Church; that those who seek to gather from the prophets anything like a clue to what may be expected in our own or in coming days "have wholly mistaken the science of exegesis, and have yet to learn its first and constituent elements." Against all such notions the author of the following remarks most earnestly protests.—*Editor of the "Following after Truth."*

THE LAST DAYS.

"In the last days," says the Apostle Peter, shall come "scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." St. Paul, speaking of the same period, says, "Perilous times shall come"—times in which a chief characteristic of the day will be lawlessness, lust of money and pleasure, boastfulness and untruthfulness; men generally "having a form of godliness, but denying the power thereof."

The first question which arises in one's mind after reading these things is, "What are we to understand by the last days?" In his First Epistle to the Thessalonians, St. Paul certainly writes as if he expected the *immediate* return of the Lord and the closing of the dispensation. *Not*, indeed, that he even then professed to know anything by *inspiration* as to the period of the Second Advent, for he immediately adds, "But of the times and the seasons, brethren, ye have no need that I write unto you, for you yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Peter, who in his first epistle had written, "The end of all things is at hand," in a second letter warns those whom he had addressed that before the final day "scoffers" would arise, denying the return of the Lord altogether; bids them remember that one day was with the Lord "as a thousand years," and that whenever the event took place it would be unlooked for. It seems plain, then, that neither Paul nor Peter intended what they had written regarding "the last days" to apply to a time then passing, but rather to the end of the dispensation, let that end come when it might.

A second question then presents itself, which is this: "Have we any, and if any,

what reason to suppose that the generation now entering upon existence is likely to live in, or, at all events, approach very near that period which is denominated in Scripture "the last days?" Is there, or is there not, anything *so peculiar* in the character of our own times—anything so distinct from other periods of the world's history, as to warrant the expectation that in the day now passing, or in that which is about to approach, we shall discern features corresponding to those which have been depicted beforehand for our warning in the apostolic epistles?

The most discernible of these are, first, the denial of a Second Advent at all—by which is meant the denial that Christ will ever again come to earth in human form; the denial, in short, that the great laws by which God governs the world are, under any circumstances, ever interfered with by him who ordained them. The second is, that all the different forms of wickedness described designate the *habitual* conduct of men who have, nevertheless, "a form of godliness," and a third may, perhaps, be found in that all-prevailing *restlessness* which characterizes our time.

That the present is a "day of preparation," a prelude to some great change in the history of the world, seems now to be universally admitted. Every one who thinks at all looks forward to something like a revolution in the aspect of affairs before long, which will affect *our modes of thought* as well as our course of action. But the expectations of men in relation thereto differ widely.

"The silent juncture of eras," it has been truly said, "is a conjunction which necessarily calls forth hope on the one hand and dejection on the other." Reasons for either state of mind may easily be found, for the crisis is one which no man is competent to direct, and the termination of which no man is able to predict.

What, then, should be our attitude of mind? Not one of despondency, certainly, for "the Lord God Omnipotent reigneth," and all things shall eventually be subjected to his Christ. Change *may* be perilous, and must be uncertain; but slumber is infinitely more dangerous. Let us then trust and ponder. The enemy of God and goodness *may*, to human eyes, be gathering fresh strength, but if it be so, it will only be the sure forerunner of that great manifestation of the Head of the Church which, long promised, is destined to issue in the overthrow of all evil.—*Sunday Morning.*

The Resurrection.

Of *the nature* of the resurrection little is revealed; of its *results* much. Two or three passages may be noted.

(1) Luke xiv. 14—"Thou shalt be recompensed at the resurrection of the just"—for feeding "the poor, the maimed, the lame and the blind."

Here future reward for kindness shown to the needy on earth is distinctly recognized. The promise, be it observed, is made, not to the disciples, but to one of the Pharisees that bade Jesus to a feast. May it not, then, fairly be asked whether such a passage does not seem *naturally* to refer to a dispensation of rewards and punishments to be entered upon at the resurrection, differing, both in kind and in degree, from the blessedness which awaits the elect?

(2) John v. 28, 29—"The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

Here the retributive character of the world (or age) to come is again clearly stated, although in this case it is rather with reference to the general course and character of the life than to any particular act.

(3) Matt. xii. 32—"It shall not be forgiven him, neither in this world, neither in the world to come."

This text is properly regarded as in itself *conclusive* against universalism. Be it so; but is it not then equally conclusive in favor of the supposition that *some sins*, not forgiven in this world, will be forgiven in the world to come? Dean Alford says: "No *sure* inference can be drawn from these words with regard to forgiveness of sins in a future state." We admit this, for all inferences *deduced from* Scripture, however necessary they may seem to us, introduce a *human* element, and should therefore never be placed side by side with a *Divine* statement. Olshausen understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment.

(4) Matt. xix. 28–30 (compared with Luke xxii. 28–30.)—"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text is commonly expounded as referring to "a renewing work of grace." The apostles, it is said, "entered, *while on earth*, upon the royalty referred to in their own persons, and continue it in their writings." If this be not rationalistic interpretation, it is hard to say what is.

After the actual resurrection of the Redeem-

er this great event is always regarded as inseparable from the work of the Lord Jesus. The vexation of the Jews at the apostles is not that the mere fact of the resurrection is taught, but that they preached *through Jesus* the resurrection from the dead. "With great power," we are told, "gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

This topic, it is evident, occupied a very prominent place in the ministrations of St. Paul. To the heathen his message seems to have been very much summed up in this: "He preached unto them Jesus and the resurrection." It was when they heard "of the resurrection of the dead" that "some mocked," and others pondered.

In relation to the Jews we imagine that the apostles' teaching often took a similar shape. On any other supposition it seems difficult to see *how* Paul could say, when before the council, "Of the hope and resurrection of the dead I am called in question"; for he was certainly not accused of preaching the resurrection as any other Pharisee would have done.

Before Agrippa he puts the matter somewhat differently, but still involving the same thought: "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

The resurrection from the dead, and the happy consummation of the hopes and prayers of the twelve tribes, day and night, are here regarded as one event. The triumphs of Messiah, the fulfillment of all the promises to Abraham and the glorious prospects held out in the prophets are one and all linked to the resurrection from the dead.

In later days difficulties of another class presented themselves. They are embodied in the skeptical inquiry of the Corinthians relative to the possibility of such an event.

"*With what body do they come?*" What is this but the question so often put now in forms like these—How is it possible *so* to unite the present world and the next as to consider the latter in any sense *the complement* of the former? The body will have dissolved in the grave. With it will have disappeared all the countless influences it exercised over the spirit. How is it possible so to bridge the great gulf which separates time from eternity, that anything corresponding to this life can be *carried on* in another world? *With what body do they come?* Discipline, and therefore probation, *must* terminate on earth, for the natural body and the spiritual body can have little or nothing in common."

To all which Paul replies, "Thou fool, didst thou never *sow* wheat and reap wheat? Is the wheat thou didst reap so different from the wheat thou didst sow? Is it not rather, in spite of the primal decay, though not the same, yet *the very same* wheat? So will it be at the resurrection."

To the inquiry, "With *what* body do they come?" St. Paul gives an answer, a portion of which seems, to a great extent, hitherto to have escaped notice. He says, in fact, that at the resurrection *bodies will differ*—"to every seed his own body." As "all flesh is not the same flesh," so all bodies in the future world will not be alike. Just as the sun, moon and stars differ in glory, and one star differeth from another, so in that world will it be at the resurrection from the dead. We shall all die or be "changed." But the dead in Christ will be raised incorruptible, and the mortal put on immortality; for of *their* bodies only can it be said, they are "sown in dishonor," but "raised in glory."—"*The Destiny of the Race.*"

The Hope of Israel.

The prophet Ezekiel, describing the time when the Lord will make with his people (the Jews) "a covenant of peace"; when "the earth shall yield her increase"; and when "none shall make them afraid," says: Then shall "my servant David feed them"; be "their shepherd," and be "a prince among them"—prophecies which must certainly have seemed to the people to whom they were delivered to imply another dispensation; for David at this time had been numbered among the dead for upward of four hundred years.

The prophecy is repeated in a later chapter, where David, then slumbering in the grave, is again spoken of as "king over them," "their prince forever"; and this "when they shall be no more divided into two kingdoms," but shall dwell "*in the land* wherein their fathers dwelt"—the land "given unto Jacob." The interpreter who regards the "David" of this promise as Christ can scarcely fail of being open to the imputation of *reducing* the universal government of Messiah to that of a Jewish prince—a dilemma from which he only escapes by understanding the Jews to be put for "the faithful in Christ; by asserting that the terri-

tory there spoken of is no longer Canaan, but the whole earth"; and that only when the world becomes the Redeemer's actual possession can the prophecies respecting him as *the New Testament David* reach their destined accomplishment.

Fairbairn and others distinctly assert that in the Old Testament David is frequently put for Christ, but it is not the fact. All the passages they quote in support of so strange a statement obviously refer to David himself reigning, after the resurrection, over the Jewish people.

The prophets, one and all, in speaking of the fulfillment of the promises made to Israel, say, "*My servant* David" shall "feed" them; while Christ is as invariably spoken of in the New Testament as "the Son" of David—of "the seed" of David—of "the root" of David, and as having "the key" of David. Nowhere, either in the Old or New Testament, is the name of David put for Christ.

The vision of the dry bones in the thirty-seventh chapter next presents itself. The question put to the prophet is, "Can these dry bones live?" He is instructed that *they can*, for the valley now stirs with new life; bones come together, "bone to his bone"; the "sinews and the flesh" gather around them; the "skin covers them above"; they live and "stand up upon their feet an exceeding great army." These bones, the prophet is distinctly informed, are "*the whole house* of Israel"; and he is commanded to say to the people, "Thus saith the Lord God, Behold, O my people, *I will open your graves*, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord."

This portion of Scripture is, we believe, usually expounded as referring *primarily* to the return of the Jews from Babylon; but in its widest sense to the latter days of this dispensation, when the Spirit of God shall give moral and spiritual life to dead sinners. On this method of interpretation we only wish to say that it is certainly not one which commends itself to common sense. A Bible *thus* interpreted ceases to be a revelation; it is transformed into an enigma.

But if the vision was intended to teach that generation (as we believe it was) that, in spite of all apparent discouragement, the word and promise of God would be kept unbroken—that the scenes then passing before the eyes of the Jewish people were not the termination of God's dealings with them—that there would be a resurrection of the dead, and that *then* the promises made to Abraham should be perfectly fulfilled—all is plain. Faith would hopefully look forward to the "continuing city," and trust would remain unshaken, however cloudy or dark might be the day of their trial.

Nor is this promise of restoration at the resurrection, as we have already seen, confined to the Jew. Egypt and Assyria, Moab and Edom, even "Sodom and her daughters," spoken of as less guilty than Jerusalem, are to "return to their former estate"—whatever that may mean. And this, too, is to take place at the time when God shall establish with Israel "an everlasting covenant;" when she shall remember her ways and be ashamed; when Sodom shall be given her for a daughter, *but not by covenant;* and when the Lord shall be "pacified" toward her "for all that she hath done."

Beyond accepting the general impression left by this difficult passage, that a time is to come when Sodom will hear the tidings of redeeming love, we do not venture to interpret. But it is impossible to avoid connecting it with the striking words of the Lord Jesus, recorded by Matthew—"It shall be more tolerable for the land of Sodom in the day of judgment than for thee [Capernaum]; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

Daniel, like the other prophets, clearly connects the deliverance of Israel with the resurrection; for he identifies it with the production of the "books," and with the time when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" adding, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever;" while Hosea represents God as exclaiming, by his mouth, "O Israel, thou hast destroyed thyself; but in Me is thine help. I will ransom thee from the power of the grave; I will redeem thee from death: O death, I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from my eyes"—*i. e.*, the promise shall be made good.

Amos, also, has a passage which, taken in connection with the exposition given of it by James, would seem to point to the resurrection

as the time of "restoration." The prophet speaks of the day when God will "raise up the tabernacle of David that is fallen, and close up the breaches thereof;" when Israel shall "possess the remnant of Edom, and of all the heathen among whom the name of the Lord is called; when they shall be planted again in their own land, and *shall no more be pulled up out of their land* which God hath given them"; and James expounds it thus: God will *first* visit the Gentiles to take out of them a people for his name (an elect church), and *after this* will return and accomplish the promise, "that the residue of men may seek after the Lord, and all the Gentiles, upon whom his name is called. Known unto God are all his works from the beginning of the world."

It was the recollection of this hope, and of the promise made to Abraham, "that he should be *the heir of the world*," that sustained the apostle Paul when he reflected on the deplorable condition of his countrymen. It was the assurance that God had "not cast away his people," but that, after "the fulness of the Gentiles" was come in, "*all Israel should be saved*," that forced him to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And yet his salvation is not unconditional, without further probation, or without possibility of failure; for God will "graff them in again" only "*if they abide not in unbelief.*"

That the nation regarded *as such* will, both during the millennium and after the resurrection, obtain preëminence over the other "saved nations," is probable, first, because Israel is the only *nation* that has ever been taken into covenant with God—a peculiarity which was not temporary, but permanent; and secondly, because the Jews are the only people that, *as a nation*, have ever recognised the earthly sovereignty of Messiah.

All truly Christian men hold, of course, that Christ is their King; that his claim to reign over them is a real and rightful claim; and that while the kingdoms of the world are already Christ's *in fact*, to the extent that individual believers are multiplied, they are so *by right*, in the largest and most comprehensive sense. But not a single Christian *nation* has retained the belief that it is the will of God ultimately to give "a human, perfect, universal monarch to direct and head the world in that contest against evil which they all know and own to be going on."

But it is otherwise with the Jews. *They* could not exist *as a state* without the clearest and most distinct recognition of a heavenly Ruler. The Messiah they wait for—amid whatever carnality and skepticism—is an earthly as well as a heavenly king, acting directly under the authority and sustained by the wisdom and strength of God. Hence they never expect the revival of their *national life* apart from their *national supremacy*.

The veil is indeed over their eyes, both as to the person and character of Messiah, the time of his appearance and the nature of his rule; but the *root idea* is a true one, viz., that he will be a perfect ruler on earth, and over men who will be submitted to his government.

It is, perhaps, not too much to affirm that *if* the God-man, Jesus of Nazareth, *were* now to be manifested as the Ruler of the world, the Jews would be more ready to receive him than any Christian people. And this simply because they are the only nation that *as such* has not lost the idea of a Divine-human King. For these reasons it is by no means improbable that they will be the first people *nationally* to turn to Christ.—*Ibid.*

THE PAPAL PRETENSIONS EXPOSED; OR, AN APPEAL TO SCRIPTURE, HISTORY AND FACTS.

By Bishop Strossmayer, of the Catholic Church, in the Vatican Council, at Rome, in 1870, when the proposition was under discussion to declare the "Papal Infallibility."

THIS speech is a translation of an Italian version of it, published at Florence under the title of "The Pope and the Gospel." Let it be read carefully. Such an exposé by an eminent bishop of their own Church, in the presence of the Pope and the gathering of the high dignitaries of the Roman Catholic Church, from all parts of the world, ought to be heeded by all men.

I am indebted to my friend, H. Brittain, of Birmingham, England, for a copy of it.—ED.

THE PAPACY EXPOSED.

"VENERABLE FATHERS AND BRETHREN: It is not without trembling, yet with a conscience free and tranquil before God, who lives and sees me, that I open my mouth in the midst of you in this august assembly. From the time that I have been sitting here with you I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the

canons of this Holy Œcumenical Council with perfect knowledge of the case. Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make known to me if the Holy Pontiff who presides here is truly the successor of St. Peter, Vicar of Jesus Christ, and the infallible Doctor of the Church. To resolve this grave question I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed as the rule of faith and of morals. I have, then, opened these sacred pages. Well—shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the apostolic days of a Pope, successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say that I blaspheme; you, Monsignor Fie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment.

"Do not refuse me your attention, my venerable brethren, and with your murmuring and interruptions do not justify those who say, like Father Hyacinthe, that this council is nothing, but that our votes have been from the beginning orderly (*in precedenza imposti*). If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free. I thank his Excellency, Monsignor Dupanloup, for the sign of approbation which he makes with his head; that gives me courage, and I go on.

"Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers. If Simon, son of Jonas, had been what we believe his Holiness Pius IX. to be to-day, it is wonderful that he had not said to him, 'When I have ascended to my Father, you should all obey Simon Peter as you obey me. I establish him my vicar upon earth.'

"Not only is Christ silent on this point, but so little does he think of giving a head to the Church that when he promises to his apostles, to rule the twelve tribes of Israel (Matt. xix. 28), he promises them twelve thrones, one for each, without saying that among these one shall be higher than the others—which shall belong to Peter. Certainly, if he had wished that it should be so, he would have said it. What do we conclude from this sentence? Logic tells us that Christ did not wish to make St. Peter the head of the apotsolic college. When Christ sent the apostles to conquer the world, to all he gave the promise of the Holy Spirit. Permit me to repeat it. If he had wished to constitute Peter his Vicar he would have given him the chief command over his spiritual army. Christ—so says the Holy Scripture—forbade Peter and his colleagues to reign or to exercise lordship, or to have authority over the faithful like the kings of the Gentiles (St. Luke xxii. 25). If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power. One thing had surprised me very much. Turning it over in my mind, I said to myself, if Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the Gospel of the Son of God? What do you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his Excellency Monsignor Plantier to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

"But here is another still important fact? An Œcumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter, or his legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of this occurred. The apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated it was in the name of the apostles, the elders and the brethren (Acts xv). Is it thus that we do in our Church?

The more I examine, O venerable brethren, the more I am convinced that in the Scriptures the son of Jonas does not appear to be first. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20), it is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. And the same apostle believes so little in the supremacy of St. Peter that he openly blames those who would say, We are of Paul, we are of Apollos (1 Corinthians i. 12), as those who say we are of Peter. If, therefore, this last apostle had been the Vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleagues.

"The same apostle, counting up the offices of the Church, mentions apostles, prophets, evangelists, doctors and pastors. Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the Papacy, if the Papacy had been of divine institution? The forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX. [Several voices—Silence, heretic, silence!] Calm yourselves, my brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue. The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Papacy of Peter. If this Papacy had existed—if, in one word, the Church had in its body a supreme head, infallible in teaching, would the great apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then, when, as he has actually done, and the edifice of the Christian doctrine is erected, would the foundation, the key of the arch be forgotten? Now, unless you hold that the Church of the apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure or more holy than in the days when there was no Pope. [Cries of 'It is not true, it is not true.'] Let not Monsignor di Laval say 'No.' Since, if any of you, my venerable brethren, should dare to think that the Church which has to-day a Pope for its head is more in the faith, more pure in its morals than the *Apostolic Church*, let him say it openly in the face of the universe, since this enclosure is the centre from which our words fly from pole to pole.

"I go on. Neither in the writings of St. Paul, St. John nor St. James have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this all-important point. The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor. I see here before me a member of the Assembly, who says, pointing at me with his finger, 'There is a schismatic bishop who has got among us under false colors.' No, no, my venerable brethren; I have not entered this august assembly as a thief, by the window, but by the door like yourselves. My title of bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

"That which has surprised me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the Vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been a Pope? If you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

"To return. I say, while the apostles lived, the Church never thought that there could be a Pope; to maintain the contrary, all the sacred writings must have been thrown to the flames or entirely ignored. But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but, if he had been Bishop of Rome, how can you from that Episcopacy prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. [Repeated

cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit.']

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must prostrate ourselves and be silent --even his Holiness Pius IX.—and bow our heads; that Dictator is history. This is not like a legend, which can be made as the potter makes his clay, but like a diamond which cuts on the glass, which cannot be cancelled. Till now I have only leant on her; and if I found no trace of the Papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me in the position of one accused of falsehood? You may do it, if you can. I hear from the right these words—'Thou art Peter, and on this rock I will build My Church' (Matt. xxi). I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches.

"Finding no trace of the Papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well, I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him. None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honor and glory of the Catholic Church, was secretary in the Council of Melvie. In the decrees of this venerable assembly are to be found these significant words—'Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the Communion.' The Bishops of Africa acknowledged the Bishop of Rome so little that they smote with excommunication those who would have recourse to an appeal. These same bishops in the Sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celustinus, Bishop of Rome, to warn him not to receive appeals from the bishops, priests or clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the Church.

"That the Patriarch of Rome had, from the earliest times, tried to draw to himself all the authority, is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the Bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal? I confess, without difficulty, that the Patriarch of Rome held the first place. One of Justinian's laws says—'Let us order, after the definition of the Four Councils, that the holy Pope of ancient Rome shall be the first of the Bishops, and that the Most High Archbishop of Constantinople, which is the new Rome, shall be the second.' 'Bow down then to the supremacy of the Pope,' you will say to me. Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written on the face of it, 'Of the order of the Patriarchal Sees.' Precedence is one thing—the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the Bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third could deduce from the position assigned to him a jurisdiction over his colleagues. The importance of the Bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have if, instead of having his palace on the banks of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters: the Prefect of Rome is not more a Prefect than he of Pisa; but civilly and politically he has a greater importance.

"I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the Church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome.—(*Leg. cod. de sacr., &c.*)

"The Fathers of the Council of Chalcedon put the Bishops of the new and the old Rome in the same order on all things, even ecclesiastical—(*Can.* 28). The sixth Council of Carthage forbade all the Bishops to take the title of Prince of the Bishops or Sovereign Bishop. As for this title of Universal Bishop, which the Popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these remarkable words: 'None of my predecessors have consented to take this profane name; for when a Patriarch gives himself the

name of *Universal* the title of Patriarch suffers discredit. Far be it, then, from Christians to desire to give themselves a title which brings discredit on their brethren.' The words of St. Gregory are directed to his colleagues of Constantinople, who pretended to the Primacy of the Church. Pope Pelagio II. calls John, Bishop of Constantinople, who aspired to the High Priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of Universal, which John has usurped illegally; let none of the Patriarchs take this profane name; for what misfortunes may we not expect if among the priests such elements arise? They would get what has been foretold for them—He is the King of the sons of pride.'—(*Pelagio* II., *Lett.* 13).

"These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendor of the sun at mid-day, that the first Bishops of Rome were not till much later recognized as universal Bishops and heads of the Church? And, on the other hand, who does not know that, from the year 325, in which the First Council of Nice was held, down to 580, the year of the Second Œcumenical Council of Constantinople, among more than 1,109 Bishops who assisted at the Six First General Councils there were not more than nineteen Western Bishops? Who does not know that the Councils were convoked by the Emperors without informing, and sometimes against the wish of, the Bishop of Rome?—that Hosius, Bishop of Cordova, presided at the First Council of Nice, and edited the canons of it? The same Hosius presided afterward at the Council of Sardica, excluding the legates of Julius, Bishop of Rome.

"I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the Primacy of the Bishop of Rome by the rock (*pietra*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do. St. Cyril, in his fourth book of the Trinity, says: 'I believe that by the rock you must understand the unshaken faith of the apostles.' St. Hilary, Bishop of Poictiers, in his second book on the Trinity, says: 'The rock (*petra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter'; and in the sixth book of the Trinity, he says: 'It is on this rock of the confession of faith that the Church is built.' 'God,' says St. Jerome, in the sixth book of St. Matthew, 'has founded his Church on this rock, and it is from this rock that the apostle Peter has been named.' After him, St. Chrysostom says, in his fifty-third homily on St. Matthew: 'On this rock I will build my Church—that is, on the faith of the confession.' Now, what was the confession of the apostle? Here it is: 'Thou art the Christ, the Son of the living God.' Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil, of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing. Of all the doctors of Christian antiquity St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on the first Epistle of St. John: 'What do the words mean—I will build my Church on this rock? On this faith, on that which said, Thou art the Christ, the Son of the living God.' In his 124th treatise on St. John, we find this most significant phrase: 'On this rock which thou hast confessed I will build my Church, since Christ was the rock.' The great Bishop believed so little that the Church was built on St. Peter that he said to his people, in his thirteenth sermon: 'Thou art Peter, and on this rock (*pietra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art Christ, the Son of the living God, I will build my Church above myself, who am the Son of the living God: I will build it on me, and not me on thee.' That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time.

"Therefore, to resume, I establish—1. That Jesus has given to his apostles the same power that he gave to St. Peter. 2. That the apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible doctor of the Church. 3. That St. Peter never thought of being Pope, and never acted as if he were Pope. 4. That the Councils of the first four centuries, while they recognized the high position which the Bishop of Rome occupied in the Church on account of Rome, only accorded to him a preëminence of honor—*never of power or of jurisdiction.* 5. That the holy fathers, in the famous passage, 'Thou art Peter, and on this rock I will build my Church,' never understood that the Church was built on Peter (super Petrum), but on the rock (super petram), that is, on the confession of the faith of the apostle. I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns

of the Church, but only by confiscating, one by one, all the rights of the Episcopate. [Voices—'Silence, impudent Protestant! silence!']

"No, I am not an impudent Protestant! History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all confessions of faith of the canons of the Œcumenical Councils. Write against it, if you dare! but you cannot destroy it, no more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and, without a moment's hesitation, I will make an honorable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funeral pile waiting for me in the Place of St. Peter's I would not be silent, and I am obliged to go on. Monsignor Dupanloup, in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, *that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.*

"Well, then, venerable brethren, here history raises its voice with authority to assure us that some Popes have erred. You may protest against it or deny it, as you please, but I will prove it! Pope Victor first approved of Montanism, and then condemned it. Marcellinus was an idolater. He entered into the temple of Vesta and offered incense to the goddess. You will say that it was an act of weakness. I answer, a Vicar of Jesus Christ dies, but does not become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monotheletism; Father Gratry has proved it to demonstration. Gregory I. (578-90) calls any one antichrist who takes the name of Universal Bishop, and contrariwise, Boniface III. (607-8) made the parricide Emperor Phocas confer that title upon him. Pascal II. (1088-99) and Eugenius III. (1145-53) authorized duelling; Julius II. (1509) and Pius IV. (1559) forbade it. Eugenius IV. (1431-39) approved of the Council of Basle and the restitution of the chalice to the Church of Bohemia. Pius II. (1458) revoked the concession. Hadrian II. (867–872) declared civil marriages to be valid; Pius VII. (1800–23) condemned them. Sixtus V. (1585–90) purchased an edition of the Bible, and by a Bull recommended it to be read. Pius VII. condemned the reading of it. Clement XIV. (1700–21) abolished the order of the Jesuits, permitted by Paul III., and Pius VII. re-established it.

"But why look for such remote proofs? Has not our Holy Father here present, in his Bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly if Pius IX. has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the Church.

"I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teaching. If, then, you proclaim the infallibility of the actual Pope, you must either prove that which is impossible, that the Popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the Papacy only dates from 1870. Are you bold enough to do that? Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they are indifferent to principles, they are not so to facts. Now, do not deceive yourselves. If you decree the dogma of Papal infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, while we have only our own denial against them. What can we say to them when they show up all the Bishops of Rome from the days of Luke to his Holiness Pius IX.? Ah! if they had all been like Pius IX., we should triumph on the whole line—but, alas! it is not so. (Cries of 'Silence, silence; enough, enough.') Do not cry out, Monsignori! To fear history is to own yourself conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject. Pope Vigilus (538) purchased the Papacy from Belisarius, Lieutenant of the Emperor Justinan. It is true that he broke his promise, and never paid for it. Is this a canonical mode of binding on the tiara? The second Council of Chalcedon had formally condemned it. In one of its canons you read 'that the Bishop who obtains his Episcopate by money shall lose it and be degraded.' Pope Eugenius III. (IV. in original) (1145) imitated Vigilus. St. Bernard, the bright star of his age, re-

proves the Pope, saying to him, 'Can you show me in this great city of Rome any one who would receive you as Pope if they had not received gold or silver for it?'

"My venerable brethren, will a Pope who establishes a bank at the gates of the Temple be inspired by the Holy Spirit? Will he have any right to teach the Church infallibly? You know the history of Formosus too well for me to add to it. Pope Stephen XI. made his body be exhumed, dressed in his Pontifical robes; he made the fingers which he used for giving the benediction be cut off, and then, he had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned and strangled. Look how matters were re-adjusted. Pope Romanus, successor of Stephen, and after him John X., rehabilitated the memory of Formosus. But you will tell me these are fables, not history. Fables! Go, Monsignori, to the Vatican Library and read Platina, the historian of the Papacy, and the annals of Baronius (A.D. 827). These are facts which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, that love which we bear to our venerable mother Church, Catholic, Apostolic and Roman, ought it to impose silence on us?

"I go on. The learned Cardinal Baronius, speaking of the Papal Court, says (give attention, my venerable brethren, to these words): 'What did the Roman Church appear in those days—how infamous! only all-powerful courtesans governing in Rome? It was they who gave, exchanged and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter.'—(Baronius A.D. 912.) You will answer—these were false Popes, not true ones; let it be so; but in that case, if for fifty years the See of Rome was occupied by anti-Popes, how will you pick up again the thread of Pontifical succession? Has the Church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-Popes appear in the genealogical tree of the Papacy, and this absurdity it must have been that Baronius described; because Genebrardo, the great flatterer of the Popes, had dared to say in his Chronicles (A.D. 901), 'this century is unfortunate, as for nearly 150 years the Popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*.' I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman Bishops. Speaking of John XI. (931), natural son of Pope Sergius and Marozia, he wrote these words in his annals: 'The holy Church, that is, the Roman, has been vilely trampled on by such a monster.' John XII. (956), elected Pope at the age of eighteen, through the influence of courtesans, was not one whit better than his predecessor. I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1319), who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance. Some will maintain that this Council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) to be illegal. What, then, will become of the Papal succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonored the Church. In those unfortunate days the See of Rome was occupied by two, and sometimes even by three competitors. Which of those was the true Pope? Resuming once more; again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. [Cries, 'Down from the pulpit, quick; shut the mouth of the heretic!']

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of Papal Infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine! The true faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the Church; will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faith? Let us seize it, my brethren; let us arm ourselves with a holy courage; let

us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness and false traditions. Let us avail ourselves of our reason and of our intelligence to take the apostles and prophets as our only infallible masters with reference to the question of questions—'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system, firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures. Full of confidence, we will go before the world, and, like the apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ, and him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome; and the Roman Church will have its glorious 89. (Clamorous cries—'Get down! Out with the Protestant, the Calvinist, the traitor of the Church!') Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—'Anathema, anathema, to the apostate.') Anathema, Monsignori, anathema! You know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets they came out of their tombs, would they speak a language different from mine? What would you say to them when by their writings they tell you that the Papacy has deviated from the Gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare say to them—We prefer the teaching of our own Popes, our Bellarmine, our Ignatius Loyola, to yours? No, no; a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if he who reigns above wishes to punish us, make his hand fall heavy on us, as he did to Pharaoh; he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!"

NOTE.—These last words were received with the signs of disapprobation like those in the pit of a theatre. All the Fathers rose—many left the hall. A good many Italians, Americans, Germans, and a little sprinkling of French and English, surrounded the courageous speaker, and, with a brotherly grasp of the hand, showed that they agreed in his way of thinking. This discourse, which in the sixteenth century would have procured for the courageous Bishop the glory of dying at the stake, in this present century provoked the contempt of Pius IX., and of all those who desire to abuse the ignorance of the peoples. Poor blinded ones, they will fall themselves into the pit which they have made for others.

MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

SIXTH ARTICLE.

THE RICH MAN AND LAZARUS.

THE case of the *Rich Man and Lazarus*, Luke xvi., is urged as proof of a soul-survivance, in consciousness, when men are dead. Some contending that this Scripture is a real history, while others admit it to be a parable; but they say, "parables are taken from something that has been or may be." Before having done with it, however, I shall show that such is not always the case.

Those who maintain that it is a literal relation have no less difficulty in explaining it than their opponents; they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died, and was carried *into* Abraham's *bosom*. Will they pretend that is literal? Oh, no, they say, "it was Lazarus' *soul!*" But our Lord says *Lazarus* was carried into Abraham's bosom. Our opponents have to say: "*Not so, Lord*—it was his *soul*:" thus they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their real history of the rich man. He died. What became of him? He "was buried;" the *rich man* was buried, remember. What next? "In" [*hades, the grave*, of course, where he was buried; improperly translated] "*hell* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," etc. *The rich man* did this. They say: "It was his *soul!*" but our Lord says it was the rich man. Thus again they make void the words of Christ to establish their

traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, I will suppose that it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. I now ask: Are their disembodied souls or spirits material or immaterial? That is, are they matter or not matter? We are answered: "They are immaterial." If so, they have *no substance!* Can that which has no substance be seen or touched? If not, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see *nothing!* and an equally sharp understanding to know that it is Lazarus! But that is not all. The immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in literal water, and cool his immaterial tongue! And all this is "literal history"! I have not placed the subject in this absurd light with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this scripture as those who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz.: the lost piece of silver, the lost sheep, the prodigal son and the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says: "The law and the prophets were [preached] until John; since that time the kingdom of God is preached," etc.

Dr. Adam Clarke remarks on Matt. v. 26: "Let it be remembered that by the general consent of all (except the basely interested) no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls."

Bishop Lowth says: "Parable is that kind of allegory which consists of a continued narration of fictitious or accommodated events, applied to the illustration of some important truth."

I state it then as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The scope or design of the parable is what we are to seek, and not to pervert the truth of God by the *assumption* that the parable is a *reality* that "has been or may be;" nor yet that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the truth of God has been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely *fictitious*, let them read the parable of the eagle's cropping the cedar, Ezk. xvii. 1–10; the parable of the "ewe lamb," 2 Sam. xii. 1–7; and the parable of the trees choosing a king, Judges ix. 7–15.

If it be replied that "Jesus would not use *fictitious* characters and circumstances in his parables," I answer that Jehovah, the Father of our Lord Jesus Christ, has done it, and why not his Son? See the parable just referred to, Ezk. xvii. "The word of the Lord came unto me, saying, Son of man, put forth a riddle, and *speak a parable* unto the house of Israel; and say, Thus saith the Lord God: A great eagle . . . came unto Lebanon, and took the highest branch of the cedar . . . and carried it to a land of traffic; he set it in a city of merchants:" [say, for example, in the city of New York! Think you the eagle would be likely to prosper in such a literal work? But proceed.] "He"—the eagle—"took of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree: and it grew, and became a spreading vine of low stature, whose branches turned toward him" [the eagle. These branches must have had "souls," doubtless, that were intelligent thinkers, to turn toward the eagle that planted the seed! Let us see.] "There was also another great eagle . . . and behold, this vine did bend her root toward him, and shot forth her branches toward him," etc. Thus the same vine works for both eagles with all the intelligence of a most intellectual being. Does any one believe this is a literal history of the action of two eagles and a vine? or that such a thing "has literally been, or may be"? No one can doubt but that it is purely *fictitious*. If Jehovah thus instructs men, shall I affirm his Son does not? Of like character I regard the parable of the rich man and Lazarus, because the positive testimony of Scripture is, "there is no knowledge in sheol," the state of the dead; and that "in death

there is no remembrance of God." See Eccl. ix. 10 and Ps. vi. 5.

It is said the rich man must be conscious, for he sees, feels and talks. I reply: It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see Gen. iv. 10; Hab. ii. 11; Isa. xiv. 8; Ps. xciii. 3; Prov. viii. 1–3; Prov. ix. 1–5, etc. Our Lord, then, was in no danger of being understood in this parable as teaching the consciousness of dead men, and especially, as the Hebrew scriptures expressly taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that "the dead know not anything"—and that "there is no knowledge in sheol," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hades*, he could be understood in no other way than as using a fabulous discourse—like that to which I have previously referred in the Old Testament—to illustrate an unpalatable subject to his deriding hearers.

The *key* to a parable is either in itself or in the discourse connected with it. In the case before us it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon *two classes of men* by a change from the Mosaic, or Law dispensation, to the Christian, or Gospel dispensation; which new dispensation was "the mystery, which in other *ages*" [or dispensations] "was not made known unto the sons of men," but being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles. This fact is clearly set forth in the 16th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were "[preached] "until John: since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or *one* nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men—viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the Gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. Let the reader note how our Lord introduces it.

After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that the last "title" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1–4: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adultress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no longer to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "*torments*" unto this day in consequence; while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4], and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ,] "into Abraham's bosom," became a child of Abraham, and an heir,

according to the promise, to the kingdom of God.

The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews as a people. Let us note his case first. *His dress.* He was "clothed in *purple and fine linen.*" Now turn to "*the law*" that was "*until John,*" and see what was the clothing of the priests under that law. See Exodus xxviii., where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8 and 15—"and they shall take gold, and blue, and *purple*, and scarlet and *fine linen.* And they shall make the ephod of gold, blue, and *purple*, scarlet, and *fine* twined *linen.* . . . And thou shalt make the breast plate . . . of *purple* . . . and *fine twined linen.*" Such were the peculiarities of the dress, or *clothing* of these *representatives* of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were *rich* in those abundant communications of truth, knowledge and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "*by his Son.*" Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but I forbear. The period of their exclusive enjoyment of those peculiarities was their "*life-time:*" but the time came that those peculiarities were to pass away, and that period is represented as a *death.* It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "*life-time*" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the *theological hell?* No: it is not even in *gehenna;* but in *hades.* I have spoken so often and fully on *hades* elsewhere that it is not necessary to say anything more here than simply to state it is the Greek word corresponding to *sheol* of the Hebrew, and signifies the *covered* state, or state of death; in which, the Old Testament positively affirms, "there is *no knowledge.*" See Eccl. ix. 10; Psa. vi. 5, with remarks on these and similar texts in previous articles.

The rich man is alive after his ecclesiastical death; but is stripped of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people, from the overthrow of their temple, city, and sacrifices there, unto this day, or the present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years; and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. xxvi. and Deut. xxviii., and "be no longer faithless but believing." "Wrath has come upon them to the uttermost."—1 Thess. ii. 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event —"These be the days of vengeance, that ALL THINGS *which are written may be fulfilled.*"—Luke xxi. 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham is their 'father' but no relief has come to them from that quarter."

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews by a resurrection of one from the dead, is met in the parable by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though *one rose* from the dead"—was shown to be true by the conduct of "the chief priests and Pharisees," when Jesus actually raised *a "Lazarus"* from the dead [John xi.]; they called a "council," and "from that day forth took counsel together for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that ever was invented—viz., that the disciples of Jesus came by night and stole Jesus away while they slept!

The Jews, as a nation, had their "good things" in their "life-time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation, they are tormented, grievously

and sorely tormented; and all their appeals as to their relation to Abraham have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. I speak, of course, particularly of social, civil and political blessing, in which they possessed "much" advantage "every way" in the days of their national prosperity. But an impassable gulf has existed between them and the Gentiles for many centuries; but even *that* is nowhere said to be eternal. It will indeed continue till the Redeemer returns to Zion. Till that time there will be no *national* repentance; but then will be fulfilled the prophecy of Zech. xii. 10–14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "*rose* from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation, from the time Jerusalem was compassed about with armies and their city destroyed to the present century, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?

Thus the parable, so for as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people after their final refusal to receive Jesus as the Messiah. Well did Jesus say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words?" John v. 46, 47. These words illustrate what is said in the parable—"They have Moses and the prophets, let them hear them;" and "if they hear not' them, "neither will they be persuaded though one *rose* from the dead."

It only remains now briefly to consider that part of the parable relating to the poor man, or Lazarus. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "*outer court*"—or "gate"—of the Temple service: where some of them sought the "*crumbs*" of knowledge which might better their condition. Still their general condition in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—*partakers in that covenant* God made with Abraham; for, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. To this honor they are brought through the ministration of angels—*aggellon—messengers*. Christ gave his *messengers* commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, "The Scriptures forseeing that God would justify the heathen" [the Gentiles], "through faith, preached before *the gospel* unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. And the apostle adds—"So then they which be of faith *are blessed with* faithful Abraham:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now "*comforted;*" while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "*tormented;*" and the "*gulf*" between the two dispensations is "*impassable*"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to "fall from grace," and to be swallowed up in the gulf.

I might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but enough has been said to satisfy the candid inquirer after truth, and I have no expectation that obstinate bigotry will be removed, even though another Lazarus should arise from the dead and affirm the truth of the exposition here given. ED.

A QUESTION.

"As it is appointed unto men *once to die*," how can a single one be brought up [from the dead] that will fail?" N.

I suppose the inquirer wishes to know how they can die a *second* time? My reply is, *all* men do not actually die, notwithstanding the appointment; for some have already been translated that they "should not see death;"

others will be at the coming of Christ. Men were made subject to vanity, or death, "not willingly, but by reason of him who hath subjected the same in hope." The death to which all men are "appointed" is not "the wages" of their personal sins; and from that death all men are delivered without regard to their personal character; for, "As by the offence of one, judgment came upon all men to condemnation" [to death], "even so, by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. v. 18. By this justification all men are restored from the death to which they were "appointed once to die." But that restoration does not secure them from the condemnation that follows personal *unbelief*, or rejection of their Deliverer when he is made known to them.

"The second death" is "the wages of sin," personally committed by a refusal to accept life from God's appointed Redeemer; or is the result of sin against the Holy Spirit in its action on their hearts to draw them unto Chirst. In order to commit this sin they must be first "enlightened" in regard to Christ and God's love to them in the gift of his Son; and this can only be fully done by the gift of the Holy Spirit accompanying the word of truth concerning the Redeemer; for, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. The sin against that truth, sealed by the Spirit on the mind of the person, constitutes the sin that "never hath forgiveness." That sin may be committed in this life; but with regard to the great multitude of the race it is impossible for it to be; and they cannot be held in death unless it has been done.

Those, therefore, who have not committed the sin against the Holy Spirit will live again; but they may "fail" of securing an endless life, or immortality, because their probation for that can only take place after they are "enlightened," as above stated; and when they have been "made partakers of the Holy Ghost" (Heb. vi. 4), "if they fall away," by rejecting Christ, "they crucify to themselves the Son of God afresh," and their "end is to be burned" (verses 6, 8), which "is the second death." This death is not "appointed unto men" like the previous one, which was not for personal sins; but they bring it on themselves by a *willful* rejection of the Life-Giver.

With respect to those who have committed the sin which "hath never forgiveness" (Mark iii. 29), if they have done it in this life, it seems to me they die not only the "appointed" death of all men, but also the death that is "the wages of sin"; or are condemned to "be holden with the cords of his sins" (Prov. v. 22.); so that they are "*twice* dead, plucked up by the roots."—Jude 12. They die not the "once" only, but "the second death" also. This last death is the consequence of personal sins, willfully committed against the Holy Spirit and a rejection of Christ, as stated above.

It might be further remarked, that as some men do not die, notwithstanding the appointment "once to die," so some men may die *twice*, though the appointment is but once; and it is manifest that a "second death" will be inflicted on some men, whatever may be the meaning of the expression; for the Saviour recognizes that fact when he says, "He that overcometh shall not be hurt of the *second* death" (Rev. ii. 11); and again, "Blessed and holy is he who hath part in the first resurrection: on such the *second* death hath no power."—Rev. xx. 6. This certainly implies that "the rest of the dead," when they "live again," after the "thousand years are finished" (ver. 5), are liable to "the second death:" and I see not how it can be otherwise, if life and death are suspended on *faith* and *unbelief*, and man is an accountable creature. ED.

THE RESURRECTION QUESTION.

THE late Prof. C. F. Hudson, author of a work on the immortality question, called "Debt and Grace," wrote an article on "The Resurrection of Condemnation," which was published in the BIBLE EXAMINER in 1857, pp. 122–125. He advocated "the resurrection of the unjust," though he was not quite sure that the resurrection is absolutely universal:" he thought "the Bible" gave "some indication that it is not." He had not, however, broken through the human tradition that this life ends the probation of all men, irrespective of their unavoidable ignorance of God and Christ. If he had been clear of that unscriptural theory, which has not a single "Thus saith the Lord" for its support, how appropriate his language would have been in the following extracts:

"I will offer what I regard as the true view of the resurrection of the unjust, and, taking the doctrine out of its old theological connection, will try to give it a new setting, in which it may even reflect the divine goodness and love. . . .

"Respecting the resurrection of the unjust, then, I can heartily say that, *if they are raised up for the sake of being punished*, then I know not how to vindicate the *goodness* of God. He might be just, but he would not appear great or magnanimous. . . .

"The wicked dead are raised, then, *not for the sake of* their punishment . . . The Bible never speaks of the wicked as being raised up *in order* that they may be punished, or that God may collect his dues in their sufferings, or for any other need of justice. The justice of the Infinite, or of the Universe, is not so poor as this."

Thus he seems to reject entirely the idea held by all, or nearly all, future *torment* theorists, that the wicked dead are raised in order to or for the sake of inflicting torment on them as punishment. If this point is accepted as truth, a very natural inquiry is, For what then are they recalled from death, when *once* dead? He responds as follows:

"The resurrection of the wicked is rather, in common with that of the righteous, the effect and the token of man's deliverance from the power of death. It comes as the natural sequel of man's rescue from that doom—of his release from that bondage—of his redemption from that condemnation—of a proclaimed remission of the sins that are past, and a respite granted, so that personal faith and union to Christ alone are now wanting, that the new life-power may be a life possession, an inheritance of immortality. The prison doors are opened, and the convict is let out to see the light of day. He is told that the sentence of the law is annulled, so far as God is concerned—he has only to accept the Deliverer as his Lord, and death hath no more power over him."

Who could ask for a clearer statement of facts than the foregoing? Surely here is truth presented clearly and truthfully. Prof. Hudson was puzzled with his own statement, not seeing that the sentiment of the last sentence expressed the real truth, but assumed that it was a "figure" in which "time for the sinner's choice" was "dated after the limit God has fixed." Had he known that God has not limited the "time for the sinner's choice" to this life nor to any other definite period, how very forcible would have been his words, and how it would have relieved his mind on the subject of the resurrection of dead ones only to die again. With that thought his mind was oppressed, and he might have adopted the language of the late Albert Barnes, who, on the subject of the eternal torment theory and the government of God in relation to it, wrote as follows:

"These and a hundred difficulties meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow-sinners to be reconciled to God and to put confidence in him. I confess, for one, that I feel these, and I feel them more sensibly and powerfully the more I look at them and the longer I live. I do not know that I have a ray of light on this subject which I had not when the subject first flashed across my soul. I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity."—*Practical Sermons, p.* 123.

Such was the confession of one of the most thinking men of this age; such, or a similar confession must be made by every thinking, impartial and unprejudiced mind who holds the doctrine of the revival into life of all unregenerate dead only to inflict on them a second death; and the equally irreconcilable idea that the millions on millions of earth's inhabitants who have died or may die unregenerated through ignorance of God and Christ, having never had the means of knowing them, are to utterly perish in death, no provision having been made to remove that ignorance by the Author of their being.

If the authors or promulgators of either of the two last-named theories really had their eyes opened to see in what light they set the government of God over the creatures of his power, they would be shocked at its blasphemy and abandon such horrible ideas, and accept the consoling truth that God's "tender mercies are over all his works," and that "every creature" for whom Christ died, and for whom "He gave himself a ransom," shall in this life or a life to come have "life and death" clearly set before them, and such means and opportunity to improve them as will secure their "living forever," or leave them without excuse if the second death is their final doom.

God's ways will yet be vindicated in the face of all men; and such unscriptural doctrines as eternal torments, raising men from the dead only to die a second time, or that of leaving all the unregenerate in a hopeless or eternal death, without regard to their past unavoidable ignorance, will all be looked upon as the result of the great apostacy and the natural growth from that "abomination of desolation," and will be rejected as only coming from the mouth of the blasphemous beast. May the Lord hasten the blessed day. It will come

"in due time;" blessed be the God and Father of our Lord and Life-giver, Jesus the Christ. The truth of God's love for "the world" will yet be made known to every soul of Adam's race who have not heard of that manifestation by God's dear Son. ED.

"GOING TO HEAVEN AT DEATH."

THE *Louisville Journal*, some years since, gave the following account of a transaction which occurred ten miles from that city. The lad spoken of was thirteen years old. His name was Henry Merriman. The *Journal* says:

"This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the Church. This sister had given him a prayer-book on her death-bed and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a source of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon. A heart-broken mother, afflicted father and distressed relatives—this was a scene to dissolve a heart of stone. Every one present was in tears; every man became, as it were, a child. The verdict of the jury was that the child came to his death from the influence of the above facts, causing religious insanity."

REMARKS BY EDITOR OF EXAMINER.

The child was, no doubt, "insane"; but his desire to be with his sister in heaven—where his "mother told him he would meet her after death"—was perfectly natural from the love he had for her; and no wonder, with such instruction as he had from the common theology, he should be anxious to go to her loved society; and as "insanity" can be pleaded for the suicidal act, why stands his mother there "heart-broken," and his father "afflicted?" Had not Henry and his sister met in that glorious heaven where his mother had told him they would meet after death? Why, then, is she heart-broken? Tell us, ye philosophers, ye divines! Summon all the priests of natural immortality, and of going to heaven at death, and before the resurrection at the last day, and see if you can all solve the mystery that a mother, full in your views, stands heart-broken that her two loved and loving ones were now enjoying their happy meeting in heaven!

Seriously, had such a case of suicide occurred, which could as distinctly have been traced to the influence of the doctrine of no eternal life except through Jesus Christ, and by a resurrection at the last day, would not our theological opponents have shouted—"Behold the fruit of your doctrine!—that's just what might have been expected!" However, I judge not the tendency of the common theory by an isolated case like that before me. I believe the notion of going to heaven at death is clearly subversive of the whole gospel scheme of redemption, is a practical denial of the resurrection of the dead, and the return of the Son of God "*from* heaven;" and is just as truly a fable as the Roman purgatory, and quite as pernicious in its effects. Said Paul—"Ye turned to God from idols, to serve the living and true God; and to wait for his Son *from* heaven, whom he raised from the dead," etc.—1 Thess. i. 9, 10. The true Christian is here characterized, not as waiting to "*go* to heaven," but waiting for Christ to come *from* heaven, when the "Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God;" then "the dead in Christ shall rise."—1 Thess. iv. 16, 17.

The Bible hope—the Gospel hope—is entirely a different matter from the fancy hope so pathetically urged upon our attention by the advocates of "going to heaven at death." Let these things be pondered well; and let us all see that our hope has for its foundation the words of God and not the words of men.

MEDIATORIAL PERFECTION OF CHRIST.

BY ELDER N. H. PALMER.

JESUS CHRIST was the son of the Virgin Mary. According to the flesh he was a man possessing all the attributes of human nature. He was a perfect man, consequently he was under the law of humanity as that law appertained to man in his creation.

He participated with all men in flesh and blood, for "He took not on him the nature of angels; but he took on him the seed of Abraham." "In all things it behooved him to be made like unto his brethren." "Both he that sanctifieth and they who are sanctified are all of one"—one nature, one law, one moral

character and co-heirs of one inheritance—"for which cause he is not ashamed to call them brethren."—Heb. ii. 11, 16, 17.

This is the human side: let us now view the divine side of his person.

Previous to the conception of Jesus the angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." "Thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest."—Luke i. 31, 32, 35.

At the baptism also of Jesus the Father gave a manifest testimony that he is the son of God.—Matt. iii. 16, 17. And Jesus also testified himself that God is his Father.

According, then, to all these documents Jesus Christ is possessed in his person of two whole, distinct and perfect natures—the human and divine; and the appellations, "Son of man" and "Son of God," are applied to him with equal truth and propriety, and so applied by himself with, perhaps, this difference: in respect to all the offices and relations that pertain to man's natural and moral necessities, he is called "*the Son of man*," while in all that relate to man's responsibility to the divine throne—to atonement and expiation for sin and to man's religious nature—he is called "*the Son of God.*" We cannot think this distinction was made without a difference.

But when we come to consider the infinite disparity existing between the human and divine natures in the person of Jesus, does it not, to reason's eye, look like an anomaly—a paradox? And in order that it may become an admissible fact, does it not seem to demand a reconciliation—an *at-one-ment?*

When our reason entertains the conception of a nature that is infinite and adorable as being joined in an inseparable union, in one person, with another so vastly lower, while at the same time there appears between them no sympathy—nothing in common, and from which union the higher nature cannot escape nor free itself—will not such a union appear to the sensibilities as an intolerable oppression—as both unnatural and monstrous?

In order, then, that such a union should exist, and be seen as existing in perfect sympathy, harmony and bliss, there seems to be demanded a positive and reasonable reconciliation, in the contemplation of which our whole nature finds a repose. This demand of our reason is amply met in the character and person of Jesus the Christ.

The crucial test of his humiliation and suffering forms the basis and means of this *at-one-ment.* "It became him for whom are all things, and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through suffering."—Heb. ii. 10. "Though he were a son, yet learned he obedience by the things which he suffered" as a man, as "the seed of Abraham," "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in" (that special test which) "that he feared."—Heb. vs. 7, 8.

Again: In contemplating the union of two natures in Jesus it seems that the divine, in the person of the Son of God, took the human nature into union with itself in such manner and degree as that it shall be merged, become inseparably blended, and absolutely one.

The principle here involved and the method of its accomplishment are illustrated and exemplified by its being set forth in Scripture as the great model of the union of the natural and spiritual in all things which shall ultimately be secured.

Paul teaches (Eph. i. 9, 10) that God has made known to us the mystery of his will—an eternal purpose springing from his good pleasure—that in the dispensation of the fulness of times he will gather together in one all things in Christ, that he will unify the natural and the spiritual, even in him. The unification here revealed will be secured by the same means by which Jesus the Christ was perfected, and is exemplified in Eph. ii. 14–16. As we quote to exemplify, we will insert such words as will apply it to the subject in hand.

"He is our peace who hath made both" (the divine and human natures) "one, and hath broken down the middle wall of partition between us"—(the disparity between the two natures)—"having abolished in his flesh" (humanity) "the enmity, even the law of commandments" (the antipathy developed by the law) "which was against us, which was contrary to us" (to the carnal nature, it not being "subject to the law of God, neither indeed can be"), "and took it out of the way, nailing it to his cross."—Col. ii. 14.

This he did "for to make in himself of twain" (two natures) "one new man" (the Christ), "so making peace"; "and" (this he did) "that he might reconcile both" (natures thus united) "unto God in one body" (his flesh) "by the cross, having slain the enmity" (the carnality) "thereby."

This reconciliation constitutes the mediatorial perfection secured by the sufferings of the Son of God. In order, then, to consummate the character of the Mediator, it appears necessary that a corporate union was to be formed between the natural and the divine life, and that these should be reconciled in one person. But the difficulty of forming this union lay in subjecting the natural or animal mind—the predicate of humanity—to the law of a spiritual life in the Son of God; and this result was only secured by the sufferings of his flesh, or the crucifixion of the carnal nature, culminating in death—that is, in its complete abnegation.

Thus did Jesus Christ suffer in the flesh, was dead and buried, to effect the *at-one-ment;* and becoming thus a new man, a perfect Mediator, he entered into his glory.

He is now exalted above every creature; and this transcendent exaltation is in consideration of his having taken away the enmity (the impracticability) of the natural with the spiritual in himself; and having thus become the *at-one-ment*, or the medium of union, through the death and resurrection of his manhood, all things will be reconciled to God in the ages to come through him. The exaltation of the animal and lower nature in all creatures into union and sympathy with the spiritual or divine in himself, in the ages to come, will constitute his fulness.

But the process of moral and spiritual perfection in the creature must regard both time and order, for God's law is a declaration of order and relationship. Jesus could not be perfected till he had finished his work. Till his time had come his death could not be anticipated by one day. His work of reconciliation in his own person was finished on the cross. His personal sufferings are complete, but not his relative. He still suffers in his body. The church and the full measure of these relative sufferings must be attained before his people can also enter into glory. They "must through much tribulation enter into the kingdom of God." The cross is the antecedent of the crown. "They that are Christ's have crucified the flesh with the passions and lusts," and have "put on the new man," and are "new creatures." God's people are predestinated to be conformed to the moral and spiritual image of his Son, that he may be the first-born [Head] among many brethren.

We need elaborate this subject no further. The specific application of the atonement here made need alarm no one unless he could affirm a harmony of view among them that hold the doctrine. Among the contestants some must be in more or less error and confusion; and, as vain man will attempt to limit the Almighty, it may be deemed possible none are perfectly scriptural. He that is perfect has "received the atonement." In him the carnal mind has been crucified, and he has come under the law of a spiritual life, as Christ did, who has expiated or removed his sins, and who saves all his people from their sins.

Dalton, Ga., March, 1878.

THE ABRAHAMIC KINGDOM.

BY ELDER S. W. BISHOP.

ANTI-AGES to come Adventists are constantly reiterating the statement that God promised Abraham this entire earth for an everlasting inheritance. Not an intimation of such a sentiment is found in the original promise to Abraham. In every instance where that promise is recorded in the Bible it reads, "the land of Canaan." I will give the texts which record that promise: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, unto a land that I will shew thee."—Gen. xii. 1.

On the supposition that the land promised to Abraham was the entire earth, what sense is there in the above Scripture? If the promised Abrahamic inheritance covers this plane, how could Abraham "get out of the place" where he was into the promised land? On the Adventist hypothesis he was no more in the land of promise after he "went out" than he was before he started. God, however, commanded him to go out of one country into another, and that other country into which he was told to go was to be his possession forever. Where did he go? Verses 4 and 5 answer the question. "So Abram departed as the Lord had spoken unto him; and Lot went with him. And Abram took Sarai his wife and Lot his brother's son, and all the substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." So then Abram went out from Ur of the Chaldees into the land of Canaan, and not from some country outside of this planet into the earth. After he came into the land of Canaan, the Lord said to Abraham, "Lift up now thine eyes, and look from *the place* where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."—Gen. xiii. 14, 15. Abram

must have possessed a very strangely formed pair of eyes to have looked all over creation from a definite point in the land of Canaan.

Hear what the Lord said further to Abraham: "Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee." Abram must have had a long walk if "the land" embraced the whole earth, to say nothing about crossing the two oceans *on foot*. I am told, as a sort of a vague offset to these statements of Scripture, that Abraham "went out" and "looked" by faith. They apparently mean that he had an imaginative view of the land, something on the clairvoyant idea, but he did not "go" or "look" *literally* at all. You will please excuse me, for your idea of God's promise is far too etherealistic for my *faith* to grasp. He went out by faith, it is true, but he *went*, not in imagination, but literally he *looked*, and that, too, with the organs of vision that God had given him in common with all other men. To say he did not is to assume that he disobeyed God; for God bade him go and look, and told him just where to go, viz., through the length and breadth of the land of Canaan.

When we begin to etherealize or change God's promise to Abraham there is no telling where to stop. If the Abrahamic inheritance is not just where the plain reading of the Scriptures locate it, it may be, after all, where the old hymn puts it, "Beyond the bounds of time and space." Let God be true if it makes all the mystic theorizers in the world liars.

He went to the land of Canaan, and Heb. xi. 9 declares that he dwelt in that land *in tents*, and that it was a strange land to him; that he dwelt there by faith. Did he simply believe that he lived in a tent because he sojourned there by faith? He literally *dwelt* there, but the land was his only by the promise of God, and Abraham had faith in that promise; and in God's due time the promise to Abraham will be fulfilled, and he will have the land of Canaan, and have it forever.

Let us notice other texts which record the original promise to Abraham. Gen. xvii. 8: "And I will give *unto thee* and to thy seed after thee the land wherein thou art a stranger, *all the land of Canaan*, for an everlasting possession." No language can more plainly state anything than the text last quoted states the exact extent of the Abrahamic kingdom. It is all the land of Canaan, the land where Abraham then dwelt. To say it is any more or less than that land is to attempt to alter God's land deed to Abraham.

Again, Exod. vi. 3, 4: "I appeared unto Abraham, unto Isaac, and unto Jacob. And I have also established my covenant with them, to give *them* the land of Canaan, the land of their pilgrimage wherein they were strangers. And I will bring you (Israel) into the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob." This language is also very explicit. It declares that God will give to the descendants of Jacob the identical land that he had promised by oath to give to Abraham, to Isaac and to Jacob. Did God give the Israelites *all the earth?* Did he "bring" them from somewhere else into the earth? I suppose that every Bible reader knows that Israel dwelt in the land of Canaan. One more text, Josh. xxi. 43: "And the Lord gave unto Israel *all the land* which he sware to give unto their fathers, and they possessed it, and dwelt therein." Amen.

Thus I have given every text wherein is recorded the original promise of land to Abraham, and in every one it reads *land of Canaan*. Stephen bears testimony to the same truth. See Acts vii. 2–5. I am told that Paul teaches that God promised to give Abraham this entire earth for his inheritance. The only text in the Bible ever quoted to prove this assumption is one verse in the writings of St. Paul; it is Rom. iv. 13. It is strange, if true, that Paul should contradict every statement in both Testaments where the original promise is recorded. We will read the text: "For the promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." It is assumed that the Greek word *Kosmon*, translated *world* in this text, literally, and always, signifies the earth. This is the Adventist position. I have heard this assertion among Adventists from the first years of my association among them, and, without examining, I once accepted it as true. The mere casual examination will satisfy any honest investigator after truth that the position is wholly unfounded. The word Kosmon occurs more than one hundred and thirty times in the New Testament. In more than one hundred times it does not refer to the earth at all, but to the people on the earth. I will give several texts where that word occurs, to show its general use in the New Testament Scriptures: John xii. 19—"Behold the *world* is gone after him." Ch. vi. 51—"And the bread is my flesh which I give for the life of the *world*." Ch. vii. 7—"The *world* cannot hate you, but me it hateth." Ch. i. 10—"And the *world* knew him

not." V. 29—"Behold the Lamb of God, that taketh away the sin of the *world*." Ch. iii. 15—"For God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." V. 17—"For God sent not his Son into the *world* to judge (*krisis*) the *world*, but that the *world* through him might be saved." The Greek word translated *earth* is *gen*. It occurs in Matt. v. 5: "The meek shall inherit the earth." I have thus proved that *Kosmon* does not mean the earth, but it generally refers to the people that live *on* the earth.

Dr. Clarke makes the following comment on the text, Rom. iv. 13: "This promise intimated that he should be the medium through whom the grace of God should be communicated to the *world*, both Jews and Gentiles; and the manner in which *he* was justified be the *rule* and *manner* according to which all men should receive this blessing. Abraham is here represented as having all the *world* given to him as his inheritance, because *in him* all the nations of the earth are blessed. This must therefore relate to their all being interested in the *Abrahamic covenant;* and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant."

Dr. Clarke agrees with Paul, Gal. iii. 8: "And the Scripture, foreseeing that God would justify the heathen (nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." That the meek will eventually possess this entire earth I do not doubt; but that the Abrahamic kingdom, the restored kingdom of Israel, the kingdom to be set up at the coming of Christ, is to be under the whole heaven when first set up, I do not believe, because it is in direct antagonism to the plain reading of the Scriptures of truth. The stone that smites the image *becomes* a great mountain and fills the whole earth. It is not a great mountain when it is "cut out of the mountain," and does not become a great mountain till it has first removed all other kingdoms. All this is perfectly evident from the plain reading of Dan. ii.

Again: When Daniel explains the dream of Nebuchadnezzar, he says, concerning the meaning of the stone, "In the days of these kings the God of heaven shall set up a kingdom." So certain as "the dream is certain, and the interpretation thereof is sure," the coming kingdom of Messiah will be set up in the lifetime—the days—of the kingdoms, symbolized by the divided feet and toes of the great image; and not after those kingdoms are driven into eternal annihilation. In Dan. vii. 14 there are three things named that are given to Christ when he comes the second time in the clouds of heaven, viz., "dominion, glory, and a kingdom." The dominion is not the kingdom, any more than the glory is the dominion. Christ receives the kingdom, he has the glory *in* the kingdom, and exercises dominion outside of the kingdom proper. Verse 27 gives the final end of the extension of the kingdom. Please read it, minding the order: 1. "The kingdom." 2. "The dominion" (outside of kingdom). 3. "The greatness of the kingdom under the whole heaven"; or the stone *has* become a great mountain filling all the earth. The kingdom is the land of Canaan—all of it; the dominion is the outlying territory, and when Christ shall have subdued all things unto himself, then the stone will have become a great mountain, and the kingdom in its greatness will occupy every foot of land on this planet, and that will be "the greatness of kingdom under the whole heaven." Then the knowledge of the glory of God will fill the earth as the waters fill the sea. None need attempt to hurry the Lord. Eternal years are his, and he does not need to be in a hurry. The *kingdom* will soon be set up. May we all secure an entire readiness to reign with Jesus, when he sits on the throne of David and reigns "in Jerusalem, and in Mount Zion, and before his ancients gloriously."

I am asked, "Is Abraham with his seed made heir of the Kosmon, the world, the race?" Most certainly. "In thee and in thy seed shall all the nations, the kindreds, the families of the earth be blessed," is the promise of God to Abraham, made doubly emphatic by the oath of Jehovah. It is to this oath and promise that Paul refers in Rom. iv. 13. Every one can see this who will read the context. See especially verses 17, 18, where it is declared that by this oath and promise Abraham is made the father of many nations. The promise cannot fail and the oath will not be annulled.

When Christ shall sit on his throne, then shall the law go forth "out of Zion, and the word of the Lord from Jerusalem"; and it shall continue to go until through it God shall speak in power to the last son and daughter of the race; speak to their understanding, saying, "Look unto me, and be ye saved, *all the ends of the earth*."—Isa. xlv. 22.

And when this work shall be completed, "Every knee shall bow" at the name of Jesus, "of things in heaven and things in the earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father," for to the fact that such a result will at last be reached God has sworn by himself. See Isa. xlv. 23; Phil. ii. 10.

How grand the conception! How gloriously sublime the theme! How do the yearnings of our often-burdened hearts go out after that glorious abiding rest, that rest where no sighs of distress, no eyes dimmed with tears will be heard or seen! How our hearts long to see the dawning of the endless ages, the putting on of immortality by the Bride of the Lamb; the end of the reign of death over the elect; and the *work*, the *perfect* work that we shall help to consummate in bringing the *mass* of the race into a harmonious, loving union with him who died for their sins! Amen.

West Meriden, Conn., April, 1878.

LETTERS AND EXTRACTS,

CHARLES W. BUVINGER, M.D., Pittsburgh, Pa., sends a donation and writes: "The EXAMINER must not die nor its Editor starved for want of proper support. While error is so blatant and rife in the land we need many more to promulgate the precious truths we hold so dear. May your eye not become dim, nor your natural strength, physically and intellectually, be abated. May you long be spared, and when you are finally called to lay your armor down you will simply exchange it for the crown of righteousness, which the Lord, the righteous Judge, will give in that day. God bless and save you and unworthy me in the everlasting kingdom."

G. B. MARTIN, Iowa, writes: "The signs of the Second Advent seem to thicken every day. The Saviour is certainly at the door now. The signs in Europe point to the fall of the crowns of the oriental world, and all things everywhere indicate it. May the Lord help his people to watch and be ready, that they may receive a welcome reception when he comes. Oh what a feast for all the lovers of our Redeemer to meet the blessed Saviour that they have so long looked and waited for! There will then be a time of rejoicing and glory never yet experienced."

ABEL ROBINSON, Kansas, writes: "I have great pleasure in reading the BIBLE EXAMINER, and hope it may yet be continued. Thanks for all your labor for our good. May God's eternal blessing be yours."

H. S. HOUGH, Florida, formerly of Connecticut, writes: "We are in a new country and at a new business: clearing land for a home, and we earn but little. The place was very sickly last fall and we were not exempt; are quite well now, and rejoicing in the truths the EXAMINER teaches us. We earnestly hope that you and your family, with ourselves and many dear believers, may live to hail the hour that brings Israel's King to reign."

MRS. A. S. JOHNSON, Galva, Ill., writes: "Through the kindness of brother Olson, of Bishop Hill, I have for some time past been the recipient of your valuable BIBLE EXAMINER. It has been and continues to be a welcome and much-esteemed visitor, laden with great and precious truths. God bless you in your labor of love to enlighten in the great plan of salvation."

ANGELINE F. WATERSON, Plymouth, Mass., writes: "I live—for it is Christ that liveth in me and worketh in me to will and to do his own good pleasure. I am still suffering for the truth's sake, and were it in my power, I would let you know how deeply I feel indebted to you and to God for the blessed BIBLE EXAMINER. The more I read it the more precious its truths are. By the grace of God I have been letting the light shine; and it keeps growing brighter, and I expect it will till the perfect day. I greatly rejoice that God in his great mercy has given me what light he has on 'the ages to come' and the blessed 'restitution spoken of by the mouth of all the holy prophets since the world began.'"

LETTERS RECEIVED TO MAY 1ST.

☞ No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Abel Robinson, Thomas Apthorpe, Capt. J. B. Marthen, R. H. Smith, J. N. Jerome for J. Wells, J. L. Knapp, Mrs. A. S. Johnson (thank you), M. L. Cavanaugh, Mrs. M. A. Tillotson, Angeline F. Waterson, Nathan Teft (the money has not reached me). Jesse Benson, Dr. John Fondy, Wm. S. Dibble.

PARCELS SENT TO MAY 1ST.

S. B. Emmons (bound book), Abel Robinson, Jonathan Wells, R. H. Sherrell, M. L. Cavanaugh.

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GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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"DOES Gen. i. 26 speak of a class distinct from Adam and Eve? or, is it parallel with Psa. viii. 4–6 and Heb. ii. 6–8? Some think that Gen. i. 26 is not a proper translation of the original Hebrew. Is it, or is it not?

W."

I have no doubt the translation *is* correct; it agrees with the texts to which you refer, and also to Gen. ix. 1–3, which see. ED.

L. D. TANNER, Marathon, N. Y., writes: "Strossmayer's speech" (in the EXAMINER for May) is self-toned, self-sustained, above adulation, noble and grand. May his like be multiplied!

S. C. LOCKWOOD, Saratoga, N. Y., writes: I am greatly interested in your articles, "Man in Death"; also in articles from Henry Dunn, especially the one in the February EXAMINER, "Promised Restoration." "The Gospel for the world is the good news that God is our Father, in spite of our indifference or neglect of the relationship." "The Unpreached Gospel." His remarks under this head are so fresh and full of the love of the precious Redeemer that I never tire in reading them.

AN OLD PILGRIM, Concord, N. H., writes: Through the kindness of Bro. T. H. Ford and wife I have had the great favor of reading the BIBLE EXAMINER. I was 73 years and six months old April 23d. I have been a reader of religious periodicals for about fifty years, and the BIBLE EXAMINER about three years, and it is the best of them all. It is in harmony with the promises of God to Abraham and his seed; and it is also with the prophecies concerning the Jews' return to the land of their fathers. Oh, that rank absurdity, "*conditional* prophecy"! If the opponents of "the ages-to-come" views would read the arguments and examine the evidence produced from the Bible candidly and prayerfully, I think the scales would fall from their eyes; and while some denounce it as heresy, let them read the letters of correspondents and see if they can find deeper expressions of *faith* that "GOD IS LOVE." D.

RABBINICAL EXPLANATION OF "I AM THAT I AM."—To prevent a misconstruction in Polytheism of the various names of the Deity which occur in Holy writ, the Midrash gives a beautiful explanation of the term "I am that I am," which it renders, "I am called according to what I am." Rabbi Abba, the son of Manta, says, "The Lord said to Moses, 'Thou desirest to know my name; know that I am called according to my works; I am called Almighty God, the God of Hosts, Elohim and Jehovah. When I judge the creatures I am called Elohim; when I make war against the wicked, I am called Lord of Hosts (Zebaoth); when I visit man for his sins, I am called Almighty God; and when I take compassion upon the world, I am called Jehovah, which signifies Mercy, as it is said the Lord Jehovah is a merciful and gracious God. This is the sense of 'I am that I am; 'I am called according to my works.'"

There is very deep signification in this Rabbinical explanation. It saw that God, being spiritual only and not corporeal, can be known only by the works through which we can see Him, and His name varies according to his works, as it is impossible for the human mind to comprehend God, and assign a name to Him, except by and according to the manifestation of his powers within ourselves.—*Selected.*

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

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THE PROMISE TO ABRAHAM.

THERE are those who seem to suppose that the promise to Abraham, confirmed by the oath of God, was a new dispensation, relating only to some distant, future, uncertain period, and to an equally uncertain or unknown people. I regard such a view as an entire overlooking of the record, and an abridgment of God's declared work for the race, of which Adam and Eve were the head. The woman was "deceived": "Adam was *not* deceived" (1 Tim. ii. 14); he sinned wilfully; she through deception. Her sin had a mitigating circumstance; Adam's had none. He, though the father of the race, lost the headship, and could not conquer the evil he had introduced. The conquering headship was passed into the hands of the *woman's* seed, and that seed becomes "the head of every man."—1 Cor. xi. 3. Of that seed it was said, "It shall bruise thy head": that is, it shall destroy the evil introduced by the "one transgression" of Adam, "For if through the offence of one *the* many" (all Adam's race) "be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto *the* many" (Rom. v. 15); so that this "grace"—which was given us in Jesus Christ before the (*aiônion*) *ages* began," or before the beginning of the ages: *i. e.*, the ages that followed the one transgression by which death was introduced into the arrangement concerning the human race—embraces all of the race, the entire posterity of woman.

The race immediately passed into the hands of the second Adam—the seed of the woman—who, in due time, was "made manifest by the appearing of our Life-giver (*Syriac*), Jesus Christ, who hath abolished (*katargeesantos*—to annul, to abrogate, to cause to cease, to come to an end, to destroy) death, (the death that came by Adam,) *and* hath brought life *and* immortality to light."—2 Tim. i. 9, 10.

Thus we find the meaning of the expression, "shall bruise thy head"—it is to destroy that death which came by the "one transgression" of the first Adam, and to destroy *that* which was the procuring cause of death, viz., "the evil," or, as it is rendered in Heb. ii. 14, "the devil."

The second Adam was pledged by the word of God, as addressed to the serpent, to destroy, abrogate, annul and cause to cease both the death and the evil brought on the race by the sin of the first Adam. That word of God embraces all that I claim for the promise and oath of God to Abraham; so that my view of its covering the whole race is not going back for its application to those behind Abraham, for the promise to Abraham was only a renewal, now confirmed by an oath, of the word of God in Eden after man's "one transgression"; and it covers all who descended from the woman, or from Eve: to every one of them death—so far as it is the result of Adam's sin—is annulled, abrogated, so as to have lost its power to hold one of the race; nothing but a *personal rejection* of the Life-giver—the seed of the woman, God's remedy—can hold any man, woman or child of Eve in death's dominion. The blessing promised in Eden, and confirmed to Abraham by an oath, secures to the race, to each individual, an ultimate deliverance from all the consequences of Adam's transgression, and places their eternal destiny on the ground of their personal acceptance or rejection of God's *remedy*, made and provided, of his mere grace, "before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 31, 32. That remedy, therefore, will be made known to "all people," either in this present life or in one to come, when the Life-giver shall actually *abolish* the Adamic death, which is secured by the promise of God in Eden and to Abraham, and therefore is spoken of as if it had actually occurred because of its certainty, as when God said to Abraham, "A father of many nations have I made thee" (Gen. xvii. 5); when as yet Isaac was not born; or, as when it said, "He *was* wounded for our transgressions," etc., centuries before its actual occurrence (Isa. liii. 5); God "calling those things which be not as though they were" (Rom. iv. 17), because of the certainty of the accomplishment of his promises and purposes.

Thus all is harmony in the divine govern-

ment, and Jehovah is justified both in his justice and love to the race, and all cause of complaint is forever removed, and God's ways are manifested to be "equal," and will cause heaven and earth, and all things therein to unite in the song of praise, "Saying, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13.

I make no pretensions of determining who have, in the past and present, had the knowledge of God's *remedy*, or who have or have not improved it: *that* is one of the "secret things which belong to God" (Deut. xxix. 29); "but those revealed belong unto us and our children forever." God has revealed to us, by promise and oath, that "all families of the earth shall be blessed," in the Messiah, the Christ, the Redeemer, the *Kinsman* of our race, "who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6); God's time, which will ultimately be seen to be the best time; the best for the race as well as most honorable to God, and most promotive of the glory of our Redeemer, manifesting "the unsearchable riches of Christ" (Eph. iii. 8); a view of which made the apostle to the Gentiles say, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus throughout all the endless succession of ages."—Eph. iii. 20, N. ED.

ALL FAMILIES, ALL NATIONS, ALL KINDREDS.

SUCH are some of the expressions employed in the Bible in connection with God's promise and oath relating to his blessing the children of men in Abraham and his seed. The questions to be settled on this subject are so very simple that it seems marvelous that the opposers of my views, all, so far as I have seen or heard, avoid the issue and try hard to call off attention from the main points, laboring to hide the meagreness of their materials in opposition by attacking some unimportant expression I may have made, and which I can abandon without in the least affecting my main position, which is, God did mean what the words express in the promise and oath to Abraham, and that the promise and oath have never yet had a fulfillment in the sense expressed by the words employed; and, therefore, must and will have in some future period.

Who among all my opposers has even attempted to touch the main question or statement at issue? Not one of them. They build a castle of their own inferences by a forced construction put upon some of my words, and then expend their energies to demolish their own inferences. A marvelous exploit, truly! They are much like a naval commander who might wish to take the fortress of Gibraltar, and should imagine he saw a dark spot on the rock, and supposed if he could succeed in scaling it off the fortress is his. Or they are like the insect which lights upon the horse and is concerned to see if he can find a sore spot, and is highly gratified if successful, while the noble animal is impervious to the assaults of the tormenting creature.

Why will men professing to love truth act in such a manner? Why not take up the main question and meet it fairly? I confess I can see no other reason except a consciousness of their inability to meet the issue in a manly and Christian manner. By an indirect attack they seem to hope to succeed, at least, in keeping others from seeing and feeling the force of the grand argument which goes to show that God is just and equal in his government of the creatures he has made; and that the *remedy* he has provided for the lost race of Adam shall be made known to them all "in due time," and each have means placed in his or her power to enable them to secure the benefit of the provision of the love of God to the world. —John iii. 16.

Are we now to be told that the words "*all*" and "*every*" do not necessarily mean every individual? I have never insisted they did; but I ask, if that is not their *primary* signification? If so, must not this be received as their true and proper meaning unless the necessity is self-evident for accepting them in a limited sense? When applied to the race of men, or "all the families of the earth;" to "all nations," and "all the kindreds of the earth," can they ever have any other application than to the mass of the race? Can such expressions mean only a few or the smallest portion of the human family?

That the terms *all* and *every* are frequently used in a limited sense is readily admitted; but what has my opponent gained by this admission? Will he say it never is used in an unlimited sense? He will soon find himself involved in a mist that is as black as that spoken of by Jude, verse 13. Let us see what darkness will overspread the Bible, and all ground of *faith* be swept away by the assumption that *all* and *every* are in all cases to be construed to mean only a small part. Take the following

examples: "The day that Noe entered into the ark, and the flood came and took them *all* away."—Matt. xxiv. 38, 39. That is, took a "few" away; because "all don't mean every individual." So the flood was only a small affair, only a *few* were destroyed by it. Again, Christ "tasted death for ever man."—Heb. ii. 9. That is, he tasted death for a *few* only. "He gave himself a ransom for all."—1. Tim. ii. 6. That is, he gave himself a ransom for only a *few*. "Go ye unto all the world and preach the Gospel to every creature."—Mark xvi. 15. That is, "Go into a small portion of the world and preach the Gospel to a *few*." "Don't think the Gospel is intended for the many; it is a mistaken notion, indulged by such men as George Storrs, that the Gospel is to be preached to all Adam's race: it is true they are all lost, but though I (Jesus) came to seek and save that which was lost, I never thought of such a wild idea as that of letting every one of them know I came into the world to save that which was lost; it was only a *few* I came to redeem. True, I (Jesus) have said, 'God so loved *the world* that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life,' but that language was only *hyperbolical*, it was not intended that every man of Adam's race should ever have an opportunity to believe in me, for God determined the vast multitudes should live and die in utter ignorance of me and my mission into the world; 'twas only a *few* of the world my Father really loved or ever designed to bless and save. True, he promised Abraham, and made oath to it, that in him and his seed all the families of the earth, all nations, should be blessed; but then that was not what he meant; he only designed to seem to love the whole race, while his secret purpose was to keep the vast masses in utter ignorance of the remedy which he only intended for a few."

How would the foregoing language fall on the ears of rational and reflecting minds? Would they not say it was a most shameless misrepresentation of the divine government; charging God with duplicity, insincerity and double dealing with the creatures he had made? But wherein, in fact, does it differ from the representations of those who say, that though God says "*all* families of the earth shall be blessed in Abraham and his seed," it only means *a few;* a very small portion of the race are meant?

I have admitted that the words "all and every" are not always used in their primary sense; but I do not admit that, when spoken of the race, they ever mean a few of the masses: they always indicate the mass, as when of a country it is said, "There went out to him (John the Baptist) Jerusalem, and *all* Judea, and *all* the region round about Jordon." Does this mean a *few* went out to him? There is reason to suppose it did not mean every individual in those regions; but a man would be thought an idiot, or next akin to one, that should say, it meant a *few* went out. It clearly indicates the *masses;* the few that kept away were the exception.

So when God says and confirms it by an oath to Abraham, "In thee and in thy seed all families, all nations of the earth shall be blessed," to say the least, he means the masses and not a few only. To suppose otherwise is to charge Jehovah with trifling with language and practicing duplicity, and hence preventing faith: for how can a man exercise faith where he does not know what he is to believe? It may be one thing or another, if it does not mean what the words express. Says one, "God does not say whether the *blessing* is spiritual, national or commercial. To say either is an assumption." In plain English, God's promise and oath to Abraham has no meaning—you cannot tell anything by it. I ask, can such a man have *faith* in what God has said? He does not know what was said, because he rejects the obvious meaning of the words in which the promise and oath were made. Yet, "Abraham believed God, and it was counted to him for righteousness." Why do not the opposers of the universality of the blessing promised grapple at once with the main question at issue, and *deny* that God meant what the words express in the promise and oath to Abraham? Is it because they are conscious that by such a course they will meet with disaster and defeat to themselves? If such a defeat is not the result, they do that to others which is worse—that is, they destroy all reliance on divine testimony, and open the flood-gates of universal unbelief; for, if God's promise, confirmed by an oath, is not reliable, in its most obvious sense, then what reliance on any divine testimony? It becomes like the heathen oracle, which means one thing or another, just as happens, but has no certainty.

Do they think to alarm the weak and feeble-minded by crying out against my view of God's promise and oath, "It leads to Universalism!" Let them know their view leads to *universal infidelity.* Which of the two is worst, judge ye.

The argument of the opposers of the view that the promise and oath of God to Abraham covers the entire race of Adam runs thus: "The word *all* does not always mean every

individual, and, therefore, does not in the promise and oath to Abraham; only a few are embraced in it."

This is an unfounded assumption; an *inference* from a truth which is ruinous to all divine testimony. I have said, *all* never means a *few* when spoken of a class of men. It always means the mass, if not every individual. Now let us see the result of the assumption above: "As by one man sin entered into the world, and death by sin; and so death passed upon *all* men."—Rom. v. 12. "As in Adam *all* die."—1 Cor. xv. 22. Does *all* mean a *few* in these texts? Does it not mean every individual? True, a few may be excepted, such as Enoch and Elijah, and the saints alive at Christ's return but the mass of the race are included. "For the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead."—2 Cor. v. 14. No escape from the conclusion that the all who die by Adam are the same all for whom Christ died. Any other construction of this language contradicts Paul's testimony; for, he adds, "God was in Christ reconciling *the world* unto himself," etc.—Verse 19. The ministry of reconciliation relates to the whole world—the race—and not to a few as opposed to the masses. If such testimony—and it might be increased to any extent—can be frittered away by saying, that "all does not always mean every individual," etc., then what divine testimony can be depended on? "All in Christ shall be made alive."—1 Cor. xv. 22. But these fritterers of the promise to Abraham will prove, if their assumptions are not worthless, that it is only a *few* in Christ that are to be made alive. Such is the "pit" of their own digging into which "they have fallen."

ED.

AN EXPLANATION ASKED.

"I SHOULD like to see an explanation of Gen. xx. 2, where it is said that God commanded Abraham to offer his son as a burnt-offering, as it has always seemed to me unlike God to give such a command.—L."

REPLY BY THE EDITOR.

Some transactions recorded in Old Testament times are misconstrued from not understanding the customs of the nations or their practices. In those times it was not an uncommon thing to sacrifice their children to their gods—even their first-born. This was the practice of those who knew not the true God or were idolaters. The king of Moab, in a time of great defeat in battle, "took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering."—2 Kings iii. 27. The prophet Micah refers to this practice when he says, "Shall I give my first-born for my transgression," etc.—vi. 7.

These two samples are sufficient to show the practice among heathens in Old Testament times, and even Israel is rebuked for having fallen into the idolatrous practice in the time of the prophet Jeremiah. God said of them, "They have built the high places of Tophet to burn their sons and daughters in the fire."—vii. 31. But the practice may have been universal in Abraham's day among all nations of idolaters.

Hence the "command" to Abraham would not seem so strange to him as it would in our times. Let it be recollected, also, that God had given Abraham this son with the promise, "In Isaac shall thy seed be called." The command, therefore, was only given for the trial of Abraham's faith; for "By faith, when he was tried, he offered up Isaac; and he that had received the promises offered up his only begotten Son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead; from whence, also, he received him in a figure"; *i. e.*, he was *born* to Abraham out of the ordinary course of nature—(See Rom. iv. 18–22, in connection with Heb. xi. 17–19.)

When Abraham was tried he came forth as gold, and great was and is to be his reward.

What, therefore, might seem to be a cruel command, proved to be a blessing of the first magnitude.

In examining various other things in the dealings of God with individuals and communities, which may seem "cruel" to us in our ignorance, we may yet find were the greatest mercies that could come from him whose nature and name is "love"; even the case of Sodom is not an exception; for that people are yet to be restored and become partakers with restored Judah and Israel in the blessings of "the ages to come"—(See Ezk. xvi. 48 to the end.) After the experience they have had of the evil of sin, when brought back from that death they will not be likely to try the experiment of sinning again lest "the second death" should be inflicted on them.

The word knowledge, strictly employed, implies three things; viz., Truth, Proof, and Conviction.

HEBREW XII.—AN INQUIRY.

"CHASTENING AND SCOURGING."

"WILL you please give me your ideas with regard to the chastening and scourging of God's children, spoken of in Heb. xii.? If it is sickness, trouble and loss of friends, the wicked have all that as much as the children of God. I believe there is a physical cause for sickness: it comes by violating the laws of nature. How then can it be a chastening from God? As I said, others have that as much as God's children.—H."

EDITOR'S REPLY.

The main text reads, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "God is *love*," and he loves all men; and chastens all men because he loves them, and designs their good by it; as a kind and wise parent chastens his children to perfect them in goodness and usefulness. The fact that any one has become a child of God does not exempt from chastisement of which "all" men "are partakers" (Verse 8), for they are still under discipline to be perfected in a mind *reconciled* to God in all things; for *perfect* reconciliation to the will and dealings of God with us is the result of "perfect love," which "casteth out fear" that "hath torment" with respect to God's present and future purposes with regard to us. So Christ, "Though he were a Son, yet learned obedience by the things he suffered."—Heb. v. 8.

The children of God suffer from other causes besides the ordinary ones common to all men: in *mind*, especially; by a sense of their short-comings and unworthiness of the divine love; also by the neglect or betrayal of professed friends; and sometimes by persecution, in one form or another, for conscientiously following their convictions as to duty in faith and action. True, they are not now literally "burned at the stake" for their course; but, not unfrequently, they are by words and deeds of opposers called to endure trials almost as tormenting as fire and fagots. Let us accept these "scourgings" as from our Father's hands—by sufferance—to make us "perfect," as was the Captain of our salvation, who prayed "*in agony*," "O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou will." If God suffered his own Son to be "scourged" (Matt. xxvii. 26), literally, who "knew no sin," shall we ever refuse shame for being attached to him and his truth; knowing, "If so be that we suffer with him, we shall be also glorified together."—Rom. viii. 17.

Says our Lord, "Whosoever shall be ashamed of me and of my *words* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark viii. 38. Not to be ashamed of Christ nor of his "words," under any circumstances, is a great attainment; but it is doubtful if any one attains to that faithfulness till they have passed through some *scourgings* in mind, i not also of some outward afflictions which result from past neglect of confession of truth.

FROM P. ALLING.

NORWALK, Ohio, April 11, 1878.

BROTHER STORRS: The following note in connection with the article appended will speak for themselves, which I send for your consideration, to be disposed of as the Lord may direct. Up to their receipt I cherished the hope the good Lord was about to use the secular press, not only to show the folly of the "endless torment theory," but also to make manifest the truth as revealed in the Bible concerning the promised immortality; but this dissipates that hope and compels us to fall back upon the resources of the little flock of his chosen ones for this purpose. As God will in due time accomplish his own purposes, it is becoming in us to bow to his will and say, "Amen," for he doeth all things well.

Your Brother in Christ.

"CLEVELAND DAILY HERALD," O.,
CLEVELAND, April 9, 1878.

TO P. ALLING—*Dear Sir:* We are obliged to decline your well written article in accordance with our rule of not printing communications on theological subjects which would involve us in the necessity of printing replies and giving space to a religious controversy at the expense of room needed for news.

Very truly,

E. V. SMALLEY.

[The following is the article declined.]

[*For the Cleveland Herald.*]

A SMALL TYRANT.

THIS is the heading of an article that recently went the rounds of our papers, giving an account of the arrest and commitment of the proprietors of a hair-dressing factory in London, Ont., for using instruments of *torture* upon their young apprentices. As I read of the thongs, the pullies, the gags, etc., a feeling sprang up in my heart similar to that mani-

fested by the mob who heard the testimony, and who would have executed summary punishment upon the principal offender had they not been restrained by the police. If I mistake not, most of those who read the account felt that such fiends ought not to live. If such feelings are excited by this small specimen of "*torture*," what shall we say of a religious theology that assigns by far the larger portion of the human race to the *torture* of an endless hell, for offences against their Creator, perhaps no greater than were those of the apprentices against their employers.

I, for one, will say a theology so terrible in its results and so dishonoring "to the God of love," carries upon its face evidence that there must be, in some way, an error at its foundation that should be ferrited out, and, if possible, corrected. The cause of truth and of benevolence, as well as a regard to the character of the "Creator of all things," demands this.

This is a work in which all of the clergy of Christendom, as well as religious papers, should be engaged in heart and hand with the one desire of attaining. But, strange to say, instead of helping forward the investigation now in progress, through this and other intelligent secular papers of the day, they, as a body, stand opposed, and denounce it as the work of the adversary, and use all their influence (with few exceptions) to hinder the work! This course clearly indicates on their part a feeling of weakness in this system that will not stand the scrutiny of investigation. But if this work is of the Lord, as I humbly believe it is, its course will be onward and the truth will in the end be made manifest. As this theology has been a life-long hindrance to me, and at one time drove me clear over to the Robert Dale Owen school of infidelity, I feel constrained to do what I can to make manifest its errors. I have, therefore, ventured to pen the foregoing and following thoughts for the consideration of all the lovers of truth.

Not long since I attended the funeral of a Christian lady. The minister, a learned and pious Methodist, remarked, "*there was no such thing as death—that death was only a sweet sleep which introduced the real man into a higher life*," etc. This suggested the thought as to which was right, the Almighty, when he said to the happy pair in paradise, "*Ye shall surely die*," or the enemy, who said, "*Ye shall not surely die*?" Now, if the minister's statements are true, "there is no such thing as death," then a harmony must be found in these antagonisms in some way. At last this reconciliation came up, viz., that God meant only the body, and the devil meant only the soul, which could not die; conseqnently they both told the truth. But Christ said, some four thousand years later, "The devil was a liar from the beginning."

Question: How can this statement be disposed of? Very easily upon the same hypothesis; for if there is no death, then we are justified in believing that Christ may have referred to some other personage, or to words spoken prior to the beginning of Genesis, second and third chapters. This makes all plain.

That this is the practical theology of the world at this time, including both Christian and heathen nations, as also of all ages past, as far back as the history of man is known, "is too evident to admit of a doubt." Now, if it is true that all men have, by creation, this undying nature, it follows, to a certainty, that if the Bible record is true, that there is to be a future executive judgment, an endless *hell will be the final condition of all the non-repenting family of man,* without the *possibility of a doubt.* But if the converse be true, that immortality now only belongs to God, as declared in the Bible, and is a *conditional* attribute promised only to the righteous who "seek for it by patient continuance in well-doing," through Christ in the resurrected state, as taught in the New Testament Scripture, then all is plain. In this case the sinner can die, both soul and body, and having proved himself unworthy of eternal life, will receive "*his wages*" (death) and "*be as though he had not been,*" in the resurrection state. This will be the second death, from which there will be no further remedy; consequently eternal. To this point I earnestly desire to direct the attention of all candid seekers of truth. Let Bible testimony alone decide its truthfulness or falsity.

P. ALLING.

Norwalk, O., April 7, 1878.

Though not always called upon to *condemn* ourselves, it is always safe to *suspect* ourselves.

IN the declaration, Where no law is, there is no transgression (Rom. iv., 15), a principle of judgment comes out that is too often overlooked when we contemplate the moral condition of the world. God is no task-master, demanding service where light is denied, or condemning persons for acts, the guilt of which they were unable to estimate. Sin injures our moral nature just to the extent that it is known and felt to be sin.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN *(of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

XIV.

ESCHATOLOGY.

THE KINGDOM.

THE term "kingdom of God" occurs in the New Testament about seventy times; "kingdom of heaven" about twenty times; and other references to this same kingdom probably thirty times more.

The signification of the term is not, however, always the same.

Sometimes it implies that which is *subjective*—a moral and spiritual condition. It does so when our Lord says to the Pharisees, who demanded *when* the kingdom of God should come, "The kingdom of God is *within* you" (*eutos umoon*)—rather, *among you* (as in marg.), for the kingdom could not be said to be *within* the Pharisees, to whom he was speaking. The expression probably means that the kingdom was embodied in himself. St. Paul, when viewing this kingdom subjectively, speaks of it as consisting in *doing* right and *being* happy; or, as he expresses it, in "righteousness, and peace, and joy in the Holy Ghost."

More frequently, however, the term indicates that which is also *objective*—a *reign* of God, announced as approaching; a promised kingdom, in which the saints should rule; a government, of which "the poor of this world, rich in faith," are, under Christ, "the heirs."

The universal expectation of the devout and thoughtful amongst the Jews was that there remained for the nation "*an inheritance in reversion*"—a national kingship over other peoples—the fulfillment, in short, of the promise to Abraham and to his seed that he should be "the heir of the world," a promise repeated through Moses in those remarkable words, "Ye shall be a peculiar treasure to Me above all people; for all the earth is Mine. And ye shall be unto Me A KINGDOM OF PRIESTS, and an holy nation."

The certainty of the fulfillment of these high expectations was the continual theme of the Hebrew prophets, and formed the basis of the national belief—carnal or otherwise—in the coming Messiah. And so, when our Lord was upon earth, no one thinks of asking what "the kingdon" *means*, although He was continually discoursing about it.

The disciples, we are told, were always thinking "that the kingdom of God would immediately appear;" one of their latest inquiries was, "Wilt Thou at this time restore the kingdom to Israel?" and throughout they indicate what appears to us a very carnal expectation regarding it. Yet in no instance are they rebuked for apparent materialism; in no case are they told that they were under a delúsion; nowhere are they taught that the kingdom was a purely spiritual thing. How strange, if their views were *essentially* wrong! How unlike is silence, in such a case, to the conduct of their kind Master on other occasions, who said, "*If it were not so, I would have told you.*"

Right or wrong, there could be no question that the kingdom of God meant, to the pious Jew, Messiah's kingship, and *his own kingship*. To enter into that kingdom was to be a member of that kingly company who, as priests of God, should rule and teach all other nations.

The testimony of the Gospels regarding it is very comprehensive; embracing, first, the *message* of John, "Repent ye: for the kingdom of heaven is at hand;" then the *prolongation* of the message by Christ, first personally, and afterward by the agency of the apostles; then the *characteristics* of those who should enter the kingdom—viz., humility, poverty of spirit, perseverance, open profession, consequent tribulation and independence of all human authority; then the *hindrances* to its attainment—viz., riches, self-righteousness, self-indulgence, injustice, impurity, dishonesty, covetousness, drunkenness and reviling; and finally, its *realization* in a judgment both of quick and dead; in various forms of honor and dignity, such as brilliant attire, eating and drinking with Christ, and royal rule and dominion; the whole being *described* as glad tidings and a free gift, but not of this world, and therefore retributive, compensative and restorative; an inheritance to be enjoyed after death, and everlasting in duration.

To the Jews Jesus says, "The *kingdom* of God shall be taken from you." To the "little flock," "It is your Father's good pleasure to give you the kingdom." "I appoint unto you a kingdom, as My Father hath appointed unto Me." To the Corinthians Paul writes, "Know ye not that the unrighteous shall not inherit the kingdom of God?" To the Galatians who were living in sin, "They who do such things shall not inherit the kingdom of God." To the Thessalonians, "God has called you unto His kingdom and glory." Take heed "that ye be counted worthy of the kingdom of God, for which ye also suffer." The author of the Epistle to the Hebrews stimulates believers by the assurance that a day is coming when they will "*receive a kingdom* which cannot be moved;" and the apostle James marks out the despised

"poor," who were "rich in faith," as those whom God had chosen to be "*heirs of the kingdom* which He hath promised to them that love Him."

These passages might be multiplied if needful, but it is, perhaps, enough to say that in every one of them *more* is clearly meant than mere deliverance from ruin; that each is intended to convey the idea of eminent, *although not equal*, distinction; and that the force of the inspired utterance would in all of them be taken away if any expression signifying mere safety were substituted for that of the promised royalty

I am far from denying that the phrase "the kingdom" is sometimes used to express the entire Christian community or commonwealth; but this is only done when it is intended to describe the special work of the Redeemer on earth as the founder and fashioner of that kingdom which is indeed a kingdom of kings, a royal priesthood, an elect church, of which He is the head.

It is in this sense that our Lord speaks of "the word of the kingdom;" compares the kingdom itself to "treasure hid in a field;" calls "the children of the kingdom good seed, sown by the Son of man;" says that, at the last, the angels shall gather out of it "all things that offend;" speaks of the Pharisees as trying to shut it up; and tells them that the publicans and harlots shall go into it before them. It was in this sense—as a kingdom revealed in the heart of the believer—that St. Paul gave thanks that the Colossians had been (already) translated into it.

Not one of these instances, however, is *opposed* to the supposition that the kingdom, properly speaking, is an inheritance to be enjoyed in the future, or that entrance into it is a far greater thing than mere salvation; nor can any passage to a contrary effect be found in Scripture.—"*The Destiny of the Race.*"

A Conversation.

It happened to me some weeks ago to be present at a conversation in which the most conflicting views regarding the nature and character of the kingdom of God were brought forward and advocated. Of the four gentlemen by whom this discussion was carried on, *two* held that the kingdom of God, properly so called, is FUTURE; that it is the kingdom of the resurrection—the visible and objective reign of the Lord Jesus Christ over the world He has redeemed. The *other two* insisted that the kingdom of God is now among us; that the term simply implies the *spiritual reign* of Christ in the heart of His believing people, and the sway He exercises in the secondary Christianity which more or less modifies the life of millions.

These last maintained that Scripture teaches the kingdom of God was literally "at hand" when John the Baptist appeared as its forerunner; that Christ Himself declared it had "come" when He said to the Pharisees, "The kingdom of God is within you;" that the least believer in the Christian dispensation is therefore greater than John; that the meek, even now, possess the earth; that those who have been persecuted for righteousness' sake enjoyed, by their moral superiority, the kingdom spoken of as theirs; and that, in short, it becomes us all, while rejecting Romish pretensions, gratefully to acknowledge that we have entered into what Jesus promised. The discussion was serious and earnest. All the disputants alike were true Christians, and in most other respects they were agreed in their theology—that of the evangelical school.

My first impression was that, as these men were supposed to have a common faith and a common hope, the difference between them *must* be more apparent than real; that they were, in fact, each looking at one side only of a great truth. I thought so because I saw that the one party, while refusing to allow that "the kingdom" was *future*, did not affect to deny that a nobler life than this, and a more abundant spiritual existence, was in store for the saints; while the other, denying that the kingdom was *present* with us, did not, in so doing, dispute for a moment the fact that Christ is now exercising a subjective and spiritual rule in the hearts of His people. Neither party attempted to *evade* the question by affirming that it was *both present and future*—a conclusion which, for any practical purpose, concludes nothing.

As the conversation advanced I was obliged to abandon the supposition that the question at issue was one of words only. I saw no reason to doubt either the sincerity or simplicity of any of the disputants. I had no right to assume that this or that man was biased by his antecedents, by his circumstances, by his education, or by his desires. But I felt increasingly convinced that the divergency of view was far too great and too important to be lightly disposed of.

These Christian men, whether they knew it or not, were holding totally different ideas regarding the Gospel of Christ; regarding the condition of the world at large; regarding the status and duty of the believer; regarding the character of the dispensation in which we are living; regarding what is taught us as to

its termination; regarding the second advent of the Lord; regarding prophecy generally; regarding many of the words and warnings of Christ; regarding almost everything, in short, that is distinctive in Christianity, except—and the exception is an important one—the value of the atonement made by the Redeemer, the consequent "breaking down of the middle wall of partition" between Jew and Gentile, and the passing away of the priests, altars and sacrifices of the Levitical economy. On these points they were agreed.

To the one the world that now is was in a very hopeful state, gradually advancing, however slowly, to a high degree of culture and of moral and spiritual excellence. *To the other* it was a world destined ere long to pass away under Divine judgments, the end of the dispensation being foreshadowed by the flood and by the ruin of the Jewish people.

The one thought it right to speak and act under the belief that Christ may be "at hand," even at the door, since his re-appearance in the clouds of heaven may be expected at any time, and ought to be the daily theme of a Christian's prayer and hope. *The other* argued that the world *might* last ten thousand or even ten millions of years; that it was as yet only in its infancy; that the apostles displayed ignorance not only of *the time* of the advent, but of *the nature* of it; that the "coming" so frequently spoken of in Scripture is a figurative coming; that Christ *came* at the destruction of Jerusalem; that He is now on earth in the only form in which He ever will be, and that He is at present reigning on His own throne.

These, I found, held that as the world is already Christ's, the believer might lawfully enter into its ambitions and seek to attain its rewards, whether of rank or wealth, so long as he did so without abandoning or disgracing his Christian profession, and *with the intention* of devoting the rank or wealth thus acquired to the furtherance of the Gospel. The opposite party maintained that such objects ought not to form any part of a Christian's *desire;* that he is "a pilgrim and a stranger" here; that his "citizenship" is above; that to him everything in the world is stained by sin, and has the slime of the serpent upon it; that therefore he who would be *in* the world, without being *of* it, must, to a great extent, stand aloof from its chief interests, becoming light to its darkness, and salt to its corruption, by a separation similar to that which the lamp has from the room it illumines, and the salt from that which it purifies and preserves. The tendency of the one party was toward a modified asceticism; that of the other was toward a Christianized worldliness.

I found further that while *the one* regarded the dispensation in which we are living as that of "the Spirit," to be followed by no other, to be superseded by no greater, *the other* thought of it as parenthetical in character, its object the calling out of a Gentile election, and its distinguishing feature the birth, the development and final destruction of "the mystery of iniquity." I saw, in short, that in relation to the designs of Christ, and regarding what ought to be the distinguishing characteristics of a Christian, so far as he differs from a pious Jew, or from an enlightened heathen like Chunder Sen, these two parties were almost as much opposed to each other as they would have been had they accepted two different revelations.

Three other observations I made may also be mentioned. The *first* was that the diversity of view I so much lamented did not in any degree appear to be occasioned, or even materially affected, by differences of temperament—by a greater or less degree of natural hopefulness. The differences related not so much to degrees of hope for the world as to the right or wrong object of faith and expectation.

The *second* was that those who held to *the present* kingdom and reign of Christ obviously regarded the entire subject as comparatively unimportant; they seemed to consider the whole discussion as little better than a waste of time; the advocates of the *future human kingdom* of the Redeemer, on the contrary, as obviously attached the highest degree of importance to their doctrine. They were evidently prepared to make great personal sacrifices, if called for, in furtherance of what they believed to be the truth.

My *third* observation was, that the parties thus differing were all experienced Christians, and in one form or other had been for many years teachers of others. Three out of the four were upward of seventy years of age.

Much that was said was to me exceedingly painful, and became the occasion of many sorrowful reflections. Yet the discussion was not uninstructive. It made me think less hardly than I had done of those who call our modern Christianity "Babel, or confusion," and more charitably of men who pant after some recognized authority, whether Pope, or church, or apostle. It made me feel also that the time is not far distant when a change will take place in the character of our so-called evangelical Christianity, neither less radical in its nature nor less important in its issues than that which separated the Christianity of the second and

third centuries from the faith and spirit of the first.

I have long felt, and still feel, that some degree of uncertainty in relation to divine truth appears to have been *designed;* that for the wisest of reasons doubt was intended to attach to many things—to the Bible itself *as a book;* to the evidence on which its documents are presented to us; to the formation of the canon; to what may or may not have been interpolated; nay, to the very meaning of statements which are nevertheless important portions of God's message to man. But it never was intended that Christian hearts should differ as they do on matters which lie at the very root of the character Christianity is meant to form. That such a condition of things has arisen and is spreading is one of the most portentous signs of the times.—*Sunday Morning.*

Unfulfilled Prophecy.

A great many persons in the present day feel—whether reasonably or unreasonably matters not—that UNFULFILLED PROPHECY is not generally dealt with in a satisfactory manner. On one side we have abundant *assertion,* based on very little that is clearly revealed. On the other we have but too much *neglect,* and even contempt, of what ought to receive at least serious and thoughtful consideration.

That much difference of opinion should prevail regarding prophetic interpretation is by no means marvelous. For, first, this part of Scripture is, from its very nature, obscure, and men generally hate subjects that cannot be comprehended without labor. Study of any kind—and certainly the study of Scripture forms no exception—is singularly distasteful to the majority of mankind. Most men, indeed, are absolutely incapable of enduring solitary thought; and thought, if it be earnest and independent, is always solitary. They are ready enough to merge their individuality in any great current of feeling or opinion which may be flowing near them, but they cannot endure to be the lonely rill which flows apart, uncheered by tributary streams.

Again, men are very prone to demand, as if it were a right, *clear* views regarding what may be brought before them, *at whatever price;* they forget that what God has left dark or dim can only be made light by being more or less falsified. They imagine that what can be but partially apprehended must necessarily be useless. They do not know, or do not care to remember, that doctrines, like duties, are often far from being obvious; that as the line of action we are in any given case called to take is often a perplexing question, which can only be solved by care and thought, so truth is to all of us frequently dubious, and has to be sought out with infinite care and pains.

"A wise conviction," it has been well said, "is like light; it at first gradually dawns only upon a few minds, and then not unmixed—a slight mist rises also with this rise of light. As the day goes on, and the light rises higher, spreads further and is more intense, *growth* of all kinds takes place, but silently and without great demonstration of any kind. This light permeates, colors and enlarges all it shines upon."

Eminently is this true of Scripture prophecy. On this it may be said light is *dawning,* but the mists have not yet cleared off. The day is advancing, but it may be some time yet before brighter and clearer beams fall upon the world. Not such, however, is the spirit in which unfulfilled prophecy is generally studied. The possibility of but partial enlightenment is ignored. In its interpretation everybody is positive he is right and all others wrong. And so it comes to pass that dogmatism is only met by counter-dogmatism, until the skeptical spirit comes in and puts the whole study aside as unworthy the attention of rational men.

The students of prophecy are themselves the cause of much of the neglect of which they complain. It will never be otherwise so long as magnificent edifices rise on sandy foundations; so long as a devout fancy is allowed to revel in visions of the future *before* reason has presented Scriptural evidence that the future of the kind supposed *is yet to come.* What we want is less dogmatism and more "reasoning out of the Scriptures."

In no other department of Biblical study is skepticism so rampant as it is in relation to *prophetic* Scripture. We all perhaps reason, more or less, from our own experience—however limited that may be—but I think I shall scarcely be accused of forming a judgment from too narrow a basis if I say that, in urging the results of my own Scriptural investigations on Christian ministers and intelligent laymen, I have commonly been met by objections such as these: "You quote Daniel. Are you not aware that the canonicity of this book is very doubtful?—at least, that the genuineness of the latter chapters is by no means universally admitted?" Another says to me: "My friend, you make too much of the predictions of the Hebrew prophets generally. Has it never occurred to you, that, with the exception of those prophecies which relate to

our Lord, the object of prophecy is rather to delineate principles and states of opinion which shall come than external events?' We mistake the nature of Hebrew prophecy if we suppose it to consist largely of prediction. The prophets were great preachers of righteousness to the men of their own time, and they were *so far* inspired messengers of God; but as *predictors*, except to a very limited extent, they can scarcely have much authority."

A third observes: "You build far too confidently on the Apocalypse. It is indeed a wonderful book—rich in texts to preach from; but as to what may be its interpretation I have not the least conception—indeed, I have never considered it profitable to bestow much time or thought on the subject. Moses Stuart is probably right in supposing the book to have been written by John—if *the apostle John* did write it—at an early period of his life, and that it found a fulfillment in the events which terminated in the breaking up of the Jewish dispensation. But if it be so, where is the value of all your speculations?" So I am *silenced*. For what can I say to such criticism? The *ground* of controversy has changed altogether. The question now is, whether the Bible itself be intelligible and trustworthy?—*Ibid.*

MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

SEVENTH ARTICLE.

MISCELLANEOUS TEXTS CONSIDERED.

IT is urged that Rev. vi. 9-11 shows that dead saints are in a conscious state. The souls of them that were slain for the word of God are represented as seen, and crying for vengeance on their murderers.

In the first place, these "souls," whatever else they may be, are not theological souls, for those are represented as immaterial, occupying no space, and not to be seen; but John "saw" the souls he speaks of, and describes the space they occupy. If these were the souls of deceased men, they were entirely different from those of which theologians speak.

Moreover, if they were the theological souls of saints, they seem to be very far from being "made perfect" by passing into that state; for "they cried with a loud voice"—which imports earnestness and anxiety—"*how long*, O Lord, holy and true, dost thou not judge and avenge our blood," etc. They not only seem disquieted by the delay of vengeance on their murderers, but they speak of their "blood." Theological souls surely have no blood, and never had. Bible souls do have blood, and differ as widely from the theological ones as substance differs from nihility.

Again, these souls had "white robes given" them, *after* their cry. So they are not such souls as theologians talk about; for, even if these robes are symbolical of righteousness, saints do not receive such after death, but before, and while in this state of trial.

Finally, this whole scene was laid under the opening of the fifth seal, embracing the time of pagan and papal persecutions, being far in the future when John wrote; so that these souls had no existence at all at the time Revelation was written; and as it was a symbolical representation of a bloody persecution, of long continuance, it presents not the state, feelings or condition of the dead, but of the living and suffering saints under that persecution, showing the terrible trial of their faith and patience, when the "Lord, holy and true," seemed to abandon them to the vengeance of their persecutors. Seeing this bloody persecution so long protracted, with no apparent end to it, they cry, "how long!" The answer is, "Until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." They were pointed forward to the completion of this bloody scene as the time when God would avenge them, and in this trial of themselves God designed to purify them and make them white, or give them "white robes," after which "they should rest" awhile "in the dust of the earth" (see Dan. xii. 2) and then "awake to everlasting life."

On this scenic representation of a bloody persecution and its final result I might greatly enlarge, but I think enough has been said to satisfy the candid inquirer after truth that there was no design in the Revelator of representing the state of death as being one of consciousness, but only the feelings and hopes of the living and suffering Christians under a most unparalleled and protracted persecution. "The souls" are the *persons*, in their visible, tangible and suffering state; but when made "white" they were to rest till all that was written should be "fulfilled," then would come their reward.

On our Lord's promise to the dying thief, Luke xxiii. 43, little need be said. Having demonstrated that the Old Testament condemns the idea that the dead know anything, unless it can be shown that Jesus taught the contrary, explicitly, no one has the right to claim the text in Luke as proving a living existence when dead. Jesus did teach distinctly that the "resurrection at the last day"

is the hope of a future life. What he said to the thief, therefore, is to be interpreted in harmony with all his other teaching. He never promised his followers their reward till "the resurrection of the just."—See Luke xiv. 14; John vi. 40 and Matt. xvi. 27. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory"; then will be the time of "his appearing and kingdom." The thief prayed, "Lord, remember me when thou comest into thy kingdom." "Into," says Archbishop Whately, "is a mis-translation; it shou'd be, '*in* thy kingdom': the meaning is—at thy second coming in triumphant glory." See his "Future States," p. 324. Jesus' answer is in harmony with the prayer: "Verily I say unto thee to-day," or *this* day—what day? the day they hung upon the cross? No; but the day just spoken of, viz., when Christ shall come "*in* his kingdom." The answer is, in the day of Christ's coming into, or in his kingdom, he thief shoul l be with him in paradise—*i. e.*, in that delightful place.

The idea that paradise is the theological heaven of disembodied souls is an assumption, without one text in the Bible to sustain it. Three days after Jesus' death he declared to Mary, John xx. 17, "I am not yet ascended to my Father." He did not then ascend to paradise the day he died, and had n t for three days after; hence, if the thief went there, he did not find Jesus, and the promise failed. There is no evading our Lord's words to Mary by saying, "Jesus meant he had not been to heaven in his body." He speaks of his personality: "*I* am not *yet* ascended," etc. Jesus—*the person*—had not been to paradise. He said to the thief: "*Thou* shalt be with *me*." Not thy *soul* shall be with *my soul*. Three days after the same *me* saith, "*I* am not yet ascended." Here is demonstration of the incorrectness of the common construction of this scripture. There is no proof from it of the survivance of a conscious entity, called the soul, in death. Jesus saith nothing of a soul or souls in the entire account. I might extend remarks greatly on this text, but judge enough has been said to show its utter irrelevancy as proof of the common theory of going to heaven at death.

The case of Moses at the transfiguration is urged as proof that souls disembodied do live and are conscious when men are dead. It is, however, maintained theologically that souls are immaterial; hence it would be impossible for them to be seen by material eyes; therefore it was not Moses, as a disembodied soul, that was present on that occasion; for the disciples *saw* "two *men*, who appeared in glory"—Luke ix. 30, 31; hence Moses had been raised from the dead for the occasion, or it was a sight in *vision*. Christ appeared in glory at that time; but that was not his *permanent* condition—for *he* afterwards died. Moses, if really there, was so "*in glory*"—so saith the text; therefore he had been raised from the dead for this manifestation; though this was not yet his permanent state, any more than that of Jesus at that time. It is then perfectly clear that Moses was there by a revival from death, or he was there only by a representation in *vision* of that glory which is to be possessed by the followers of Christ when he shall actually appear *in glory*—"When Christ who is our life shall appear, *then* shall ye also appear with him in glory."—Col. iii. 3. See also 2 Peter i. 16–18. *Moses* was dead—*Moses* was buried; but *Moses* appeared in glory at the transfiguration—*not* Moses' *soul*: no; it was *Moses*—the same that died and was *buried*. If he really appeared in person, then it is manifest he had been revived from the dead, though he might fall asleep again to wait the revelation of his Master in *his* permanent glory.

Another view also may be taken of the case of Moses.

In Dr. McCulloh's "*Recast*" of the "Credibility of the Scriptures," on the case of Moses' appearance on the Mount of Transfiguration, which is supposed to prove the consciousness of the human soul after death, he speaks as follows:

"There are many objections as to the accuracy of such an inference, for, in the first place, as Elijah did not die, but was translated, his reappearance in a visible manner throws no light on the general subject. And there is such a mystery concerning the termination of Moses' mortal career that his case cannot be fairly estimated by the ordinary phenomenon of death. The account given in Deut. xxxiv. is that Moses ascended to the top of Mount Pisgah, from whence Jehovah showed him the promised land. It is then stated: 'So Moses, the servant of Jehovah, *died* there in the land of Moab . . . and he (Jehovah) *buried him* in a valley; . . . but no man knoweth of his sepulchre unto this day.'

"By whom this addition to Deuteronomy was made it is impossible to conjecture. The general opinion of commentators ascribes it to Ezra, but by whomever written, it must have been long after the death or disappearance of Moses, as is evident from two passages in it, the first of which is, 'But no man

knoweth of his sepulchre *unto this day*'—*i. e.*, at some time long posterior to his disappearance. The second passage is still more forcible in the inference: 'And there rose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' This implies, at least, that many of the Old Testament pro hets had already appeared among the Jewish people; for unless many such persons had been recognized as prophets among them, such a comparison could not have been made.

"But, under all circumstances of the case, Moses' departure from the world was under conditions of which we are totally ignorant. We cannot, therefore, consider Moses to have died the ordinary death of other men, and as such cannot admit that his appearance on the Mount of Transfiguration justifies us in supposing that the souls of men in general are conscious after death."

REMARKS BY THE EDITOR.

I am a little surprised that Dr. McCulloh, in taking this position, had not gone a step further, and shown the probability that the account of Moses' *death* is an interpolation. It certainly has evidence on the face of it that it is so. I confess the thought was first suggested to my mind by the Doctor's quotation of the account. It says: "Jehovah buried him (Moses) in a valley of the land of Moab over against Beth-Peor, but no man knoweth of his sepulchre unto this day." How then did any "man" know how to tell so exactly *where* he was buried? Most likely, then, no man knoweth of his *death* unto this day; and his appearance with Elias is pretty good evidence that he did not die, but was translated.

I have not for years claimed inspiration for *historical* accounts, and hence do not claim for them infallible accuracy. Good men wrote those accounts according to their understanding of them at the time, or from traditions handed down to them from others, and their general accuracy can be relied on; that fact Dr. McCulloh has clearly shown. Those historical accounts cannot command faith where they are clearly contradictory in themselves: nor should we insist on others receiving them as a revelation from God, unless we wish to bring discredit on the Bible itself. As to the doctrines of the Bible as given by Moses, the prophets and Jesus Christ, and the prophecies from the same authors, they are entirely another matter. But even for these we are not to claim that the precise words in which they are recorded in all cases are given by inspiration. The inspiration is in the *sentiments*; each writer employing his own peculiar phraseology in expressing the thing which is revealed or the sentiment made known. By disregarding this view we give weapons to unbelief and arm it against all conviction of the value of the Bible itself.

The Bible is a great and glorious light. It is to the moral world what the sun is to the natural world. We do not reject the sun because we sometimes discover a dark spot on its face, or because a dark cloud may hide it altogether for a time; no, nor when it is under a total eclipse, for even then its light is not wholly obscured, and we wait anxiously for its clear brightness to return. So let us regard the Bible; with all its faults, or the fault of those who wrote, transcribed or translated it, it is the only sun of truth to enlighten our pathway into the future, and teaches us how we may enter into life eternal. Yet we need, also, the Spirit of God as the living atmosphere to breathe in, or the sun itself will shine in vain. The Spirit and the word agree. Here is harmony, and here is life to all who walk in the light of the one and breathe the atmosphere of the other. Let both dwell in us richly; so shall we live forever.

IN MEMORIAM: HENRY DUNN.

BY W. MAUDE.

IT was but a short time ago that we heard a venerable Christian minister—most widely known as a Christian poet—speak these words: "How many of our greatest, yes, and most useful men seem passing away, notable witnesses for Christ, one after another! What does this mean? Does God mean to leave us face to face with utter darkness? In our feebleness and helplessness are we to be left alone with this gloom, and is there no hope beyond? Alas! we are oftentimes cast down as we see these noble men disappear, and we cry, 'Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men.'"

But, he went on to say, "there is a brighter side. I remember, when travelling on the Rhine, staying for two days at Mayence, I noticed that, as the twilight came on, all along the long bridge that crosses the river there, a man went and lighted the lamps one after another. What was the meaning of that? It seemed to say, 'Night is coming.' I awoke next morning very early, and I saw the man retracing his steps. He was putting out the lamps one after another. What could that mean but this—the day is coming up, the sun will soon be here? So when we see these

lamps extinguished, we know that the day is nigh and that the Sun of Righteousness will soon be here."

That is one way doubtless, and a very legitimate one, of looking at it; but for those who, like the speaker himself, and like the present writer, are rapidly traversing the downward slopes of life, and whose feet must apparently soon touch the dark waters of death, the incident described admits of another spiritual interpretation. As we start on the journey of life—a night journey, alas, to most of us—God mercifully kindles some lights of love and friendship to guide and cheer us on our way; but as we ourselves approach the end these lights so kindly lent are withdrawn—not extinguished—not simply because we need them less, but also that, by the cords of even our human love, our hearts may be drawn to that brighter and better world where alone we may hope that they shall again shine upon us.

Such was the thought in our mind as, on Thursday, March 21st, we stood in Norwood Cemetery beside an open grave, and looked down upon the coffin of a loved and honored friend. On the lid of that coffin were engraven these words: HENRY DUNN. Born January 22d, 1801. Died March 16th, 1878.

We shall not attempt here to give, even in merest outline, a biography of our lamented friend. Mr. Dunn's life-work was, more than is often the case, of a distinctly two-fold character. For many years, as the highly-esteemed Secretary of the British and Foreign School Society—to the remarkable success and influence of which society his great ability and administrative talents largely contributed—"his name," to use the language of the *Times* in its obituary notice, "was honorably identified with the history of public education in England during the second quarter of the present century." But it is not with Mr. Dunn as an eminent educationalist that we have here to do. When, more than twenty years ago, he retired from public life, his health but slightly impaired, and his mental powers only in the maturity of their strength, he felt, as he himself has more than once told us, that God had still work for him to do in the world. Taking a deep interest in Missionary work, he went to Italy and identified himself for a time with Protestant Missions there, and it was while travelling in that fair land that the idea of devoting his leisure during the years that might remain to *religious literature* developed itself in his mind. The resolution was a wise one, and we doubt not of divine inspiration, for many a Christian thinker, not in England only, but throughout the world, has reason to thank God that it was ever taken. It is only a few days ago that we received a letter from a Christian friend, in which, referring to Mr. Dunn's death, he says: "Dear friend and *master* he was to me. I owe him a peculiar indebtedness. The whole world and God's government of it appearing in a new and comforting light; so that as every new day dawns I count all things a stage nearer the restitution, and everything that breathes I regard as opening its eyes in a redeemed world."

It is as a religious writer and teacher, then, that we shall now speak of Mr. Dunn; as such alone we knew him; nor, in our many conversations, was more than a passing allusion ever made to what had previously been his work in life. That seemed to lie altogether apart, though there was, we think, one subtle link which bound the two together. His intimate acquaintance with the education of the young for the after business of this life formed *a mental preparation*, so to speak, for the reception and development of that profoundly true and consolatory conception of our whole earthly life as *educational rather than probational*, to which Thomas Erskine, of Linlathen, attached so vital an importance, and which unquestionably formed the leading principle of Mr. Dunn's special teaching. But here we are anticipating, and must therefore stop.

Mr. Dunn's *principal* writings—for we shall not endeavor to make the list complete—are the following:—*The Interpreter*, a periodical issued during the years 1860, 1861 and 1862, forming, when complete, three vols. 8vo, which we are in a position to state was *entirely written by himself*. This led to the subsequent publication of "*The Destiny of the Human Race*," a Scriptural Inquiry and "*The Study of the Bible*," a Series of Chapters intended to promote Truth and Unity. These works were followed in 1866 by "*Organized Christianity*": is it of God or of Man? and at a later period by "*The Kingdom of God*," the Kingdom of the Resurrection; and by Essays on "*Eternal Punishment*," on "*Election*," and on "*Future Restoration*," which were at first appended to "*The Righteousness of God*," as taught by St. Paul in his Epistle to the Romans. In 1872 appeared "*The Churches*," a History and an Argument, a book in which we feel a special personal interest, inasmuch as we were invited to Blackheath to hear the whole read by the author previous to its publication. The book is a fair sized octavo volume, but we remember that, with characteristic energy and perseverance, the entire manu-

script was read in a single morning and afternoon. Mr. Dunn's next publication—a small one—was "*Life in the Invisible*," a plea for the immediate state, suggested by the perusal of Prebendary Constable's "Hades," and which first appeared as a series of papers in *Our Hope*. Then came, in 1875, "*The Limitations of Christian Responsibility;*" and lastly, within the present year, "*The Decay of Churches*," a Spiritual Outlook. To *Sunday Morning*, another monthly periodical edited by Mr. Dunn during the years 1870, 1871 and 1872, it is not necessary specially to refer, inasmuch as a considerable part of its contents was written by other hands; while "*Following after Truth*," the fourth part of which was published a few days after his death, consists merely of selections chosen by himself from his previous writings. Probably the last words he ever wrote for publication were the brief paper, "A Few More Words on Theology," which appeared in the March number of *The Rainbow*, and a letter in the *Christian World* of the 8th of March, in reply to a friendly criticism on "The Decay of Churches."

In order to form anything like a fair and accurate estimate of the value and influence of Mr. Dunn's writings, it must be understood at the outset that he was a *literary* rather than a *learned* man; a Christian *thinker* more than a scientific *theologian*. Endowed in no ordinary degree with the critical faculty, he was not an accomplished critic, inasmuch as he neither possessed nor laid claim to advanced and accurate scholarship. Hence while, as Mr. Heard has truly said, he "had an almost Socratic power of finding out an opponent's weak point, and exposing the half truths which pass current in our popular theology," his own conclusions were *sometimes* based on a scarcely solid critical foundation: nor did an unfriendly eye find it difficult to detect here and there a bit of doubtful exegesis. But he possessed something far higher and more valuable than mere skill in textual criticism, namely, that *spiritual insight* into the mind of God as expressed in Scripture without which the pedant's lore is but as a set of delicate instruments without the skill to use them with effect.

He was avowedly a firm believer in the opinion of the Master of Balliol and of the late Dr. Chalmers, when those eminent men affirm that—allowing for a few obvious errors in translation—difficulties in the interpretation of Scripture are seldom removed by mere verbal criticism: that "the minute examination of words often withdraws the mind from more important matters;" that the differences which prevail among ourselves are largely "inherited from the controversies or former ages;" that ordinary readers of Scripture need "no theory of inspiration—a few rules guarding against common errors being sufficient;" and that "*he who, in the present state of knowledge, will confine himself to the plain meaning of words and the study of the context in our English Bible*, may know more of the original spirit and intention of the authors of the New Testament than all the controversial writers of former ages put together." Above all, that "we can not understand Scripture without becoming familiar with it."

The admirable lucidity of Mr. Dunn's style, for the want of which nothing could have compensated to the general reader, together with the large measure of originality of thought which he possessed, may, we apprehend, be regarded as his *distinctive* characteristics as an author. As to the former of these there can be no question; and the latter must also in all fairness be conceded, though doubtless he owed much to the writings of John Foster, Isaac Taylor, and more especially Thomas Erskine, of Linlathen. Nevertheless, the truths which he had learned from them he saw from a different—if we may so express it, a more *prophetic*—point of view. Mr. Dunn was a decided millenarian in his views; to him the kingdom of God, though still future, was an objective reality: and in reference to this part of his teaching we have heard him express his obligation to a remarkable book, never much known and now almost forgotten—Heath's *Future Human Kingdom of Christ*. With the writings of Maurice—a mightier spirit than any of those mentioned—he had much less sympathy, for that great teacher dwelt in a God-illumined cloud-land, in which the "*strong common sense*" on which Mr. Dunn justly prided himself could hardly breathe.

To those readers at least who are not already familiar with Mr. Dunn's teaching, it may be interesting to indicate the principal *points* on which it differed from the ordinary "orthodox" belief. Here, in the first place, as being indeed the ruling principle of the whole, we must mention—what we have already referred to—his conception of human life as *an education* rather than simply a probation; a truth, as he conceived, the recognition of which explains, as nothing else can explain, the dark riddle of humanity. And from this two further inferences naturally followed—namely, that seeing how imperfect and

elementary a stage the process reaches in this life, generally speaking, for the mass of mankind, this education may, for aught we can tell, extend over illimitable ages; and secondly, that death, *per se*, cannot be regarded as —according to Protestant theology—eternally stereotyping the character and thus fixing the destiny of any human being.

With a rapidly increasing number of the most intelligent and Christ-like Christians of all denominations at the present day, he denied altogether that the *eternal torment* of the unbeliever is taught in Scripture, or can be reconciled with our noblest and purest conceptions of the character of God. He regarded that te rible dogma as inherited from the early corruptions of the Christian Church, and as being the support of a religion of terror, and the basis on which the Romish doctrines of purgatory, priestly absolution, masses for the dead and a host of other superstitions rest. At the same time he was not a Universalist, and, while a firm believer in "life in Christ alone," only partially a destructionist. In other words, he believed in the ultimate restoration of *the race*, but not in the necessary salvation of every individual thereof.

Intimately connected with this belief in the further training of humanity in another world was his view as to the doctrine of *Election*, which he regarded as the eternal choice indeed of certain individuals but for *special service* on behalf of others. These he believed would form what is termed in the New Testament the "Church of the first-born," the "mystical body of Christ," the "Bride of the Lamb," to whom, as "kings and priests to God and to Christ," in connection with special reward and honor, will be committed after the resurrection the instruction and government of the untaught myriads who leave this world the bond-slaves of ignorance, of sin and of consequent unbelief. "The kingdom of God" is therefore, to use his own expression, *the kingdom of the resurrection*. Hence, he maintained, while an unquestionable obligation rests upon Christians *here* and *now* to follow Christ and to teach, both by precept and example, the great truths he has brought to light in the gospel, they are not justified in concluding that under the present dispensation the knowledge of the Lord is ever to become universal, or that, in any sense whatever, the eternal destiny of one man has been made to depend on the zeal, the faithfulness or the money of any other human being. He therefore in some measure limited the responsibility of Christians in what may be termed the *aggressive* attitude toward the world.

On the question of inspiration his views were of a liberal character. The Bible he regarded as *containing* the word of God, but not itself being wholly such when regarded as a book. He *confined* inspiration—by which he understood, *when the term is use in reference to Scripture*, the communication of God to certain individuals of truths intended for the salvation and edification of the Chuch in all ages—to those *portions* of the book which, as Dr. J. Pye Smith says, "refer to holy things," or, as Thomas Scott puts it, "to things which, could not have been otherwise known." The *verifying faculty*, by which this this distinction is discerned, he considered be that "unction of the Holy One" which is spoken of by the Apostle John, by which Christians are instructed in all spiritual things. And the *primary object* of inspired Scripture he held to be "the instruction and correction in righteousness," to use Paul's words, "of *the man of God*, who is thereby to be fitted for every good word and work."

It will thus be seen that his doctrinal departures from the paths of traditional "orthodoxy" were neither few nor small; but it was his attitude toward *Ecclesiasticism* alone that could with any fairness be held to verge on the extreme. Not only did he utterly repudiate all human authority in matters of religion, but he had no faith whatever in the divine appointment, or, indeed, when viewed on a large scale and *as a whole*, in the *practical usefulness* of Church organizations. It was not simply against the perversions and corruptions of the churches that he protested—for which, alas, there is ample room—but against the churches *per se*, holding them to *be of man* and not of God, and therefore sure to pass away—it may be by evil hands—before the coming of the Lord.

Baptism, he argued, is obsolete under the Christian dispensation, except in the case of Jews and heathen, to whom the revelation of God as the Father, the Son and the Holy Ghost has never been presented. He laid great stress on the fact—certainly a very remarkable one—that it is impossible to find in Scripture *a single instance* of the baptism, *either of child or adult*, who was not a Jew or a heathen, and this, *notwithstanding thousands of children* were born of Christian parents and grew up to manhood during the period embraced in the sacred records. His explanation of, and inference from, this fact being, that the rite, being *into* the name of the triune God, can have no meaning *in harmony with Scripture* when administered as a divine ordinance to either infant or adult, if the recipi-

ent has been *born* into the doctrine that the Divine Being is to be worshiped as the One God, "the Father of an infinite Majesty," as the Eternal Word or Son and as the Holy Spirit, the giver and sustainer of divine life.

The Lord's Supper, on the contrary, he held to be a perpetual ordinance, but *household in character*, intended to sanctify the family rather than to sectarianize the Church, which it does when mixed up with the discipline of church-membership or made to depend for its efficacy on any priestly performances.

Thus, by "a short and easy method," our honored friend would get rid of all discussions and disagreements, whether relating to Church government and order or to the connection of Church with State; namely, by denying altogether that Christ or his apostles ever established any *visible* Church on the earth *with a view to permanence;* that Christianity was ever planted in the world *as a society* but rather as an influence from above intended to act on individual natures, and by the force of individual example to become both "light" and "salt" to our fallen humanity.

Such then, in sum, was Mr. Dunn's teaching. We have, of course, presented it only as a meagre outline, but we have means of knowing that he would himself have endorsed it as substantially correct.

A few words as to the closing scene and we have done. Our lamented friends removal was very sudden. He had for some time been suffering from a painful but not dangerous complaint from which he was recovering. On Saturday, March 16th, he seemed as well as usual, rose and dressed himself, and about midday went to the drawing-room to write a letter; as he opened the drawing-room door he was struck down by apoplexy, never spoke distinctly again, and in about half an hour was gone. Before leaving his room he concluded a brief conversation with a valued member of the household, by saying, "His (God's) love is *infinite.*" These were his last words, and in them we think he unconsciously concentrated the essential spirit of his teaching. "God's love is infinite"—therefore the existence of an eternal hell of torment is inconceivable. "God's love is infinite"—therefore its ministries cannot be bounded by the present scene or the passing moment. "God's love is infinite"—therefore we may implicitly trust him not only with our own souls and those we love, but with the destiny of our whole sinful, suffering, dying race. "God's love is infinite"—therefore let it be ours, in our small imperfect measure, to reflect that love; remembering ever that "he that dwelleth in love dwelleth in God," and making our own the heaven-born resolution of the poet, when he says:

"O Love, who formedst me to wear
The image of thy Godhead here,
Who soughtest me with tender care
Through all my wanderings wild and drear:
Oh! Love, I give myself to thee,
Thine ever, thine alone to be."

—*The Rainbow for May.*

THE LIFE THE LIGHT.

"*In him was life, and the life was the light of men.*"—John i. 4.

HERE are two profound statements—two divine propositions, having an amazing depth of meaning. "In him"—the *logos*, or word—"was life." On the words "in him" the emphasis rests in the Greek. It is a peculiarity of his; among those who bear human form, he is alone in this matter; for it is not the evanescent animal life that is here spoken of, but the divine life, that which belongs inherently and exclusively to God and the word who was with God and was God—that life which properly denotes immortality, and which, consequently, no creature can have except as the wonderful "gift of God." It was in him, as the water in the fountain, or the light in the sun; it is granted to them—the free gift of infinite love—as the irrigating stream from the fountain, or the illuminating beam from the sun. Christ lives, and for that reason alone those who are one with him shall live also. He is "our life;" and therefore when he shall appear we also shall appear, or be manifested as the sons of God. The life of the Saviour and the life of the saint are not two things, but one. He lives in them (Gal. ii. 20; Rom. viii. 9); and they have not, and cannot, any independent spiritual being apart from him. All true Christian living and acting upon the face of the earth is, consequently, the living and acting of Christ through his people, the members of his body. The impulse to love one another, and to do good unto men as we have opportunity, has its first movement in the heart of Christ, and is communicated to our hearts by him.

Out of this fundamental truth of the glorious Gospel—Life in Christ—springs the other—the Life the light of men. All false religions, so far as they even pretend to reform men, and all defective views of the only true religion, proceed upon a reversed proposition. The maxim is that light gives life. The form which this maxim assumes, when it seeks practical application, is, "Let men be well instructed in the creeds, or the general doctrines of the Bible, and they will become good Christians."

This accounts for the unquestionable fact that multitudes who conventionally pass for Christians are blind to everything distinctively Christian. They do not see the things freely given of God to his family, for they have not the "life" which is an essential and indispensable prerequisite to spiritual vision. The natural, or soulish man—the man who is *nothing more* than a descendant of the first Adam—receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. He may have splendid natural endowments, vast and varied intellectual powers, much scholastic culture, a refined taste, and an irreproachable character; a man, in short, every way worthy of the respect and esteem of his cotemporaries; and yet there is a region of thought where he cannot mentally enter, fields of vision of surpassing beauty and grandeur of which he has no conception. That which constitutes the very essence, and charm, and glory of God's revelation is as dark to him as are the attractions of an exquisite landscape or the splendors of the firmament to a man born blind.

Is not this hard? Has not the door which admits to the inner sanctuary of thought and privilege been needlessly narrowed when such a person cannot enter? Why should God's finest region of beauty, his land of amaranthine flowers, be an unapproachable continent to this intelligent and virtuous and greatly esteemed man? The objection is very old, but the answer to it is very easy the moment we recognise the sublime fact that the salvation the Gospel speaks of is nothing less than the bestowment of immortality, that is to say, DIVINE LIFE upon persons who, at their best estate as sons of the earthly Adam, are only mortal, although they stand at the head of the animal creation. And it is here that we must enter a protest against charges which have been brought against us because we deny the natural immortality of man. It is said that we thus lower man in the scale of being, and rob him of that glorious attribute which so pre-eminently lifts him above all the other tenants of the world. We might content ourselves by calmly replying that the degradation, if it be such, is no work of ours. It is done to our hands by holy men of God, who spake as they were moved by the Holy Spirit. The natural or soulish man—*psuchikos de anthroopos*—"the breathing, living animal, possessing animal life" (*Robinson's Gr. Lex.*), is the highest designation which the Scripture has for a human being out of Christ. If there be degradation in this matter, therefore, the responsibility of inflicting it rests not with us: stronger shoulders must bear it; and we willingly shift it to them. But our censors should be careful of their blows, lest, in attempting to wound us, they hit the great apostle of the Gentiles, and thus unwittingly reveal the awkward fact that Plato, not Paul, is their theological tutor.

But we shall take the argument of our kind friends—whose solicitude for our soundness in the faith we thankfully appreciate—and use it for a purpose that did not occur to them; and as our heart is full of charity toward all men, we cherish the belief that some of them will thank us for the hint. We have not, the Scriptures have not, lowered man in the scale of creation by teaching that he is only mortal. Instead of degradation, it is all the other way; for if frail mortals of three-score years and ten can achieve such wonders, can rise to such gigantic mental stature, can live such grand lives, and can enrich nations with stores of wondrous knowledge from the depths of the earth and the sea, and the measureless height of the stars, as some of our family have done, what may we not hope for during the ages to come from men vitalised by the life and possessors of the immortality of the Son of God? The facts of human daring and doing in all the fields open to enterprise and thought and heroism are entirely independent of all theories concering the nature of the soul; there they are, *as facts*, constituting the backbone, forming the very texture of human history. Were the workers animals or angels, pigmies or giants, demons or gods, there is the work itself before you, some of it astoundingly bad, some of it sublimely good; but, bad or good, its greatness is so manifest in the sense of power, that we say if God has bestowed on this kingly animal such marvelous intellectual resources, what shall he be when he stands forth in the lustre of resurrection manhood in the life and likeness of Christ? We have no theory whose exigencies tempt us to alter facts either in the way of exaggeration or diminution, but if the doctrine of the non-immortality of the soul, or life, suggests anything in relation to the present position or humanity, it is this: if the moral "sons of *men*" can be and do what they have been and done in this groaning creation, what shall the immortal "sons of God" be and do when the Lord, their life, shall appear, to inaugurate his glorious kingdom, to appoint his high ministers of state, and to introduce that system of things which, in due time, shall culminate in the new heavens and new earth, wherein dwelleth righteousness?

Is there a flaw in this argument? If there be, a clearer eye than ours must detect it. It is not man's "immortal nature," but his intellect that

makes him a naturalist, a statesman, a mathamatician, a geologist, an astronomer, a philosopher, a poet, and it is neither his learning nor his morality that enables him to discern spiritual things, and to enter into God's finest region of thought, but the life of the risen Redeemer within him. If he receives Christ, he becomes a son of God (John i. 12); the Life-light shines in his heart; he is a joint-heir of the imperishable inheritance with the First-born from the dead; and because his Master lives he shall live also in the resurrection and the glory which are to signalise and celebrate the second advent of our great King.

But there *is* a doctrine which degrades man and dishonors God, and makes the entire scheme of the universe a disastrous failure; a doctrine everywhere current, which has for ages dominated theology, driven multitudes to madness or atheism, corrupted the Gospel, obscured the light of revelation, and brought fearful discredit upon the ineffable character of our Father in heaven; the doctrine, namely, that all human souls are deathless, that the unsaved, in numbers without number infinite, are to suffer and sin, and sin and suffer eternally, without the faintest hope of either death or redemption, and that moral evil, consequently, on a scale of enormous magnitude, is for ever to exist in the universe of the infinitely holy God. Now, it is worthy of close attention that many good men who cannot endure this terrible dogma—and of course it is unendurable to any man who looks it fully in the face—but who, nevertheless, believe in the natural immortality of the soul, take refuge from the difficulty in the idea of restoration. They know, as we know, from God's precious word, that there is a time coming when there shall be neither sin nor sorrow in the universe; and it is instructive to notice that the restoration for which they plead is through, or for the sake of, Christ; so that, though they interpose a temporary "hell" wonderfully like the papal "purgatory," yet after all they come round to the doctrine of eternal only in Christ. The "natural immortality" notion is therefore a most perplexing element in the scheme; and though it has been a source of enormous pecuniary profit to the papal clergy, and still holds a foremost place in the theology and preaching of Protestant ministers of all denominations, we humbly suggest that the true way out of the difficulty is to give it up altogether as a delusion and an impossibility, against which the Gosple doctrine of redemption is an unanswerable argument.

The truth is, the Scripture doctrine of immortality only in Christ is the key to the whole Bible. With this key in our hand, its priceless treasures can be unlocked, and its divine purpose seen in the light of infinite love. By it the necessity of the new berth becomes obvious in a moment. We must be born from above, born of the Spirit, if we should enter into the kingdom of God. The natural man, even if he were sinless, could not enter there; for the region and the associations are supernatural, and make supernatural qualifications essential to admission. It is not merely because of sin and the corruption which it has entailed that flesh and blood cannot inherit the kingdom of God. Flesh and blood are corrupt, and cannot inherit incorruption: this is so obviously true, as to render illustration or proof needless; but we see more than that in this matter. The first man was of the earth earthy, even before his disobedience: that was his nature and condition from the moment of his creation; and though it would be useless to speculate about the possible constitution of the world had our first father not sinned, yet we are perfectly certain that the position to which believers are raised by union with the second Man, the Lord from heaven, and the magnificent future secured to them in consequence of that union, are immeasurably superior to anything that could have been possible to a race of merely human beings even in the event of its sinlessness. They argue blindly who tell us that the object of Christ's redemption is to bring us back to the condition of the unfallen Adam in Eden. Thanks be to God, its object is unspeakably greater than that! The first at his best estate is no model for us, and the paradise of our inheritance dwarfs his to invisibility. We are made partakers of the divine nature, are the children of light, the sons of God, temples of the Holy Spirit, and heirs of the glory which shall be revealed and the crowns which shall be given when our Lord, our Life, returns to wield the sceptre of universal dominion. Truly, we must be born from above to make these things, or any one of them, possible! We have borne the image of the earthy, and are not by any means proud of it; but we shall bear the image of the heavenly; and when we see in the Life-light what God has done for us by his dear Son, we would not have the nature and history of man other than they are; for where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness *unto eternal life*, by JESUS CHRIST OUR LORD.

The other special teachings of revelation become equally clear when viewed in connection with immortality only in Christ. Take, for

example, those of Resurrection and the Second Advent. These determinations of the divine purpose will, it is well known, be realized together. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" or, to adopt Alford's reading, "When Christ, who is our life, is manifested, then shall ye also with him be manifested in glory." The appearance, or manifestation, here spoken of can be none other than the actual, literal coming of the Lord according to His promise: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." But all this belongs to the supernatural, and proceeds upon the principle that God's people are not a natural or earthly, but a supernatural or heavenly family. It is the Christ-life, not the Adamic, the divinely communicated, not the naturally inherited, immortality that is in them. If the doctrine of human immortality, with its theological branches of a happy heaven and a miserable hell of conscious souls, were true, why the return of the Saviour to this world? and why the resurrection of the righteous from among the dead? An intelligent answer to these important questions cannot be obtained from "orthodox" theology; for, hampered as it is by its utterly false notions of immortality and its equally false soul-worlds of glory and of woe, the magnificent objects to be attained by the advent and the resurrection are not discernible by its eye. But when it is remembered that the Church is the Body of Christ, and that He is its life, the advent and the resurrection are seen to be constituent parts of a wonderful whole every way worthy of the infinite wisdom of God and the everlasting admiration of men. The redemption of the body can only be effected by Him who has given us the first-fruits of His Spirit; but as surely as we are conscious of the latter, so surely "shall the Lord Himself descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." —DR. LEASK, *Editor of the Rainbow.*

COMMUNITY OF GOODS.

A FRIEND writes me as follows: "I have a few questions to ask and suggestions to make in regard to the Holy Spirit. First, I ask what induced the multitude of followers in the days of the apostles to surrender up all their worldly possessions? Was it not the direct teaching of the Holy Spirit? If it was, does it not teach the same now? The next question is, Can those who are not joint heirs in temporal things become joint heirs in the kingdom to come? If the early teaching of the Holy Spirit then required this, and the withholding of it was fatal, as in the case of Ananias and Sapphira, is there not a fearful responsibility, to say the least, on the part of those who resist this Spirit by holding back this material part of Christian duty? Is it not doing the same as they did? If death was then the penalty, is it not so now? Even if not executed in that summary manner, is it not a lesson as much for us as for those who were then present? I hope to receive an answer to these questions. V.

RESPONSE BY THE EDITOR.

I do not consider it necessary to give an answer to each question of our friend. In the first place the *occasion* recorded in Acts ii. has never occurred since, where thousands from various parts of the world were detained by an unlooked-for occurrence, so that there was a necessity to give them relief. While thus detained, all who had the means contributed to those who had not, and did it with joy. So Christ sometimes fed the multitudes who waited on his ministry, by miracle.

Again: The case of Ananias and Sapphira is not properly considered. In that case, also, a multitude had been converted, and there was a necessity to provide for their temporal wants for the time being. Those disposed to aid in that work made common cause of it, and sold houses and lands for that purpose, and presented the funds to the apostles to distribute to "every man according as he had *need*." There was no command given to any one to sell their houses and lands, but if they did do it, it was a voluntary matter. The guilt of Ananias and Sapphira was that they *lied* about it, professing that they gave all when they kept back a part. This is evident from the fact that Peter said, "While it remained" (*i. e.*, unsold) "was it not thine own?" That is, you were not under obligation to sell it. "And after it was sold was it not in thine own power?" That is, you were at liberty to give all or only a part. But they "kept back a part," and professed they had given all. Here was the sin—not in giving a part only, but in "lying unto God" by pretending to give all when they had not. It is the *lie* on which Peter pronounces the guilt. He admits they need not to sell unless they

chose, and after it was sold it was their right to give all or only a part; but they *lied* about it, pretending to give all, but kept back a part. For their lie they died.

That it is the duty of Christians to give aid to their needy brethren is clear, provided they have means, or as "God hath prospered them."—1 Cor. xvi. 2. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17. Again, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate," etc.—1 Tim. vi. 17, 18.

There is no command to give all Christians an equal share in what is your possession, or to form a community therewith. Such a community might possibly exist, but then every member is bound to contribute by industry to the common stock of goods; and, says Paul, "We commanded you, if any would not work, neither should he eat."—2 Thess. iii. 10. A lazy or idle man or woman has no claim on God nor man for food or help. But the destitute, from unavoidable circumstances, call for our compassion and assistance to the extent of our ability. All men in this respect are one community; and, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

DID DAVID POSSESS THE SPIRIT OF CHRIST?

IF he did not, "he is none of his" and cannot be made like him when He comes. If he did, on what principle can we reconcile some of his writings with that spirit? There are expressions in the Psalms of David that take the form of prayer that, viewed in the light of popular religious views, must shock the fine sensibilities of every truly sanctified heart. Here is a sample—Psa. lv. 15: "Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them." Suppose the "orthodox" idea of hell is correct, what sort of spirit must David possess to pray God to send men *quickly* down into a place of unutterable, intolerable and interminable torture? Does it fulfill that requirement of the Gospel of the loving Christ which reads, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. v. 44.

It is true that the case with David was an aggravating one. The people that he wishes to send to hell have abused his confidence. They have, while professing to be his friends, treated him very wickedly and very cruelly; but Christ tells us just what we *must* do under just these circumstances in order to be the children of our Father which is in heaven.—(See verse 45.)

If this was the only text where David prays in this manner for wicked men we might suppose that he had been left to fall into a wrong state of feeling and afterward repented of it. It is, however, only one text out of many of the same import.

Here is another specimen—Psa. lix. 13: "Consume them in wrath, consume them that they may not be." There is a class of religionists who believe that every individual of our race who is found out of Christ when he comes the second time will be utterly destroyed, and that, too, without any opportunity having ever been given them to believe in Christ and be saved. Is this what David prayed for? Was he so anxious that God should annihilate the wicked? It must be evident that if David understood that the destruction that he prayed might overtake his enemies was final, he had not the spirit of Christ. Christ rebuked his disciples for manifesting a desire that wicked men might be consumed, and told them, "ye know not what spirit ye are of."

If David understood that the judgments that he desired should be visited upon the heads of the unregenerate would send them into irrecoverable ruin, whether that ruin be torment or annihilation, his feelings and the spirit that he manifested are diametrically opposed to the Gospel of Christ, and to the mind of that God who has declared that "he doth not willingly afflict nor grieve the children of men," and that "his tender mercies are over all the work of his hands."

David was a man of God, and was recognized by Christ as a prophet. How then can we account for the language of the texts quoted, and of others of the same character? My plan is to let David explain himself. Take the last text named. The whole verse reads, "Consume them in wrath, consume them that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth." How can they know that God ruleth to the ends of the earth after they are destroyed so as not to be, if that destruction is final? The question is a fair one, and should be answered satisfactorily by those who believe that the above-named consumption is unending annihilation.

David, however, tells distinctly why he wants them destroyed. It is that they may know that the Lord ruleth in Jacob unto the ends of the earth.

The entire eighty-third Psalm down to the seventeenth verse is a continued prayer of David for God's judgments to be visited upon unregenerate men; but the last verse tells plainly why he wishes them to be afflicted. It is "that men may know that those, whose name alone is JEHOVAH, art the Most High over all the earth."

What benefit would this be to them if they were only to awake to this knowledge to mourn and wail in utter despair? This they must do if there is no hope for them beyond that awakening. How could David use the language recorded in the one hundred and thirty-sixth Psalm, if the destruction spoken of sent the subjects of it to endless suffering; or into a death sleep to be raised again only to weep and wail; or into everlasting oblivion, never again to open their eyes in life? I will quote a few texts: Verse 15, "But overthrew Pharaoh and his host in the Red Sea: for His mercy endureth forever: Verse 18, "And slew famous kings: for His mercy endureth forever." Sihon, king of the Amolites, Og, king of Bashan, are enumerated among these famous kings, and the declaration of their slaughter is accompanied with the statement that "his mercy endureth forever." If the doom of these kings was torment, will someone tell how God manifested any mercy to them? Neither Sihon, or Og, or the people over whom they reigned ever had the smallest opportunity to believe in God before their destruction, and were, therefore, never put on probation for eternal life. How their slaughter can be a manifestation of God's everlasting mercy I am not able to see. When, however, I recognize the principle laid down by David that through these visitations of divine wrath God will convince those kings and their people that He *is* God, He is the ruler over all the earth; it being the first lesson in bringing them to recognize God's sovereignty, it will in a measure prepare them to receive the news of salvation in the coming ages; or, if they reject it, and die the second death, the fault will be wholly their own.

When God shall, as David prays (See Psa. ix. 20), "Put them in fear," it is "that the nations may know themselves to be but men;" and if they will profit by that knowledge and turn to him who is their God and Saviour, they will secure a life that shall never end. That the vast majority of them will thus turn unto the Lord is plainly affirmed by David, the prophet of God. The language employed in stating this great fact is plain and forcible. "All the ends of the world shall remember and turn unto the Lord: all the kindreds of the nations shall worship before thee."—Psa. xxii. 27. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall before him: all nations shall serve him."—Psa. lxxii. 8–11. "All nations whom thou has made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great and doest wondrous things: thou art God alone."—Psa. lxxxvi. 9, 10.

These nations will be punished, destroyed for their sins, it is true. They are destroyed because their ways are evil, and only evil, and that continually. There is, however, a very important consideration in their case. They have an evil nature; a nature that at all times leads to evil. It is the very nature in which they were created; and its tendencies are so strong to evil that they could not do good, if they had a disposition, without divine help. "The carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be.*"—Rom. viii. 7. "They that are in the flesh *cannot* please God."—Verse 8.

These peoples have had no opportunity whatever to get rid of carnality—to get out of the flesh—for they died in total ignorance of the plan that God has devised to accomplish their redemption from the flesh, make them spiritually minded, and thereby bring them into a condition of obedience to the law of God. On the principle that no such opportunity will ever be given them, how are we to reconcile David's oft repeated prayer for their destruction with that declaration recorded by another of the holy prophets that God has no pleasure in the death of the wicked? When, however, we remember that those judgments which have been visited upon nations in the past are designed to be disciplinary—to lead them to see after that through the efficacy there is in the death and resurrection of Christ, they are redeemed from the Adamic death, that God meant it for their good; and to know his power, not only to kill, but to make alive, it will be one of the means God will employ to lead them to the great life-giver, that they may, by faith in him, have an unending life.

This great leading fact int he divine economy is referred to in the Apocalypse. John sees

the redeemed bride of Christ, standing on the sea of glass, having the harps of God in their hands. He hears them sing the song of Moses the servant of God, and the song of the Lambs, "Saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou king of saints." (King of the nations: Em. Dia.) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; *for thy judgments are made manifest.*"

Here a song is sung by immortal, redeemed saints; and in that song they declare that all nations *shall* (in the future from that time), come and worship before God. The reason assigned why they shall do this is that God's judgments are made manifest. They have been made manifest to them; *they* see what God meant by them. *They* then see that even in these inflictions of judgment Gods mercy endureth for ever. But, says one, Why does God take such a long road to reach the accomplishment of this work? Why did he not give them their probation in this life? You might just as well ask, Why did he not make all the race immortal at once. Why put them on probation at all? God's plan is to bring every child of the race to salvation, if they are saved at all, through a course of discipline and trial. It is best for all, instead of attempting to arrange a plan for the adoption of the great I Am, to accept the plan he has given in his word, obey the conditions of that plan, and gain eternal life when that plan shall be consummated.

S. W. Bishop.

West Meriden, Conn., Box 566.

[I commend the following article to the careful reading of all sincere inquirers after truth. I dissent from it in one particular. I believe the second advent is presented in the Bible in two aspects; one relates to the true "body of Christ," or "the Bride of the Lamb," and may now occur at any moment, in which Christ cometh "as a thief," unseen by the world in general.—Rev. xvi. 15. Such "escape" the "great tribulation" coming on the world, and "stand before the Son of man" by a translation.—Luke xxi. 34-36. This is overlooked or not believed by the author of the following "Address."

The other aspect, or the "coming of Christ in glory, with all his saints with him."—1 Thess. iii. 13. Then "every eye shall see him."—Rev. i. 7.

That this open revelation of Christ from heaven will not occur till after the restoration of Judah, or the Jews, and perhaps Israel also, is most likely the truth, as the "Address" below affirms. I have long thought that such is the order of God in relation to the return of Christ from heaven.

Let the article below be pondered well, remembering, "of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." "Take heed, watch and pray; for ye know *not when the time is.*"—Mark xiii. 32, 33.—Ed. of Examiner.]

Israel's Nearing Return, and Russia, Turkey and England.

The great subject of our conference is the second coming of our Lord and Saviour Jesus Christ. Our object is to help each other in looking hopefully for him. We believe that the night is far spent, and that the day is at hand, and we desire to be up and ready when the morning dawns, prepared to bid a joyful welcome to the Son of Righteousness, when he arises with healing in his wings.

I am not about to quote the many passages in which the restoration and conversion of Israel is clearly predicted, but simply to consider the bearing of the subject on our hope of the Lord's return. I take it for granted that those to whom I am speaking are thoroughly satisfied that the time is coming, sooner or later, when Israel, as a nation, will be both restored and converted; and my only object is to consider the connection between their restoration and the second advent of our blessed Redeemer.

That the two events are most intimately connected in the prophetic Word there cannot be a doubt. The words of David (Psalm cii. 16) are perfectly clear: "When the Lord shall build up Zion he shall appear in his glory." So Christ's future glorious reign is constantly connected with Jerusalem. It is upon the throne of David, and over his kingdom, the son of David will be seated; and it is at Jerusalem that he must reign in glory; for the Scripture declares, "The moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23.

But now arises the most important practical question, and one most deeply affecting our immediate hope of the Lord's return: Will the restoration take place before the return of our blessed Lord, or after it? Will the house of Israel be gathered in from all nations to Palestine before he comes, or will his coming bring them back?

You see at a glance the importance of the question, and its overwhelming influence on our daily expectation; for if we are told that our Lord when he comes will find his people

despised, and Jerusalem still trodden under foot of the Gentiles, then the second coming may take place at any moment; and there is nothing in Jewish prophecy to prevent our waking up to-morrow morning and finding that he is here. But if, on the other hand, we are taught that Israel is to be restored before he comes, then it is plain that we are not now justified in expecting his advent.

We have been told recently of the return of many Jews to Palestine, and have heard that the number in and around Jerusalem has increased three-fold; but that increase is only from about five to about fifteen thousand, and that is not enough to constitute the fulfillment of the prophecy. That is in no sense the restoration of the nation; so that if the restoration is to be brought about before the return of our blessed Saviour, we must come to the conclusion that there are further changes of great magnitude and importance before the second advent, and we are not justified by the word of God in expecting that advent at once. I have no hesitation in stating my own conviction on two points:

1. That we cannot expect the second advent until after the restoration of the Jews.

2. That we may expect the restoration at any time.

I believe it to be now, in reference to the restoration of the Jews and the second coming of the Lord, as it was in regard to the predicted apostacy in connection with the second coming. The Apostle Paul in his first Epistle to the Thessalonians, iv. 6, spoke as if he expected the second advent at once; but in the second he warns the Thessalonians not to be "troubled, as that the day of Christ is at hand," that is, "now upon you, *enesteken;* "for," said he (2 Thess. ii. 3), "that day shall not come until there comes the falling away, or the apostasy, first." He taught them, therefore, that although they were to be on the look-out, and were to comfort each other with the delightful hope of welcoming the Lord, they were still to be prepared to wait on till after the development of the predicted apostacy. Just so I believe it to be now with reference to the Jews and the coming of the Lord. We are to be looking out for his coming. But if we expect him before the Jews are restored our expectation will, I believe, end in disappointment; for we may say of Israel's restoration what St. Paul said of the apostasy, "That day shall not come, except there come the restoration first."

But if this be the case, it behooves us, of course, to consider what prospect there is of a speedy restoration which, I have said, we may expect at any time. Now, I believe it to be the teaching of the Word of God that the restoration of the Jews, as a nation, to Palestine, will take place before their national conversion. Hence the restoration may take place at any time, even though Israel, as a nation, is still unconverted to the Lord.

For the proof I must be content with referring to only one passage, and that shall be Ezekiel xxxvi.

The order of events in this passage, relating to the whole house of Israel, exactly corresponds to the twelfth chapter of Zechariah respecting Judah. There is, first, restoration, and after that, conversion; first, the regathering of the people to the land, and then the pouring forth of the Holy Ghost on the regathered people for their conversion, that so they may look on him whom they pierced and enjoy the promise of verse twenty-eight, "Ye shal dwe'l in the land that I gave to your fathers and ye shall be my people and I will be your God."

We are not, therefore, to wait for the conversion of Israel before we are free to expect their restoration to Judea. The work of conversion may be going on slowly, and there may be at present no more than the ingathering of the elect remnant of the Lord; but the restoration may be upon us any day, and the world may be startled any morning by the sound of the Jubilee trumpet summoning the scattered people to return to their homes.

And why should there be any further delay? For, look at the subject in the light of modern politics. All eyes are turned with deepest interest to the East, and all England is watching with the utmost anxiety the occupation of Constantinople by Russia, and why? Not because of any intrinsic value in Constantinople itself, for we do not want, as Englishmen, to hold Constantinople; but because Constantinople commands the high road by sea to Suez, just as Kars and Erzeroum command the high road by land.

Our communication with India is dependent on that narrow Isthmus of Suez, and in consequence of the absence of the Jews in Palestine, the approach to that isthmus from the north is altogether uncovered. The highway from the north is open to any enemy; and what England and France require for the protection of Suez is a strong people in the very district which God gave to Abraham, the district reaching from the sea to the rivers.

The return of the Jews to Palestine is the very thing required to allay the anxieties of Western Europe. If they were to return, with all their great talents and enterprise, with a

prime minister of the statesmanship of Lord Beaconsfield, a commander-in-chief with the ability of Von Moltke, a Rothschild for Chancellor of the Exchequer, and a Montefiore at the head of every benevolent and patriotic enterprise, and if they were to throw all their wonderful energy into the revival of that magnificent fertile territory, they would supply exactly what Europe requires, a protective power on the northern side for the Alexandrian railway and the Suez canal.

But we are students of prophecy, not of politics, and our business is to consider, not so much the plans of the politician as the predicted purposes of God. And surely when we look at those predicted purposes, and compare them with the most conspicuous elements of the present crisis, it is very difficult to avoid the conclusion that the great event may be close at hand.

God has foretold that the great Euphratean flood is to be dried up so that the kings of the East may pass over, which means, as I believe, that the Turkish power shall be exhausted, in order that the house of Israel may return to Palestine. Accordingly we are witnessing in these days the rapid decline of the Ottoman Empire. The Euphratean flood has already receded from Europe, for the Turk has ceased to be a European power. The waters are as shallow as possible over Asia Minor; dry land has already appeared; and there is nothing to prevent the waters receding any hour from Palestine.—See Rev. xvi. 12.

He has foretold that there will be a mighty power in the north, the prince of Rosh, Mesech and Tubal, (or, as in modern English, of Russia, Moscow and Tobolsk), ready to swoop down on the people when restored; and accordingly we see that colossal empire of the north pushing its conquests southward, and already as far as Erzeroum, on the high road from St. Petersburg to Palestine.—See Ezek. xxxviii. 39.

And he has foretold that the ships of Tarshish are to have the honor of being the first to carry back his people. And believing, as I do, that the ships of Tarshish are the ocean-going ships of Western Europe, I think I can see in that prophecy the honor in store for our own dear country, and look on England as having been raised to be the greatest naval power in the world, in order that she may be the leading nation in the sacred work of conveying God's people to the land which he has given them.

All, therefore, is ready. The land is ready, being stripped, to a great extent of its population. The people are ready, being preserved all these eighteen hundred years, scattered, but yet distinct. The Turks, we may say, are ready, for it is perfectly clear that they have no power to check the rapid progress of their own decay; and if the report be true that they are already packing up for Broussa, what is to prevent their extending their journey to their original starting place at Bagdad?

The Russians are ready, for their eye is already on Jerusalem; and I trust that England is ready, according to the prophecy, in Isaiah xi. 9, already waiting for the Lord herself, and prepared to fulfill her sacred mission: "To bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

But if all be ready, what is the hindrance? Why should not the restoration be decided upon by the powers of Europe in the approaching conference? Why should we not, this very summer, witness the fulfillment of the prophecy, "Who hath heard such a thing? Who hath seen such things? Shall the earth (or land) be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.—*Address at the Mildmay Conference on February 27, by Rev. Canon Hoare, Vicar of Tunbridge Wells.*

THE SEVEN CHURCHES.

BY HENRY BRITTAIN.

I HAVE long considered the Seven Churches (to whom the letters through John were addressed, as given us in the Revelation of Jesus Christ) to be representative churches, and as affording the sure standpoint for those who, not accepting the vagaries of year-day expositors, yet could point to these churches as filling up the whole period of the history of professing Christian churches till the end of the Christian age. I am indeed thankful to God that I do not stand alone in this matter. In directing the attention of the servants of God to the statements I make, I must acknowledge my indebtedness to Moir, Trench, Maitland, W. Lincoln, J. Smith, and Gen. Goodwyn.

The Seven Churches are connected with "the things that are." The apostle, after stating them, is summoned to "come up hither," and then is shown the things about to occur after these things shown before. (Compare Rev. i. 19 with Rev. iv. 1.)

Bearing this in mind, I will now state the position I take with regard to the Seven Churches in the form of a proposition, as follows:

The Seven Churches were to be, prophetically, the historical representatives of the various phases of the professing Christian assemblies, until the removal of the true and faithful servants of the Lord.

I. *Ephesus.* Names are not given or chosen in these things of God without a purpose. The word Ephesus means, *the sender forth*, or, as others state, *the desirable*. "*The sender forth.*" It was here the apostle Paul dwelt for two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks—Acts xix. It was here the word of God mightily grew and prevailed. The word was sent forth with no uncertain sound, but was the power of God unto salvation.

It was a "*desirable*" church, for hereon we have stamped the seven unities: one Body, one Spirit, one Lord, one Faith, one Immersion, one Hope and one God and Father of all. The Church of Unity and Peace.

As a city of importance and standing it had long been known. It was styled, "The Empress of Ionia, renowned Ephesus, famous for war and learning." Pliny names it, "One of the Eyes of Asia." It was the seat of the Panionium, and termed "the good city of Ephesus." Its Temple of Diana, one of the seven wonders of the world, had been built seven times, and seven times been destroyed. In it Darius had walked, Alexander sacrificed, and Anthony worshiped. Its goddess was famous and known under the name of *Magos*. The roll of its citizens was rich in philosophers, rhetoricians, painters, sculptors, poets, and historians.

It was celebrated for its tents, made in the Persian manner. In the manufacture of these it was, doubtless, that Paul worked with his own hands—Acts xx. 34. It was here Paul left his cloak, and the books, and the parchments, which his heart longed for when he wrote to Timothy. (See 2 Tim. iv. 13). It is in connection with the elders of the church at Ephesus we have recorded one of the most touching scenes in the Apostle Paul's chequered life—Acts xx. It is to them the words are spoken—how they must have cut into the apostle's heart as he spoke—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw disciples after them."

How true his words! For was it not said, not long afterwards, to this church (Rev. ii. 6)—"Thou hatest the deeds of the Nicolaitanes, which I also hate?" Nicolaitanes—who were and are they? *The conquerors of the people.* (*Nikao*, to conquer; *Laos*, the people) This church hated their deeds. The wolves did arise, not sparing the flock, and the people are subdued. True, some say that the Nicolaitanes are so called after a person named Nicolas, or Nicolaus. But Nicolas means a conqueror of the people.

This Church had tried them which had said they were apostles, but were not. No apostles have existed since the time of Paul and his apostles, therefore we are kept to this period by the use of this expression.

But it had left its first love. Therfore the warning, "*Do the first works.*" The decline foreseen by the apostle had commenced; despite the gracious encouragement and warning, was continued; and its candlestick was removed out of its place.

So the first phase passed away in all churches similar to Ephesus. Active in the sending forth of the word, ever to be desired for their unity, fit and meet for the Master's use, its worst foes rose within its own fold, and became the source and cause of downfall and rejection.

Shall we connect this phase with our nation and land, Britain? In 2 Tim. iv. 21, it is recorded: "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." Thus wrote Paul to Timothy at Ephesus, while he, a prisoner in chains, was at Rome—2 Tim. i. 16. This sister, Claudia, known to the apostle Paul, was a British princess, and Pudens, her husband, was a Roman senator. The proofs of this statement are well known to scholars. Hence, then, we have a link given us, which enables us to fasten on our hearts and minds the first phase of the professing Christian Church, portrayed to us as the assembly in Ephesus.

Birmingham, England, April, 1878.

OBITUARY.

BROTHER STORRS: It becomes my painful duty to give notice, through the BIBLE EXAMINER, of the death of a faithful, loving disciple of our Lord Jesus Christ. Our beloved brother in Christ, L. S. Montrose, of Lynn, Mass., fell asleep in Jesus on Saturday, March 23d, after an illness of only one week. The disease (acute rheumatism) seated on the heart, and death, the great conqueror, claimed him for his prey; but he went down sweetly, and firmly trusting in Jesus the great Life-giver of the race, looking for a life that shall never end in the endless succession of

ages. Brother Montrose was thirty-four years, one month and ten days old. He was in *everything* a Christian. He was an earnest and zealous advocate of truth, and was one of the first in Lynn to embrace the doctrine of the ages to come as taught in the EXAMINER. He possessed something more, however, than a mere intellectual conception of truth; he knew the power of the Spirit of God in sealing truth on the heart; and he evinced by his daily walk, and in the manifestation *always* of the meek spirit of our divine Lord, that he was a Christian *in deed.*

My acquaintance with Brother Montrose was brief, but of the most pleasant character. He leaves a dear companion, with whom *all the days* of his married life were crowned with the joy of a loving union of kindred hearts. She is almost distracted with grief; but, trusting in a God of infinite love, she will be sustained while draining to the dregs the bitter cup that has been pressed to her lips. Two sisters, also, are left in deep sorrow—sorrow such as none but sensitive, loving hearts can feel when compelled to yield to the stern demands of death our dearest treasures. They know, however, that he will sleep but a little while. The morning of joy "hasteth greatly"; and soon the opening heavens will reveal the King of kings, and the darkness of death with the elect of God will give place to the light of the eternal ages. *Amen.* Come, Lord Jesus, and come quickly. Come and give us back our jewels. Come, and introduce those endless years of reunion, when, crowned with immortality, we shall meet and never more be separated by death for the ages of the ages.

S. W. BISHOP.

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BROTHER STORRS: I bless God for sweet revivings; yes, and bless his name for the BIBLE EXAMINER, and for giving you strength, health and wisdom to bring it out laden with *truth;* and I bless his holy name for storing its contributors' minds with the precious truths of the Gospel of the kingdom; and I bless him that the truths of the Gospel are like a polished diamond that has been cut a thousand ways—every way you turn it it glitters and shines. How often I think, what can be said *more,* on some important truths, than has been said! This came into my mind this morning while reading Brother Bishop's article, "The Abrahamic Kingdom." Oh! may that blessed Holy Spirit that now again opens my understanding to see new light in God's light keep me from again thinking or feeling that all has been said on any of God's eternal truths that can be said.

God's oath and promise to Abraham must last as long as God exists; and the blessing must last as long as Abraham and his seed last.—Gen. xii. 2, 3. Abraham's seed, which is Christ (see Gal. iii. 15), must last as long as God exists, for God and Christ are one (John x. 30); and as Christ was made Priest by the oath of God, and after the power of an *endless* life (Heb. vii. 16-28), his Priesthood must continue as long as he lives, and his body—"the Bride"—must live as long as the Head.—Col. i. 18. His kingdom must last as long as he lives. See Dan. vii. 19. And of the "*increase* and peace of his government there shall be no end."—Isa. ix. 7.

Now, if the government of Christ is to increase without end, there must be generations, and, of course, probation. Let us look at what the prophet David says, Psa. cv. 6-11: "O, ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to *Israel* for an *everlasting* covenant," etc. Now, if we have had but about 200 generations in 6000 years, and Christ is at the door, how many 1,000 years must there be, after he comes, for 800 generations to pass away? Surely there must be, according to God's word, "ages to come," and probation in those ages. Oh! when I am revived, the blessed Spirit carries me back to the time when God's blessed truths, of the last days, began to shine *into* my mind. I think it was about 1835 that the Book of Daniel became opened and very interesting, and I read it with delight; not that I understood as I do now; but I loved Jesus and loved his word, and it drew me nearer to him. In 1838 I read the first pamphlet that William Miller put out on the coming of Christ the second time in 1843 or '44. Oh! it made me glad; the Book of Daniel grew brighter; but the penalty of God's law, as it was preached, troubled me; how could it be ever executed? If man was immortal he must live as long as God lives; and is there any proportion between the crime and the penalty? No; to me there was none. Job says: "Man, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and

continueth not." Again he says: "There is hope of a tree, if it be cut down, that it will sprout again," . . . "but man dieth and wasteth away: yea, man giveth up the ghost (or expires), and where is he?" *Answer*—"As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep."

How many such clear and blessed truths are in the Scriptures! And yet the mind is so filled with tradition and man "*immortal*," that it is hard to see the truth. But, bless the Lord forever, the light came; for God had been preparing it; and it came in the "Six Sermons" in 1842. Oh! what light, what comfort, what consolation! Could there be anything more said on that point? No, not then; but afterwards *much*—yes, much. When I look back to that time I compare the "Six Sermons" to *great* drops that come before a powerful shower. Oh! what light is spreading on the great leading truths of the Bible; and they grow brighter and brighter, and will till the perfect day.

I should like to speak of many things, but cannot; the mind is weak and feeble; and I could not do justice to any. I should like to say something on the blessed "ages to come," when the "everlasting Gospel" is to be preached to them that dwell on the earth, and "to every nation, kindred, tongue and people"—Rev. xiv.; and on the blessed, holy Sabbath of the Lord, which has been my delight many years, and of prophets and saints. And the light that has shone on the judgment day. But I am not equal to the task; the mind is weary, the flesh is weak.

Your sister in the Lord; looking, watching, waiting for our Lord.

Fredericksburg, Iowa, May, 1878.

FROM R. H. SHERRILL.

BROTHER STORRS: Through the kindness of my highly esteemed friend and brother, J. S. Lawver, of Columbus, Kansas, I am in receipt of several numbers of the BIBLE EXAMINER. Two years ago I was baptized into *the faith* that this earth, renovated of sin and transgression, would be the everlasting abode of Christ and his resurrected and immortalized saints; and that Christ would descend from heaven to earth, sound forth the trump of Almighty God, awake the sleeping saints, change the living from mortal to immortality, confer upon them that precious boon and gift of God, eternal life; and that man is depending absolutely upon the resurrection from the dead for immortality; and that the dead, from death to the resurrection, are unconscious, and know nothing; and that the Lord Jesus will personally return to earth, and the Lord God shall give unto him the throne of his father David, and he shall reign over Israel and the nations of the earth throughout the unending age of the ages to come; and that in the seed of Abraham should all the nations of the earth be blessed. But I am free to confess that until I read the BIBLE EXAMINER was I ever able to see clearly God's proposed plan in bringing about the final redemption, restoration or restitution of all things. But now, to my mind, nothing can be clearer. And now the sincere gratitude of my heart is to you, Brother Storrs, as being instrumental in the hands of God of shedding forth an ocean of thought, a world of intelligence, in enabling me to thus behold the wondrous workings of Almighty God, in redeeming the world of mankind. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Glorious thought, transcendently marvelous! Conceived in wisdom peculiar alone to the eternal Jehovah. That untold millions of human beings have lived and died without a knowledge of God, without a knowledge of the plan of human redemption, will be made alive in Christ, who "gave himself a ransom for all, to be testified in due time," and will either reject or accept of the benefits of the atonement and be saved with an everlasting salvation, or perish for wilful rejection of Christ. May God bless you, and may your labors be abundantly blessed. Press onward with renewed energy and zeal; the prize will soon be won. Your laborious task will soon be over; the Lord of glory will soon call us home, and may we be found ready, patiently waiting and looking for that blessed hope, and a full and perfect realization of all the glory and felicity guaranteed to us in the kingdom of Almighty God.

Spring Valley, Ark., April, 1878.

FROM GORWOOD BURSELL.

DEAR EDITOR: Although a stranger to you, I feel under obligations at least to write one short letter as a word of cheer to you, that I myself have been benefited by the reading of your BIBLE EXAMINER and other works, especialy your tract on "Election." After I had read it the light shone on the Bible like the noon-day sun. I feel as though I had been ungrateful to you and to my God—to you,

as the channel which conducted the light to me; and to God, the great fountain from whence you derived it. I have read the BIBLE EXAMINER some three years. The first year Bro. S. S. Call brought his numbers to me after he had read them. Although I had but little faith in them at first, I soon became interested. The tract on "Election" made it all clear. Since that time I have been trying to let my light shine before my fellow-men; it is like fire shut up in my bones. I dare not hide it, neither have I any disposition to do so. I feel in my heart you are doing a great work, although well stricken in years. My prayer to God is that you, together with your noble correspondents, may live to carry on the work of spreading light and joy to many hearts. May you live till the blessed Saviour shall come and speak the word, "Well done!"

I am seventy years of age. I feel natural vigor begins to fail; but the hope beyond, in the coming ages, makes the spirit joyful. May you be preserved unto his heavenly kingdom!

Prosper, Minn., March, 1878.

FROM LUCRETIA B. LAMB.

BRO. STORRS: I write now with emotions such as I never experienced before, believing that I am addressing you in this way for the last time. This does not, however, produce sadness or regret, but thanksgiving and praise that the Infinite Father in his wisdom and love has provided such a glorious future for the believing, trusting heart, and now, after many years of conflict and victory, is presenting to our view the clear evidence that the haven is so near that we can lift up our heads and rejoice, for redemption is drawing nigh. How rich the thought that the Master has, in this time of trial and conflict, been strengthening us to stand, so that we have not deserted our colors or betrayed our trust—have made his word the foundation of faith and hope by his grace and love! Can it be that riches so great and glory so infinite are to be ours, who have no righteousness of our own? Yes, we shall see Jesus as he is, and be permitted to wear his image. What glory fills the mind in this contemplation! We need have no fear that our expectations will be overdrawn, for it has not entered into the heart of man the things God has prepared for them that love him. Such shall be mine, saith the Lord of Hosts, when I make up my jewels.

Now, dear brother, I bid you an affectionate farewell, expecting when I address you again it will be in the company of those who have turned many to righteousness—not among the popular divines who have electrified their hearers with their eloquence and display, but among those whose hearts beat in unison with that of the Lord Jesus, enduring the cross, despising the shame—counting all things as loss for Christ's sake. Such, says the prophet, shall shine as the brightness of the firmament and as the stars forever and ever. That this may be yours I have for many years offered my feeble request, and will continue to do so until faith is lost in sight.

Your sister in Christ.

St. Paul, Minn., May 12, 1878.

FROM WILLIAM SUNTER.

DEAR FRIEND: I am sorry in having to inform you that our dear uncle, Alexander Evart, has departed this life. He died on the 17th of February last, at the age of seventy-two years and eleven months. The principal object I have in mentioning the circumstance to you is from the fact that, although he has been unknown to you, you have not by any means been unknown to him, and your writings have for many years been the source of much pleasure and comfort to him. For many years he had been a consistent and respected member of the Scotch Baptists in Edinburgh, Scotland, but his "consistent" qualities were the means of bringing about a separation from that body over forty years since, and never to the end did he find cause for repenting of the step.

He found his chief trouble arising out of what he considered the very common mistake of taking the Scriptures as *authority for establishing the Church of Christ*, and looked upon this as the chief cause of the present "Babeldom" of Christianity. He accorded to the Bible a *divine* origin; but that it was meant to fill the place of prophets and apostles and supply the wants, as recorded in 1 Cor. xii., of the Church was what he could not at all contemplate. Mr. Henry Dunn's views of the Scriptures came the *nearest* to his of anything he ever read, and he has unequivocally believed these many years that all the so-called churches were simply human organizations, and in no respect entitled to the name of churches of Christ.

Your "Six Sermons" were read by him over twenty years ago, and were the means of entirely changing his views on life and death and kindred subjects, and since that time much from your pen has pleased and gratified him exceedingly. He sympathized deeply

with you in the consequences of the last Light (only, however, by losing the countenance of earthly friends), and honored and respected you for the action you took in the matter.

Dear uncle has long looked for the great and glad change to be wrought on this "vale of tears," but passed away without seeing it; he had, however, that lively faith which lent to him a full realization of its truth, and with the certain hope of yet seeing that day. His life and example are of lasting benefit to me and my family, as well as to those who were favored with his acquaintance.

Everton, Ontario, Canada.

S. B. EMMONS, of South Carolina, writes: I have received Dr. Farrar's sermons which you kindly sent me, and have read them attentively, and find them defective in one particular, as all other works are when based upon the doctrine of the immortality of the soul. There is a vagueness and uncertainty in all writings and discussions when predicated upon that dogma, for I can call it nothing less. Still the work, with that exception, is very interesting and instructive, and no reader can doubt the author's great learning and piety. And, notwithstanding the defect I have alluded to, it is calculated to do great good in correcting some great errors in orthodox teaching. There has always been strong, and I may say violent, opposition in this place to the views as we hold them; but since this question of the final destiny of those who die in their sins, unrepented of, has been so fully discussed, *pro* and *con*, the opinions and prejudices of many have, I think, been greatly modified. I took upon myself, a few months since, to write a MS. of about 100 pages, stating my views of this and kindred subjects, which has been read by a few of my neighbors. Following upon this I put the work of Dr. Miller, of Princeton, N. J., into their hands, which corroborated so fully with my MS. as to make a favorable impression. Dr. Farrar's sermons are now being read by a strong orthodox friend, a gentleman well instructed and learned in the Greek language. I requested him to note down anything unscriptural, any wrong interpretation, any sophistry or false reasoning of the author, as my wish was to arrive at the truth. I have proposed to some of my friends to read the BIBLE EXAMINER or other works I have, but I can discover a decided reluctance in the manner of most of them to read anything on the subject. Indeed, I have incurred no little of the *odium theologicum* already, but that gives me but little concern, feeling as I do that I have both reason and revelation to sustain me, as well as the approval of my own conscience.

A REDEEMER.

THE law, given by Moses, was "the *shadow* of things to come; but the *body* is of Christ."—Col. iii. 17. The law required that a Redeemer (Heb. *Gouail*) should be a *kinsman*, a man of the same race or family. "One of his brethren may redeem him."—Lev. xxv. 48. Christ, therefore, must become a Kinsman of the race in order to be a Redeemer. For this end he became "*the man*, Christ Jesus," "who gave himself a *ransom for all*" the race, "to be testified in due time."—1 Tim. ii. 5, 6. When that ransom is made known, or "testified" to the ransomed, if rejected, death takes its course and holds its victim in its bondage; for, as there is but "one Mediator," so there is but one Redeemer; hence, if the testimony concerning him has come to the knowledge of those for whom the benefit is intended, and they despise or reject it, there remaineth no deliverer for them.

This rejection, however, can only take place after the Redeemer's presentation to them; or after he has been so presented to them that there can be no excuse for the unbeliever's rejection of him. Till then death cannot hold one of the race redeemed; they live again by virtue of the connection with "the *man* Christ Jesus, who gave himself a ransom for all" men, by the virtue and right of his kinsmanship. ED.

LETTERS RECEIVED TO MAY 28TH.

☞ No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Thomas Scott, M. K. Chandler, Edwin Phelps, S. F. Bradley, Mrs. M. A. Battersby (both the previous were received), Mrs. P. A. Krise, N. D. Warren, L. D. Tanner, J. I. Collins, Dr. Everson *for* H. C. Malone, Harriet D. Collins, M. S. Higbee, W. H. Whitman.

PARCELS SENT TO MAY 28TH.

Elder D. O. Hopkins, (EXAMINER or March, sent the third time: failed twice.)

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JULY, 1878.

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EDITORIAL NOTICES.

The Bible Examiner is a Monthly Magazine. *Terms*, $2.00 per year, in advance.

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GEO. STORRS,
72 Hicks Street,
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If any subscriber has failed to receive a number of this volume please give me notice and I will forward it.

Any person having No. 8 (the May EXAMINER) that they have no further use for, I will be glad of its return to me, as I am short of that number.

TAKE NOTICE.—If delinquent subscribers, and others who intend to aid in completing this volume of the EXAMINER, do not send help immediately, the August and September Nos. will be delayed in their issue, as our funds are used up.

PERFECT sets of Vol. XXII. of the BIBLE EXAMINER will be furnished unbound for $1, if any one prefers it to *bound* copies at $2; but please let me know as early as possible if that is your wish.

"RESURRECTION."—I have received on the above subject a four-page tract from Austin Curtis, of Fidelity, Ohio, written and published by him—"If a man die, shall he live again?"—Job xiv. 14. It is well prepared and in a very condensed form. For sale by himself. Price, $7.25 per thousand; 40 copies for 50 cents; 100 copies for $1.00. Sent free of postage or express charges.

"Beulah; or, Eden Restored in Immanuel's Land, and the better, that is, the heavenly country, sought for by the Hebrew Fathers; also showing the manner of the future occupation of the Holy Land by the restored twelve tribes of Israel during the millennium and beyond; and the true nature of the kingdom of Christ." By Geo. D. Wilson, 4 Oxford Street, Glasgow, Scotland.

No. 7 of the above-named magazine has just come to hand, after an interruption of several months. I have read it with much interest. It is an interesting work, published occasionally, containing 32 pages, at 20 cents per number to Americans. Agent, Mr. W. C. Taylor, 477 Washington St., Boston, Mass. No. 4 has failed to reach me. All the others, together with the *Atlas of prophetic maps*, have been received; for which friend Wilson has my thanks.

S. BATTEY, Marion Center, Kansas, writes: BRO. STORRS—I am still in receipt of the BIBLE EXAMINER; it is a welcome monthly visitor, and I could not do without it; it is the best of all books but the Bible: it brings light and consolation to the weary traveler who is trying to gain an entrance through the gates into the City of our God—"New Jerusalem"—that cometh down out of heaven from God our Heavenly Father. The fig-tree's tender branch is putting forth in all parts of the earth, showing the near approach of our blessed Saviour, when he will set up a kingdom under the whole heavens to reign over the children of men. In justice and righteousness will he reign over them from the river to the ends of the earth; for he must reign until he has put all enemies under his feet. The last enemy to be destroyed is death, when the saints of the Most High will take the kingdom under the whole heavens and possess it forever. Then shall we enter the new heavens and the new earth, wherein dwelleth righteousness, when all sorrow shall be done away and the last tear shall be wiped away with the soft hand of Infinite love.

Yours, in the bond of love.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXII. NEW YORK, JULY, 1878. No. 10.

A RETROSPECT.

SEVERAL articles have appeared in the *World's Crisis* against what the writer calls "DUNNITES," because they so far agree with MR. DUNN, of England, as to maintain that such of the human family as have by unavoidable means been deprived of the knowledge of "the only true God and Jesus Christ" in this life will have that knowledge granted to them in a future life, and means necessary to secure an endless life before their final destiny is determined. The misrepresentations of the writer in the *Crisis* are of a character which should make him and the publisher blush. But I leave them with their own master. "Thou shalt not bear false witness against thy neighbor," is the divine command.

The first year of the revived EXAMINER, and of my presentation of a "VINDICATION" of the "DIVINE Government," as I now understand it, a friend in the West sent me an article which was published in Vol. XVI., with my response. As the writer put forth his strength—and he is a *strong* man—to overthrow what he called "Bro. Storrs' *new view*," it is thought best to give the whole a new insertion, as showing the methods employed by opposers and how they have been met.

No reply has ever been presented to my response. Opposers in general seem content to revile, instead of candidly replying to the views really held by "the ages to come" believers.

The name of the writer of the article now republished I shall omit, using instead the letter "A." The article is headed:

"THE WORK OF CHRIST."

BY A.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."—Matt. xiii. 41.

In this passage we have a description of an important work to be done. This work is ascribed to the SON OF MAN.

It is not the work of the Father while the Son of man remains in heaven; but it is the work of Christ after he has returned from heaven, having received for himself the kingdom. He now takes possession of his kingdom and sits upon the throne of his glory. He gathers all nations before him and executes upon them a righteous judgment. He shall be king over all the earth, and he must reign until all things shall be subdued unto him. He will have dominion over all people, nations and languages that they may serve him. It is the Son of man that will restore all things. He will send forth his angels, or messengers, and they shall gather out of his kingdom all things that offend.

THE WORK TO BE DONE.

There are things in the kingdom that offend and those who do iniquity. In the parable it is called the field where the seed is sown. In the explanation of the parable it is called the world; and when the work of the Son of man is described it is called his kingdom. The field, the world and kingdom are the *same thing*. After Christ shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. At that time he designates the kingdom as the one prepared when the world was made.

The kingdom, then, out of which the Son of man will gather all things that offend is the kingdom prepared when the world was made, where all people, nations and languages under the whole heaven have ever dwelt, and which is to become Christ's at his second coming.

THE OBJECT OF THIS WORK.

The object of this work is to *so* affect the condition of the kingdom that all the nations whom God has made may come and worship before him, and glorify his name, that at the name of Jesus Christ every knee should bow, and every tongue confess that he is Lord to the glory of God the Father; that the earth may be full of the knowledge of the Lord as the waters cover the sea; that all nations may serve him as long as the sun and moon endure.

The object of this work is that all the nations of the earth may be blessed instead of being cursed as now; that there may be no more sickness, or pain, or death, or curse, un-

der the whole heaven; that the will of God may be done in earth, or in this kingdom, as it is done in heaven.

Are the things I have written true? Is it true that Christ will do this work after he comes? Is it true that the work to be done by Christ is to gather *out* of his kingdom all things that offend? Is it true, that the kingdom out of which the things that offend are to be gathered, is the kingdom which was prepared when the world was made, and which was given to Nebuchadnezzar, and which, after becoming subject to the Medes and Persians, to the Grecians and to the Romans, is to be given to Christ, even the kingdom where the wheat and tares grew together until the harvest? If these things are so, then we have a very serious objection to Bro. Storrs' "new view."

The objection is this: that while Christ's work is to gather *out* of his kingdom things that offend and them that do iniquity, the "new view" requires him to bring into the kingdom a hundred times as many offences as there are in it now.

Every one who has died under sin was an offence in the kingdom and worthy of death. Who are they that are worthy of death, and not worthy to live?—1 John v. 19. The whole world lieth in wickedness—Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. After describing almost every kind of wickedness, the apostle said the judgment of God is that they which do such things are worthy of death. He also said, They are without excuse; and again, For all have sinned and come short of the glory of God, both Jews and Gentiles; they are all under sin. Now to bring *into* the kingdom all who have died in sin, all who have been an offence in the kingdom, is a very different work from that of gathering out of the kingdom the things that offend.

Could such a work be regarded as good news of the kingdom? Can we conceive of a greater injury than such a work would be to the kingdom? To raise up from the dead all the ignorant and degraded, and the vile and the selfish who have ever lived, with all their prejudices and their corrupted bias of mind, and give them another chance to develop themselves; I say, if this should be done, what possible good could come out of it? Judging from the past and what is revealed of the future, but few of them could be saved; the great mass of them must return to dust a second time.

In the parable of the Sower only one class out of four who heard the word furnished any who brought forth fruit unto perfection.

In the kingdom under the reign of Christ, and after 1,000 years of experience under its benign influence upon the world, there will be a great rebellion; the number of those who engage in it will be as numerous as the sands of the sea. But the Lord will gather them out of his kingdom. Fire will come down from heaven and devour them. What better results could be expected from the proposed resurrection of the heathen?

The work of this new system is exactly opposed to the work of Christ. The work of Christ is to gather *out* of his kingdom all things that offend. But the work of this "*New View*" is to gather *into* the kingdom all the offences that have existed in it since the world was made. The work of Christ acknowledges the righteousness of the judgments of God in the past. The "New View" proposes an appeal from them for a second trial. The work of Christ is in harmony with all that the prophets have said. The "new view" is without a record in the Bible.

Mich., February, 1872.

RESPONSE BY THE EDITOR.

As our friend has called me by name and spoken his mind freely on what he calls my "new views," he doubtless expects a response, which I most cheerfully give him. I would have preferred that he should have taken up my *main* questions, viz.: 1. "Did God mean what the words express in the promise and oath to Abraham? 2. Has that promise and oath had a fulfilment in the past?" These are the real questions at issue, and, as a rule, I shall decline controversy on other points till these are frankly met. Friend A. has chosen another route, doubtless intending to arrive at the answer of my standing questions.

In the first place, then, does the parable he has chosen for his text represent anything more than the *nominal* Church as it does now exist or has existed? It is the conclusion of the explanation of the parable of "the wheat and tares." The tares were sown "*among* the wheat," and "both grew *together*," showing that it is a class of sinners under the Gospel and possibly may refer especially to a class of *professors* of religion; as some commentators have said the original expression, translated *tares*, denote "*bastard* wheat"—a spurious grain looking like wheat and known only by its "*fruit*" when it is grown. Plenty of such "bastard wheat" has been *sown* in these last days, and they are ready to be bound, being already fast in *sectarian* "bundles." "In the end of this age," or dispensation, our Lord will fully separate the tares from the wheat; he will "gather out of his king-

dom all things that offend [all *scandals*—so the margin has it], and them which do iniquity; [all these hypocritical *professors*, represented by the tares, or bastard wheat], "and shall cast *them* into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father."

If such is the true representation of the sentiments of the text, then it has no reference to any man who has not in some way been identified with the nominal church, and passed as one of its number, while practicing "iniquity" and spreading "scandals" to the injury of true piety; and hence does not relate to the kingdom proper at all.

The idea that the kingdom *proper* embraces the whole world, at its first commencement, appears to be an error. The general language of Scripture and its prophetic utterances seem to forbid such a conclusion. The kingdom and dominion are spoken of as distinct. When one like the Son of man came before the Ancient of Days, "There was given him dominion and glory, *and a kingdom*," etc.—Dan. vii. 14. "His dominion" was universal; but was his kingdom equally so? The kingdom of "the Most High" is universal (verse 27); but it does not follow that the kingdom of the *Son of man* is so, though it may ultimately become so.

The kingdom of Israel never was universal; and David never had such a kingdom. The Lord sware unto David to set one on his throne who should maintain it forever, and repeated this promise by the mouth of the angel to Mary before the birth of Jesus, saying, "The Lord God shall give unto him the *throne* of his father David; and he shall reign over the house of Jacob forever, and of *his* kingdom there shall be no end."—Luke i. 32, 33. And again, when the Lord God removed the diadem and took *off the crown* from the last king of Israel, he said, "It shall be no more till he come whose right it is, and I will give it to him."—Ezk. xxi. 26, 27. Thus the kingdom proper is the same, and no more, at first, than his father David had. His dominion is another matter, and is to extend over the whole world, or habitable globe.

In further confirmation of this view, the language of Jesus to the unbelievers in his day may be contemplated. "I say unto you, That many shall come from the *east* and *west*, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven."—Matt. viii. 11. If territorially the kingdom spoken of embraces the whole habitable globe, where do these from "the *east* and *west*" come from? To my mind, these facts show that friend A. has made "a very serious" mistake in locating the *kingdom* of the Son of man; and this mistake shows his whole argument, so far as it affects my "view," is of no value, and it might be passed without further remarks; yet I desire to treat respectfully what he has respectfully presented.

It will be seen that friend A.'s first objection to my views has no bearing on the question at issue; for the fact that evil things and persons are in his *dominions* does not involve their entrance into his *kingdom;* that is distinct. For, the kingdom proper commences as a "*Stone*," and only by a process of development, or conquest, does it become "a great *mountain* and fill the whole earth."—Dan. ii. 34, 35. Christ's kingdom, territorially, is limited at first; but his rule will extend over all the earth. His kingdom, in all that pertains to its character and government, will be clear of all evil; and "the righteous" [who are "joint-heirs with Christ"] "will shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43.

Friend A. says: "Every one who has died under sin was an offence in the kingdom, and was worthy of death." To prove this assertion he quotes texts which relate wholly to those who were living, not those who have "died"; and if his texts prove anything to his purpose, they prove the impossibility of salvation for any soul of man; for he proves "*all* have sinned," and therefore all are "worthy of death." His argument, therefore, goes to make salvation impossible for any man. But because a man is "worthy of death," that does not prove his death is inevitable or irremediable; else all must inevitably die the death that is the wages of sin. The peculiarity of the grace of God is, that it has provided a way whereby those who are worthy of death may yet be delivered from the death which is the wages of sin; for where sin has abounded grace has *much more* abounded (Rom. v. 20); hence it does not follow that because a man goes out of this life under the law of sin that he is hopelessly lost, or that he has passed beyond the abounding grace of God; there is not a text in the Bible that affirms such a doctrine; certainly none of those quoted by my friend prove it.

The insinuation that my views "bring *into* the kingdom all who have died in sin" is an unfounded one. They may be brought under the *dominion* of the Son of man; whose mission is to "destroy death," as well as "him

who had the power of death," and all his "works."—Heb. ii. 14; 1 Cor. xv. 26; 1 John iii. 8. Their being made alive from the dead for a real and true probation under God's *remedial* scheme for human redemption, and being brought "*into* the kingdom," is by no means one and the same thing. These are not "an offence *in* the kingdom," for they never were *in* the kingdom proper.

"Can we conceive of a greater injury than such a work would be to the kingdom?" asks my friend. What is the work that alarms him? He says, "To raise up from the dead all the ignorant, and degraded, and vile, and the selfish, who have ever lived, with all their prejudices and their corrupted bias of mind, and give them another chance to develop themselves." Does my friend really think such a work would be unlike God, whose "tender mercies are over all his works," and who is "long-suffering, not willing that any should perish," and who has "sworn by himself that he has no pleasure in the death of the sinner?" Such "ignorant and degraded" creatures are among those for whom Christ died; for "He gave himself a ransom for all, to be testified in due time." Will that "due time" never come? Surely it never has come to millions who have died under the law of sin which passed upon all men through Adam? Did God so love the world as to give His only begotten Son, that whosoever believeth in him should not perish; and yet leave millions on millions without the means of ever having any knowledge of that Son that they might believe on him? Does the thought that God will, somehow, at a future period, cause to be "testified" to them the boundless character of his love, and give these poor "ignorant and degraded" creatures a chance to be benefited by the "Good news," alarm the kind heart of my friend? Would he feel, like the elder son in the parable, "angry," and so "would not go in" to the kingdom, because the compassionate heart of the Father receives joyfully these "prodigals," who had "wasted all their substance in riotous living"; or rather had never learned before that there was mercy for them in the Father's heart? Friend A. is no such man as that; his generous soul would fly with wondrous swiftness to publish the wonders of God's love to these "ignorant, degraded, vile, selfish, prejudiced" beings, who then for the *first* time are brought into a state where they can hear the truth concerning the love of God their Maker, unpolluted by the traditions of men, and the corrupt representations of God's government over the creatures he has made. Then the "Watchman shall see eye to eye," and no more corrupters of the truth will be tolerated.

But my friend asks, "If this should be done, what possible good could come out of it? Judging from the past, and what is revealed of the future, but few of them could be saved," etc. In this matter we are not to judge by the past; "and what is revealed of the future" is all in favor of a wonderful display of the power and grace of God when Christ and his saints shall take the kingdom, and God shall "pour out his Spirit upon all flesh," and "the knowledge of the Lord shall cover the earth as the waters do the sea," and his oath is fulfilled, "As truly as I live the whole earth shall be filled with the glory of the Lord." Yes, "all shall know the Lord from the least to the greatest." Before this glorious display of divine love and power the "ignorant" will find knowledge; the "degraded" will be exalted; the "vile" will turn from their vileness; the "selfish" will become liberal; "prejudice" will die in the sun-light of truth; the "corrupted bias of mind" will pass away, and no one will then say, tauntingly, "This man receiveth sinners and eateth with them." No: but there will be joy in heaven and earth to find the lost are found, and Christ's mission to the world "to seek and to save that which is lost" has had a glorious consummation.

In our friend's concluding remarks he has several assumptions which arise from *his* previous "views" of the kingdom. He assumes that, "*In* the kingdom, under the reign of Christ, and after 1,000 years, . . . there will be a great rebellion." Surely that does not look as if he had "gathered *out* of his kingdom all things that offend, and them which do iniquity," as my friend says Christ will do; and his text says, he will do it "in the end of *this* (*aionos*) age;" not after the end of the *next* age.

But, again: The rebellion is not "*in* the kingdom," but outside of it, and against the dominion or rule of the kingdom; the kingdom is untouched and unmoved by it.

Our friend stumbles at our "new views," as he calls them. He says, "The work of this new system is exactly opposed to the work of Christ. The work of Christ is to gather *out* of his kingdom all things that offend; but the work of this 'new view' is to gather *into* the kingdom all the offences that have existed in it since the world was made."

This is an entire mistake. Our friend's own view takes Christ a thousand years and an indefinite period "after" to "gather *out* of

his kingdom all things that offend and them that do iniquity;" while mine makes that work done immediately "in the end of *this* age," as Christ saith; showing my friend's view of the kingdom proper is a misapprehension of the subject. My view does not "gather *into* the kingdom" any others than such as "*possess* the kingdom," viz., Christ and his Body, the true Church, the "kings and priests." These are gathered into the kingdom of Christ's second advent; or the kingdom of Christ is then established forever, and the dominion of this kingdom extends over the whole earth; all its inhabitants, living or dead; for "Christ is Lord both of the dead and living" (Rom. xiv. 9); and he is the "judge of the living and the dead" (2 Tim. iv. 1); and the "Father judgeth no man, but hath committed all judgment unto the Son" (John v. 32); so that no man will receive his final judgment till Christ passeth his decision in his case; and as Christ has "tasted death for every man, and gave himself a ransom for all, to be testified in due time," it may be safely affirmed no man can be holden by death unless the fact that Christ gave himself a ransom for him has been "testified" to him, and that man *wilfully* sins against that testimony by rejecting Christ as his Deliverer or LIFE-GIVER.

Our friend might have spared himself and me some of his closing insinuations. Take the following:

"The work of Christ acknowledges the righteousness of the judgments of God in the past; the 'new view' proposes an appeal from them for a second trial."

This statement is wholly groundless. The whole work of Christ in redemption is an acknowledgement of the righteousness of the judgments of God in the past. But where in the Bible is it stated there is no redemption from past judgments, from Adam to the end of the present age? The scheme of redemption is a *remedial* one. God has judged "all men worthy of death," our friend truly says. Is there, hence, no remedy? Did not God himself provide a remedy? and is not that remedy Christ, the LIFE-GIVER? and has not God given "him power over all flesh," the dead as well as the living? and that, too, for the very purpose of giving them "eternal life," if they will believe on him? and can they believe on him of whom they have never heard? and will God so defeat his own plan as to exclude unnumbered millions from ever *hearing* of his love to them in giving his only begotten Son to "give life to the world"? —John vi. 33. Is death, to which all men were subjected by God, "not willingly, but by reason of him who had subjected them in hope" (Rom. viii. 20): I ask, is death so powerful that Christ cannot overcome it? and is death to be the victor, and Christ the defeated? Is there any *such* "record in the Bible"?

There is no "*second* trial" in my views of the dispensations; that is only an imagination of my friend. What is trial for? Is it not for eternal life, which Christ has power to give? Can a man be put on trial for a thing of which he has never heard? Is God a "hard master; reaping where he has not sown, and gathering where he has not strewed"? —Matt. xxv. 24. No man can be on trial till the matter and manner of his trial is made known to him. Millions of the human race have not and never have had any knowledge in these matters. Are they to be condemned to death eternal, not for the want of a "second trial," but without *any* trial? Believe it who will; I reject such an imputation on the divine government, and regard it as a high impeachment of both divine justice and grace.

"A KIND OF FIRST-FRUITS."

THIS is an inexhaustible theme. It is the basis of God's blessing to the world. Christ, and "they that are Christ's at his coming," (1 Cor. xv. 23), constitute the "first-fruits" of the harvest which is to follow. James, in speaking of believers, says: "The Father of lights . . . of his own will begat us with the word of truth, that we should be a kind of first-fruits of his creatures."—James i. 18. Believers gathered out of the ages past and present—having suffered with or for Christ—are the first-fruits and pledge of a harvest of God's "creatures," or the mass of the race. John saw these gathered believers in vision, and describes the scene thus:

"And I looked, and lo, a Lamb stood on Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written on their foreheads; and I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne and before the four beasts" (vital beings), "and the elders; and no man could learn that song but the hundred and forty-four thousand, which were redeemed from the earth. These are they which were not defiled with women" (spiritual fornification); "for they are virgins" (unpolluted by the whoredoms of such corrupt organizations as the harlot woman and her daughters

were guilty of); "these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb."—Rev. xiv. 1-5.

Here is the pure "church of the first-born, which are written in heaven;" here is the "Mount Sion" to which believers of the past and present ages "are to come."—Heb. xii. 22, 23. After this gathering, what next takes place? Let John answer:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice" (which all men everywhere shall hear and understand), "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water."—Rev. xiv. 6, 7.

Here is the work of the hundred and forty-four thousand, who "are a kind of first-fruits of his creatures," whom God will employ, when glorified, to proclaim the pure Gospel to the rest of "his creatures" of the Adamic race. There will be no schism in their theology; for these "Watchmen shall lift up the voice; with the voice together shall they sing" (the song of Rev. xiv. 3): "for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah lii. 8. This is the time when the Gospel shall be proclaimed to "every creature" in its purity; "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 9. At that time when the immortal ones shall "fly in the midst of heaven having the everlasting Gospel to preach," God's promise and oath to Abraham and his seed will have its perfect fulfilment; for these messengers are commissioned to go "to every nation, kindred, tongue and people" with glad tidings—the Gospel.

But, says an objector, the proclamation is, "The hour of God's judgment is come." True; and what more joyful news ever was heard than that God's rule, by his own chosen King, has actually commenced, when ungodly rulers—civil and ecclesiastical—will be stripped of their power, and Christ "shall execute justice and judgment in the earth."—Jer. xxiii. 5. Such an event caused a joyful acclaim in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever."—Rev. xi. 15.

The hour of God's judgment is the hour or period of his reign, in the person of his Son. When that begins, wickedness and oppression in all its forms will be made to cease, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 9. Then will the tidings of God's love to "the world" be made fully known; and the "due time" will have come when "every creature" shall understand that "Christ Jesus gave himself a ransom for all;" and such as have never before heard this good news, or have been by unavoidable means hindered from knowing that love of God, shall now be blessed with that knowledge which is "able to make wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

The hour of God's judgment will be the time in which the whole earth will be brought into subjection to Christ. It begins with the call to "all nations, kindred, tongue and people" to "Fear God, and give glory to him," and to "worship him." Impenitent oppressors, and all such as wilfully reject the reign of Christ, will be cut off or destroyed; but "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13); but none can call upon that name till they have first heard of it; for, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard."—Verse 14.

The great work of earth's redemption, then, is in "the ages to come" (Eph. ii. 7); and it is in those ages that "the unsearchable riches of Christ" will be fully manifested, and the innumerable company "which no man can number," who will "have washed their robes and made them white in the blood of the Lamb," shall then appear "before the throne, and before the Lamb," and triumphantly ascribe "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto God forever and ever." Such will be the *harvest* gathered by means of the FIRST-FRUITS.—EDITOR.

Though not always called upon to *condemn* ourselves, it is always safe to *suspect* ourselves.

Three great requisites for decision are within the reach of ordinary men as well as of the most learned and able. (1) A sincere desire to attain truth in order to regulate opinions and conduct by it alone; (2) pure moral principle; and (3) attentive study and calm inquiry. Do not be in a hurry to form an opinion, but do not unnecessarily put it off. Do not decide without inquiry, but do not, in order to avoid deciding, omit inquiry.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN *(of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

XV.

THE SECOND ADVENT.

PRELIMINARY.

EVANGELICAL Christians—constituting, probably, the vast majority of the visible Church—maintain that Scripture leads us to expect that, before the return of the Redeemer, a signal and unprecedented outpouring of the Spirit will be vouchsafed, in the power of which the world will be converted, and the principles of the Redeemer triumph in all lands. It is not, they say, till that period has passed away that the Lord will return in person to close the dispensation and to take his children to himself. Any other view is supposed to chill missionary enterprise, to foster carnal views of Christ's kingdom, and to promote fanatical expectations relative to the immediate future.

In reply to the argument that many texts of Scripture speak of the coming of the Lord as near, the advocates of the more popular view urge that such expressions must be interpreted by the fact that eighteen hundred years have already rolled away since these phrases were penned; that death is to each individual Christian the coming of Christ; and that, when viewed in relation to the world at large, they find their natural interpretation in those providential visitations from God which are in Scripture from time to time spoken of as his "coming."

The kind of interpretation to which this mode of viewing the matter leads will be best understood by examples. Men eminent for learning and piety, reading Scripture on this principle, tell us that the words of our Lord—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other"—mean that Christ would, after the destruction of Jerusalem, send his ministers to preach the gospel; that they will lift up their voices like a trumpet, and so gather converts to the faith from the four quarters of the world.

Again, we are informed that what is said about the second coming of Christ refers to a figurative advent; that when, in vision, the redeemed sing, "We shall reign on the earth," it is but a prophetic declaration that the Church shall one day subdue the world and reign spiritually; that when the Thessalonians were led to believe that the day of Christ was at hand, even at the doors, the prophecies which led them astray found their fulfilment when Christianity ascended the throne of the Cæsars; that the "first resurrection," spoken of in the Apocalypse, is a happy state of the Church which may well be called life from the dead, and that the statement, "The rest of the dead lived not again until the thousand years were finished," simply implies that the wicked shall not recover their power to disturb the peace of the world. Well might the late lamented Dean Alford say that if this kind of interpretation is to be sanctioned, "then there is an end of all definite significance in plain words, and Scripture or any other book may mean anything we please."—*Editor of the "Following After Truth."*

THE ADVENT.

Whatever opinion may be adopted by any of us regarding the second advent of Christ, it must be admitted by all candid persons that in the New Testament very striking prominence is given to this event. The expectation of it is continually brought forward as the great motive to holiness. Exhortations to repentance, faith, good works, purity, the mortification of evil affections, heavenly-mindedness, patience under trial, watchfulness and moderation are there all based on and sustained by the assurance that the Lord will return to earth.

A few instances may be given in illustration. Repentance.—"Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, . . . whom the heavens must receive until the times of restitution of all things." Faith.—"And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." Good Works.—"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (written probably thirty years after the fall of Jerusalem). Purity.—"When he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Mortification of Evil.—"Denying ungodliness and worldly lusts; . . . looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Heavenly-mindedness.—"Set your affection on things above. . . . When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Patience under Trial.—"Be patient therefore, brethren, unto the coming of the Lord. . . .

For the coming of the Lord draweth nigh. For yet a little while, and he that shall come will come, and will not tarry." Watchfulness.—"Watch therefore, for ye know not what hour your Lord doth come." Moderation.—"Let your moderation be known unto all men. The Lord is at hand." Further, it is "when the Chief Shepherd shall appear" that the crown of glory is to be given. Christians are to "judge nothing before the time, until the Lord come." Finally, in the Supper they are to "show forth the Lord's death till he come." These quotations might be multiplied. They are only some of the passages in which the motive to all excellence is found in the second coming of Christ.

It is not needful here to give any opinion as to the meaning of these apostolic expressions. Those who refuse to take them in their natural and obvious sense are bound to tell us, or at least are bound to satisfy themselves, that in rejecting them, or rather in explaining them away, they are justified by the general teaching of Scripture. I am simply desirous of calling the attention of Christians to them. And I do so the more earnestly because, whatever may be the reason, it is not usual in orthodox pulpits to hear these or similar phrases adduced when Christian virtues are enforced, or endeavors are made to stimulate men to goodness.—*Sunday Morning.*

Further Testimony.

Whatever may be the true decision in relation to the points on which Christians differ, it is certain that far more turns on the acceptance or rejection of a pre-millennial advent than is generally supposed. If, as is now commonly admitted, "these views appeared to the early Christians of the very essence of the gospel," and if their rejection is to carry with it—as it usually does—the conclusion that the apostles were, in regard to the nature of Christ's kingdom, utterly deceived; that our Lord permitted them to remain, and finally left them under so great a delusion; and that modern progress represents "the essential spirit and meaning of the gospel"—then we are quite sure the authority of Scripture will not long be regarded as paramount, and its claim as a divine revelation, to guide and control human thought, must be abandoned.

The *fact* that Christ *will* yet come again to earth is one which no believer in Divine revelation can allow himself to doubt. He can scarcely be a believer in Jesus at all who suffers himself to adopt the language of the scoffer, and say, "Where is the promise of his coming?" The differences which prevail among real Christians in reference to this important topic relate exclusively to the *place* this great event is supposed to occupy in the world's history, and to the *character* it will assume.

The testimony of Scripture in relation to the second advent of Christ may probably be summed up thus:

It is *certain* as to the fact, but *uncertain* as to the time. The expectation of it is to be a constant motive to the exercise of watchfulness and holiness. It is to be preceded by the appearance of a man of sin; by the preaching of the Gospel as a witness to all nations; probably by an extended conversion of the Jews, and assuredly by remarkable calamities. It is to be accompanied by a resurrection of dead saints; by a change of living ones; by the judgment of believers; and by a visible manifestation of Christ in the clouds of heaven. Whether the conversion of the Jews will take place through the spectacle of the second advent, we dare not venture to assume. Some have supposed that the conversion of St. Paul by *the sight* of the Lord—the only instance on record of the kind—may be regarded, in its mode, as typical of that by which his countrymen will be won at the coming of Christ. It may be so; and some passages of Scripture certainly seem to favor such an idea, especially that in Zechariah—"They shall *look upon* me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first-born." This is not terror, but grief; not despair, but heartfelt sorrow.

The first text that directly announces the advent is in the form of a distinct declaration from the lips of Jesus himself—"The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."

A second declaration, also from his lips, without fixing any time for the advent, intimates what must precede the "coming." "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The third text, and a most remarkable one, is Christ's memorable reply to the high priest: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The exclamation of Caiaphas sufficiently indicates that Christ was *literally* understood. The high priest rent his clothes, saying, "He hath spoken blasphemy;" and the people respond, "He is guilty of death."

Such is the testimony of the Lord himself regarding his second coming, and it is impossible that it should have been more explicit. At last angels testify: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Need it be added that Christ invariably speaks of his return as the great and crowning event of the earth's history; the termination to which all other things point, and to which everything else is absolutely subservient?

How came it to pass, then—for it is a fact, explain it as we may—that many Christian men still, in their hearts, doubt or deny? The apostles certainly did not do so. They never neglect to urge the Lord's return upon their converts. Our chief error relating thereto is one which has always prevailed, and still prevails—an undue eagerness to get hold of something or other that may be regarded as pointing to the approximate period of the advent. Men are constantly forgetting that this is positively reserved, that it is a secret thing belonging only to God. Hence the theory of one party that a period of peace and spiritual prosperity, lasting at least a thousand years, *must* intervene before Christ's return, and, by reaction, that of another, to the effect that we ought to expect the great event every day—a notion as unreasonable and unreal as it would be to say that, because we know not the day of our own death, we ought to expect to die every day.

We have, in fact, no business to expect either the one or the other. Let us be content to know that God, for infinitely wise and good reasons, has concealed both. Let us, above all things, guard against the habit of looking upon the return of Christ to earth as something ridiculous, or of associating the thought with mere caricature, or with anything grotesque. A little consideration may, perhaps, lead us to see that *the return* is involved in the Incarnation.

The direct statements of the Lord are echoed, so to speak, both in his parables and in his conversations, and these reverberations of the doctrine show us how far the statements Jesus put forth relative to his second advent affected his general teaching, and what impression they left on the minds and hearts of his disciples.

Let us notice then, first of all, some of the parables that distinctly teach the fact of the Redeemer's return.

The first, I think, is that in which Jesus bids his disciples, as watchful servants, to wait, with their loins girt and their lamps burning, for their Lord's return from the wedding. His closing words are, "Be ye therefore ready; for the Son of man cometh at an hour when ye think not." That they understood him to imply that he would return in person may, I think, be safely assumed. To suppose, as many commentators have done, that he merely meant to teach that the hour of death was uncertain is simply ridiculous.

The second parable, which follows that of the ten virgins, and is apparently intended to illustrate it, represents the Lord, under the figure of an earthly prince, as one traveling into a far country, and returning "after a long time," to reckon with those to whom he had entrusted various talents, rewarding or depriving each of them according to their conduct. The lesson is, "Watch therefore, for ye know neither the day nor the hour"—neither the exact nor the approximate time—"wherein the Son of man cometh."

The third is that of the sheep and the goats, a judgment which it is said will take place "when the Son of man shall come in his glory, and all the holy angels with him." These instances will perhaps be sufficient to show to what an extent the doctrine of the second advent pervaded the parabolic discourses of the Lord.

His conversations are of the same character. Take the following as evidence that such was the case:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"—words to Nathanael which singularly correspond with those to Caiaphas. "As the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day." The "coming," whenever it takes place, will be visible, sudden, glorious and unexpected.* "The powers of heaven shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn. Then shall they see the Son of man coming in the clouds of heaven with great power and glory! When these things come to pass, then look up and lift up your heads; for your redemption draweth nigh."

That the apostles taught the same truth is

* I differ a little from this view. Mr. Dunn seems to overlook the *two aspects* of the advent: the first "as a thief" (Rev. xvi. 15,) to gather his elect; afterward as Mr. Dunn states.—ED. OF EXAMINER.

evident from the following passages: Paul to the Corinthians.—"Come behind in no gift; waiting for the coming of our Lord Jesus Christ." And again, "Ye do show forth the Lord's death till He come." Paul to the Philippians.—"Our conversation is in Heaven, *from* whence also we look for the Saviour, the Lord Jesus Christ"—"the Lord is at hand." Paul to Timothy.—Keep this commandment "until the *appearing* of our Lord Jesus Christ." James to the Twelve Tribes.—"Be patient therefore, brethren, unto the coming of the Lord." And again, "the coming of the Lord draweth nigh." Peter to the Scattered.—"That the trial of your faith might be found unto praise and honor and glory, at the appearing of Jesus Christ." John to the Seven Churches.—"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

That in spite of declarations so plain and explicit as are those of Christ; in spite of parables and conversations from the mouth of the Redeemer himself; and in spite of all that has been written by the apostles in confirmation of the teaching, ministers of the Gospel should very rarely introduce it into their sermons, and that Christians generally should deny that any return of Christ to earth is either to be expected or desired, is one of those mysteries which I at least confess my inability to solve.—"*Destiny of the Race.*"

The King of Men.

It has been often said that any interpretation of Scripture must be a wrong one which sanctions the expectation that the Lord Jesus will ever return to earth to reign upon it as a king, since such an idea is quite inconsistent with the spirituality of the New Testament dispensation. Yet, if a reign on earth be denied, it is hard to see how numerous passages which fairly admit of no other interpretation can be properly understood.

So strongly has this been felt by many modern critics that even those who deny the authority of what is taught, feel obliged, in the exercise of common sense and common honesty, to avow their conviction that the future objective rule of Christ on earth is distinctly asserted in the Bible; that the eschatological element (the doctrine of the last things) in the New Testament must be received as an essential part of primitive Christianity, or its inspiration must be given up.

The gloss commonly put upon certain passages by commentators explains them thus: "Christ's kingdom is in the hearts of men. He is reigning now in the affections of his people, and He never will reign on earth in any other sense." Paul himself, say they, came eventually to perceive that this was the true state of things, and therefore he writes to the Corinthians, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The assumption is that Paul here admits he had once preached the second coming of Christ in a somewhat carnal fashion, but that now he had seen his error, and taught only a "life hid with Christ in God."

Once, they tell us, he was waiting for the Son *from* heaven; later he is desirous to depart and to be with Christ *in* heaven. The fact that in the very same epistle—viz., to the Philippians—in which he writes about his approaching death and desire to be with his Lord, he also speaks more than once of the day of Christ as *coming*, and urges them to moderation in all things, on the ground that "the Lord is *at hand*," is of course passed over; or, if that be impossible, the "coming" referred to is explained away as pointing only to the day of death. This is surely trifling with Scripture. Mr. Llewellyn Davies (no Millenarian) may well say: "If St. Paul was mistaken in his expectation of the day of the Lord, it is useless to pretend that he ever grew out of the mistake. It is the common mistake of our Lord and his apostles to the end of their lives."

Leaving this, however, may it not fairly be asked, "If Christ is King only in the sense of ruling by the Holy Spirit in the hearts of the obedient, why was He made *flesh?* Was it merely that He might suffer, 'the just for the unjust, to bring us to God'? Scripture does not say so. *There* the suffering is never separated from the glory. Was it then only that in addition to his death on the cross he might reveal God, and bring 'life and immortality to light'?" On what ground do we venture to assume a right to confine the Incarnation within such narrow limits?

Finally, if Christ is never to do more than reign in the hearts of men invisibly, in what respect does such a rule differ from that which God has exercised from the beginning? How can Jesus be the second Adam, and as such the head of restored humanity, if he is nothing more to a redeemed man than God has been from the creation? Surely it will not be pretended that there was no pardoning love in God before Christ came, or that if he had not come "holy men of old" would all

have perished miserably? Some good men, indeed, talk as if by a sort of iron necessity, arising out of the nature of the Divine law, God *could not* in this case without violating his justice have saved any one from the eternal slavery of Satan. To them all the ends of the Incarnation are therefore answered in the fact that Christ died on Calvary. But this is not the teaching of Scripture.

That men, with the Bible in their hands, should fall under such delusions fills one with amazement; but they do so; and never will it be otherwise until the relationship which exists between Christ and humanity is more clearly and fully recognized; until it comes to be seen that mankind, whatever may be the nature of the resurrection body, will remain *human* forever; that men will no more become angels, or remain disembodied spirits, than angels will become men; that the one true King, Jesus Christ, the God-man, will reign over the earth he has redeemed.

It is because this human yet Divine kingdom has yet *to come* that so much importance is attached in Scripture to the resurrection of the body. For this reason it is that hints are found there, hard to be understood, but not to be neglected, relating to the future judgment of nations and of cities. For this reason it was that the Lord appeared to the disciples in the body after his resurrection; that on his ascension He took his human body with him to heaven; that the apostle bids us remember that our bodies are "temples of God," and that moderation becomes us in all that concerns animal necessities. The glowing descriptions given by the prophets of a state of things absolutely incompatible with earth *as it is*, yet in a high and noble sense intensely earthly, can only be explained, or indeed become intelligible, on the supposition that a reign of the Redeemer on earth is yet to be manifested.

That a "new earth, in which dwelleth righteousness," is one day to spring into existence, Scripture directly asserts and indirectly implies. The future reconstitution of humanity under a human though Divine King; the final perfection of the race, which is but the realization of God's original intention; the eventual triumph of grace and goodness, and the most complete satisfaction of the highest aspirations that human nature is capable of, are everywhere assumed. But none of these things can come to pass if Christ be not properly the King of men, if he does not one day visibly reign on earth over a restored creation.—*Sunday Morning.*

Prevailing Doubt.

It has been regarded by many as a most extraordinary omission at the Conference of Evangelical Christians, held some little time ago in New York, that no reference whatever should have been made to the doctrine of the second advent, since, if true, it would, one might naturally expect, take precedence of all others, both on account of its vast importance and practical character. Instead of this there was the entire absence of any allusion to that great event as a matter either to be anticipated or thought of. Nothing that passed at any of the meetings brought before the assembly for a single instant *even the possibility* of any return of Christ in the clouds of heaven.

The assembly consisted of godly men, Americans, English, French, Germans, Italians, Spaniards and Dutch; all, or very nearly all, of them ministers of the Gospel, of high standing and much experience; and yet not one of them seemed to believe that the return of the Redeemer was, in any sense whatever, the hope of the Church, or will be a response to the groans of a sin-stricken world.

Can this be accounted for except by the supposition that faith in the second advent of the Lord is dying out even among the children of God; that many who held the doctrine a few years ago do not hold it now; that even firm believers in Scripture have come to say, "Since the fathers fell asleep all things continue as they were from the foundation of the world."

A strange state of things without question; unaccountable, although predicted; mysterious, though foreseen.

Does it not teach us that hindrances have to be removed before this lamentable evil can be met? especially such as arise from our expectations being intermingled with doubtful propositions and speculations regarding the Millennium. "Why," it may well be asked, "should the great and all-important truth of the return of Christ be embarrassed by other questions with which it certainly has no necessary connection?"

My own conviction is, that until those who hold to the second advent consent to separate that hope from everything else, and unite, as one man, in maintaining it on the Lord's authority alone, they will never succeed in awakening the churches generally to a sense of its importance. What I consider to be needful is, a reconsideration of the doctrine of the second advent in the light of direct Scriptural teaching alone.

MAN IN DEATH.

CONSCIOUS OR UNCONSCIOUS.

EIGHTH ARTICLE.

THE CONTRAST.

THE cry that the idea of unconsciousness in death is comfortless and gloomy has deterred not a few from allowing their convictions of the truth to settle down into faith that a future life is dependent on a resurrection from the dead; thus they have had their faith weakened or destroyed in the Scripture doctrine of a literal resurrection "at the last day."

We propose, therefore, to discuss, as fully as our space will permit, the Comparative Merits of the doctrines of the disembodied consciousness and human unconsciousness between the period of death and resurrection; from which it will be seen that the doctrine of human non-existence and, therefore, of necessary unconsciousness in death, is a doctrine *less gloomy* than that in which the popular faith so implicitly reposes.

By non-existence we do not mean to assert nor do we imply anything touching the respective destiny of the component parts of man's nature. All we mean is, that after the dissolution of death the conscious being, MAN, ceases to retain his consciousness. That this is a mystery, and a very great mystery, is readily acknowledged, but not such a mystery as cannot be believed. No less a mystery, certainly, is the popular opinion of the elimination of the human spirit as a distinct being from the material organization of man at the moment of death, but which, nevertheless, receives the faith of the great mass of Christian men. Of this latter opinion it may be said with truth that it is the greater mystery of the two, baffling every attempt at intelligent conception. The former—and which we maintain is the Scriptural view of the state of man in death—is supported by the phenomenon of death itself and of the preliminary circumstances of dying. The gradual decline of the expiring life—showing at every step of its progress a farther withdrawment from all external things, until at last all consciousness of what is beyond itself seems entirely to have ceased, even while the pulse continues its feeble vibrations—should encourage rather than forbid the conclusion, that death itself is a total cessation of the conscious being, and not a more complete retention and development of it.

How tenacious is the material organization of the life that animates it! And how, apparently at least, does the self-consciousness decline as life ebbs from its high mark. Even *before* death self-consciousness is again and again destroyed, and in the case of the swoon and delirium, and *because* of disease and derangement *in the material organization*. Is it then reasonable to conclude, in the presence of such phenomena as these, that self-consciousness only seems to, but does not really, decline, until in death it actually expires? The phraseology and entire reasoning of the Bible bid us deny a condition of life for man *in* or during the continuance of death, and therefore the popular theory which maintains this doctrine ought to be prepared to show that it is more rational to accept than reject it. Moreover the mystery of absolute non-existence of the human consciousness in death is commended to our intelligent faith by the fact that, previous to our human birth, we had no conscious existence. There has been a time when we were not; why should there not be a time again when we shall not be conscious? What has been may be repeated. The doctrine of the soul's survivance as a separate being after death has neither reason, analogy nor Scripture for its support, unless it be again absurdly maintained, as some of the ancients held, that the human soul had a pre-existence.

That this doctrine is gloomy and repulsive arises not so much from the view we take of the state of man in death as the fact that the doctrine *concerns death itself*. The subject is necessarily a gloomy one in *itself*, and whichever view we take we cannot divest it of its essential gloominess. To our life-loving natures death must ever appear as the king of terrors; and it argues no little against the popular faith that they who believe that death is but a new and higher development of life have as strong an instinctive dread of it as those who deny this doctrine. They who regard death as the door of life, and who believe that death introduces immediately to the bliss of the heavenly world, ought to welcome rather than strive to shun it; and the fact that they do not so welcome its approach is a strong presumptive evidence against the truth of their opinion. The natural instincts give the lie to the artificial faith. We do not forget, indeed, that some have died in triumphant anticipation of a glory immediately following their decease; but this is no proof that their faith was right; all this fact proves is that death did not and could not destroy their hope in the future realization of immortality. It is true they were expecting it at the moment of death, but the *time* of possessing their reward was less the occasion of their dying joy than the *certainty* of possessing it. These happy deaths are, however, comparatively rare, which ought not to be the

case; they should be the rule, not the exception, where the popular faith is professed.

It should, therefore, be distinctly pointed out that those who believe in a state of life for the soul after death, and before the resurrection, view the fact of death with as much dread as those who regard the intermediate state as one of unconsciouness and non-existence. Like Hezekiah, they think it a greater blessing to live than to die—although they profess to believe that death removes them from a scene of suffering and sin to the presence of God and his Son and the companionship of the holy and blessed. They rejoice also in the recovery of their dying friends, and, like Paul of Epaphroditus' recovery, speak of it as an act of God's "mercy." Here are ample evidences that a deep instinctive dread of death exists in the human nature, and which, despite a false though fondly cherished faith, expresses itself on all suitable occasions. The instincts of humanity are against the dogmas of false religion. Facts, therefore, prove that even the *popular* doctrine of death is regarded as a *gloomy and repulsive* doctrine; so that there is no advantage enjoyed by the believer in the soul's separate life after death over the believer in a state of entire cessation of conscious existence. No accommodating theology can convert the curse of God into a confection! Death is the curse, "the wages of sin," which we can never treat as a guest, but must ever dread as an enemy. The Christian consolation which the Bible administers is the assurance to all who are in Christ Jesus that, though they die, they shall live again, when Christ, who is "the Resurrection and the Life," shall come to raise the dead saints and invest them with their "building of God"—their "house not made with hands, eternal in the heavens"—their "spiritual body" or perfect resurrection and incorruptible nature.

So far, then, the practical advantages of both theories are equal. The disciple of the one theory can be as hopeful and joyful in the hour of his mortality as the disciple of the other. Nor is the disadvantage greater in the one case than in the other, for both theories recognize the necessity of dying—of passing through the pains of dissolution—and of quitting this scene of things forever. Each theory has its coffin and its grave. In both corruption and the worm have their work to do. In these respects neither has the advantage of the other; both alike are gloomy; and from one as much as from the other our natures instinctively recoil. But beyond this point there is a difference in the respective theories. According to one, the man has ceased to be; he is from this time the subject neither of hope nor fear; of pleasure nor pain; of satisfaction nor disappointment. The "shadow of death" has cast its sable mantle over him, and the "gates of death" have opened to welcome him. He has gone down "into silence" (Psalms cxv. 17). His dwelling is "in the dark," in "the land of forgetfulness" (Psalms lxxxviii. 12). He is registered among "the congregation of the dead" (Prov. xxi. 16). He is where there is "no work, nor device, nor knowledge, nor wisdom" (Eccl. ix. 10), for "the dead know not anything" (Eccl. ix. 5). We are disposed, and naturally so, to turn away from this vision of death; we say it is cold and gloomy. It is so; but call it not the writer's theory, nor a human theory at all, for its description is given in the language—not of speculative man, but of the infallible Word. The language and imagery are from the Bible. Turn away, we may, after learning the solemn lesson of our guilt, to seek deliverance through him who is "the Resurrection and the Life"; but turn away to another theory we cannot without discrediting the revelation of God and reposing in a mere fond conceit. This, however, is not the place for entering upon the proof of our theory of death. We will keep to our professed purpose, which is not to discuss here the truth of the doctrine, but the comparative advantage of the two theories.

We have admitted, then, that our view of the state of man in death is most repellant to human feelings. But be it acknowledged that both theories stand on an equal footing up to a given point—the point of actual decease. Beyond this point, whatever repulsiveness may attach to our theory of death does not, let it be observed, affect him who is the subject of death, but only those who are living and may be contemplating it. To the deceased, who is deprived of consciousness, there can, of course, be no painful experience whatever. All the repulsiveness that is peculiar to this theory is in the aversion with which we contemplate the extinction of our being. The thought of not being is the painful thought—and the *whole sum* of the gloominess of this theory of death.

We turn now to the popular theory of a state of consciousness for man in death as a separate spiritual existence or soul. Of this condition of the human being we can form only a vague idea. It is beyond possibility for us to conceive of a condition of being apart from a material organization of some sort. To have an idea of personal existence

we must have both material and form. It may be of a texture as pure and impalpable as light, but a material there must be, however subtle, and of necessity our conception invests it with form and gives it locality. Of a pure immaterial essence we know nothing. They who believe, therefore, in the soul's separate state after death, as the human personality, conceive of it, we apprehend, in a human form—the express image of that possessed before death, but of a substance altogether different—ethereal. The common notion of an apparition is probably that which generally prevails with respect to disembodied souls. In this condition of existence, then, it is presumed that man passes after death. The human being becomes an apparition, a "shade," as the poets represent. Will it be maintained that so far as this change of the mode of human existence is concerned the popular theory of the state of man in death has an advantage on its side? The *perpetuation of life* is an advantage, unquestionably (supposing it to be a fact), but is *such* a perpetuation of the living being an advantage? Without offering any opinion on the reality of apparitions or ghosts, we merely ask, does the expectation of becoming one of these mysterious beings after death invest the state of death with attractiveness? The popular theory holds out the prospect of an intermediate state in the society of shades or ghosts, into one of which we ourselves are to be transformed. This is a feature in the popular theory which does not belong to what we believe to be the Scriptural theory; is this feature, then, such as commends the popular theory of the state of man in death? Ours is condemned as gloomy—is this more inviting to human nature? If we may judge by our present views and feelings, we should be disposed to decide that such a prospective condition and companionship as the popular theory holds out is rather *against* than in favor of its doctrine of death. It is natural to us to have a fear of supernatural existences. The disciples, when they saw their Lord walking on the sea, felt as we should have felt under such circumstances: "They were troubled, saying, 'It is a spirit' (some have erroneously concluded that the word 'spirit' here means the disembodied human spirit. If the disciples had meant the spirit of Christ they would not have said '*a* spirit,' but '*his* spirit.' The meaning is, they supposed they saw *a being of a different nature* a spirit), and they cried out for fear." With respect, therefore, to the *personal nature* and *society* of the intermediate state of conscious existence, the popular doctrine rather loses than gains by the comparison. Our human sympathies pronouncing the judgment of this view of the comparison decide *in favor* of unconsciousness rather than *such an existence* of man between death and resurrection.

And if we examine the other characteristics of the popular representation of the intermediate state we shall be prepared to admit that the advantages are decidedly on the side of the unconscious state of man in this solemn interval in his history. The period between death and resurrection is of necessity—even according to the popular belief—a unique condition of existence—constituting a second estate, perfectly distinct from the first and last estate of the human existence. In religious phraseology it is termed "the intermediate or disembodied state." During the continuance of this state—which must be long or short, according to the distance of the decease of any individual of the human family from the final consummation of all things—there is a complete separation, in the experience of the blessed dead, from all painful experience of the former life in the body; but no less separate and distinct is this intermediate condition from that which is to distinguish the life to come. While, therefore, this second condition of human existence is represented as a higher condition than the first, being exempt from all its painful contingencies, it is yet but an *imperfect* state, and awaits some unknown, distant period, when its condition shall be perfected. It is sometimes, in general discourse, called heaven and a state of glory; but when its teachers enter upon an explanation of their theory, they always, as they are compelled to do, admit that it is but an imperfect condition—not that perfect state of glorified existence which shall be introduced after the resurrection of the dead. As man carries with him into this new state of existence his characteristic nature as an intelligent and emotional being—which his organic change leaves unaffected—he must be still the subject of hope, desire and of all other emotions proper to him, as possessed of a mental and moral nature. By the aid of memory he can recall the past, and by the faculty of foresight he can anticipate the future.

Think of the patriarchs immured in this state—cherishing ardent hopes of the future bliss—through thousands of long years. Paul tells us that these ancient worthies "having obtained a good report, through faith, received not the promise: God having provided some better thing for us (in these last days), that they without us should not be made perfect."

—Heb. ii. 40. Is such a state of hope deferred consistent with a state of blessedness? Since there must be a lapse of time for the accomplishment of the beneficent purposes of God concerning the human race, the consciousness of this long lapse of time, which is the vaunted quality of the popular doctrine of the intermediate state, is rather to be deprecated than desired. To the Divine Being "a thousand years are as one day," but not to the human being: to the latter it is the long, slow-moving series of ages, especially if a prospective good is at its farther end. This doctrine of a conscious state for a fractional part of man between death and resurrection is like all attempts at patching God's revelation—a most miserable mistake! Blessed it cannot be to live in a state of almost perpetual hope deferred; rather, "blessed are the dead which die in the Lord, for they rest"—in unconscious repose—"from their labors," awaiting "the crown of righteousness which the Lord, the righteous Judge, shall give" them "at that day"—the day of his appearing.

The popular doctrine of a state of consciousness for man between death and resurrection, when examined on its own professions, is evidently rather an evil than a good. To the doctrine of a cessation of consciousness in this interval, which the Scriptures most decidedly teach, must be given the ready choice of every rational mind. On this latter, and unpopular, yet Scriptural theory, the holy man who died five thousand years ago is at no greater advantage or disadvantage with respect to the future reward than the last man who shall die in this life. To borrow the words of Archbishop Whately, "The moment of our sinking into this state of unconsciousness will appear to us to be succeeded by that of our awaking from it, even though twenty centuries may have intervened; of which any one may convince himself by a few moment's reflection." On the theory we advocate, the moment of death is virtually the moment of resurrection and the instantaneous realization of the great reward. Not so on the popular theory. The moment of death is to dismiss the conscious being to an intermediate state of imperfection and discontentment, possessed of a nature, and destined to be the companion of natures, from which our human sympathies instinctively withdraw as both unnatural and undesirable. The state of glory, according to the popular doctrine, is far distant in the unknown future—waited for by the disembodied soul, but still disappointing its hopes and prolonging its patience.* We leave it, therefore, with the candid and intelligent reader to decide which, on its own independent merits, commends itself most to our approval as human beings—the popular theory of a state of consciousness or the unpopular theory of a state of unconsciousness for man, between the periods of death and resurrection.

From our "WATCH TOWER," we learn what is the State of Man in Death, and what the hope for the future is for him. A future life depends on the *return* of Christ from heaven, and the resurrection from the dead by him who is "the resurrection and the life." If there be no return of our Lord from heaven, and no revival into life by him, death holds eternal dominion, and the whole race of Adam perish, or cease from life eternally. But thanks be to God that in Christ there is hope: that hope is the *glad tidings* of revelation.—*Selected.*

*Some are led by this view to deny the resurrection altogether. See H. W B.

MUSINGS ON MORTALITY.*

II.—THE INFANT'S GRAVE.

"Suffer the little children to come unto me."—JESUS.

THERE is something peculiarly touching in an infant's grave. The green turf seems so lightly to cover the remains of one who but looked upon this sinful world, and then, as if distressed by its atmosphere, took flight to better and brighter scenes. The white stone that tells us of its brief existence seems to speak also of its innocence, and to remind us that while

"It died, for Adam sinned;
It lives, for Jesus died."

Ought we then merely to think of this little stranger as a highly favored mortal, a young but happy voyager who has soon arrived at the haven of rest? Surely not. More profound reflections should be excited. The child has indeed escaped the stormy waves of a more lengthened life, but where will it find its needful discipline? It has apparently been accepted by God without any earthly probation, but can it enter the kingdom of heaven without even a trial?

That can scarcely be the case. Nor should we either imagine or wish that it might be so. We know not indeed what may be the precise position of this infant of days in the world of the future, but of this we may rest assured,

*The following meditations, written some time ago by our lamented friend, the late Mr. Henry Dunn, will be read, we think, with a mournful interest now that he has been taken from us. There is reason to suppose that they were written after a ramble in Norwood Cemetery, where his mortal remains now rest.—W. MAUDE.

that whatever its position, the needful preparation for service will not be withheld.

That its training may be completed under happier circumstances than those in which we find ourselves is probable. It may have a gentler discipline, a less rude experience than many of us have had. It is likely that it will be so. But its character will have to be formed by some kind of trial, and its faculties will need to be developed by exercise, whatever may be the field in which they are ultimately exerted.

Vain indeed is it, in our ignorance, to let fancy moved by love dwell on these possibilities for our comfort, since knowledge we have none. But it is not in vain to rest satisfied in the thought that the little loved one is in the hands of the Heavenly Father; that he who on earth rebuked those who imagined that he would not be troubled by the presence of children now welcomes them to his bosom; or that the builder of the "many mansions" has a place and a palace for them.

Why, therefore, weeping parent, should you be disconsolate when the being around whom such large affections gathered and in whom so many hopes centred is, to short-sighted humanity, so prematurely called away?

Lament not, then, that the babe is withdrawn from sight. It *may* be that, as the infant and apparently lost Moses was again committed to his mother, *you* may be ordained, in other worlds, to perfect that work of education which you were not permitted to carry on upon earth.

If it should be so, what new joy will it occasion to have the opportunity of teaching such an one by the sad experiences of earth the evil of sin, the force of temptation and the necessity for entire dependence upon God; lessons which they who have sojourned below learned only amid many sorrows. What a privilege will it be to feel that in this particular you have suffered vicariously. What rapture to be, in this form, a co-worker with God in bringing the young spirit to himself.

Think, too, what the child may have escaped! What sufferings, what adversities, what snares, what sins—to what a large extent it has been taken away from the "evil to come."

Think again of the mournful possibility that the babe, now so safely housed and adorned with so much innocence, might, had it lived, have developed into a monster of wickedness, and have finally fallen crushed by the Divine displeasure, crushing in its fall the hearts that clung around it with natural but misplaced affection.

Think of the bitterness with which you would then have followed your child to the grave, and with what a pierced heart you would have mourned over one whose early death would even to you have been one of the greatest of blessings. How would your distress be aggravated by the thought that instruction, example, prayer, had all apparently been in vain; that a worse than useless life had ended in a miserable death! Dry, then, fond mother, your tears. He who alone knows the end from the beginning has doubtless done well in permitting the event you so greatly deplore. What you know not now you shall know hereafter. Confide everything to the infinite wisdom and infinite love which directs all mortal affairs, and be glad that he should rule who alone is competent to determine what is or is not for the best.

"Leave all to God,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings and thy fears;
Thou shalt not wait his help in vain,
Leave all to God."

II.—The Tomb of the Strong.

"Let not the strong man glory in his strength."—Jeremiah.

Here lies one who suddenly and unexpectedly departed this life in the thirty-fifth year of his age, in the full bloom of health, strong, active, enterprising and successful. His sun is gone down at noon, and his days are cut short in the midst. Of the dead man we can know nothing. Perhaps he solaced himself for many days with the hope of a long and happy life. Perhaps he dwelt much on a continued series of earthly satisfactions. Perhaps, in imagination, he already grasped the wealth, the distinction, the world-wide prosperity for which his soul longed.

Perhaps it was otherwise. It may be—and we may hope it from what is recorded on the marble—that he was a wise and good man, and one who amid all his prosperity felt himself to be after all only a pilgrim and a stranger on the earth. Be that as it may, in an hour when he thought not the summons came.

Oh, how slight is the partition which separates this world from the next! How sudden may be the transition from time to eternity! How uncertain, at the best, are the plans and schemes of the children of men!

In imagination I behold the funeral procession approaching, and watch its progress. It reaches the grave. The weeping wife and children, stunned by the stroke, stand there full of amazement. Can it be, say they, that he who, so short a time ago, moved amongst us, exercising authority, imparting benefits,

guiding and controlling the industry of a multitude, is now no longer among the living, and will soon be but a handful of dust? Has he left us forever? Shall we no more hear his voice, no more profit by his counsel, no more partake of his pleasures, no more share his love? The thought is overwhelming. It crushes every hope and poisons every joy.

So mourners think. But God has determined otherwise. Time, change, anxieties, the necessary avocations of life, all combine to deliver the bereaved from memories which, if permanent, would be fatal.

The Christian has other and higher consolations. His life may be spent with grief and his years with sighing, but he knows and feels that this sadness is but the earnest of an inheritance. Grief, the lot alike of the sinner and the saint, is ever rising and swelling in human hearts, for in the school of sorrow man is mainly disciplined. But it is always more or less transitory and its results vary wonderfully. To one it is never more than a lamentation—an unheeded monster. To another it becomes a proof of the dignity which is in store for the children of God.

"Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." . . . "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more they shall not awaken nor be raised out of their sleep."

Meanwhile, "until the day break and the shadows flee away," the believer is "indissolubly one with those who have passed within the veil." And the voice that comforts him as he ponders on his pious dead is that voice from heaven which the beloved apostle heard saying unto him, "Write, From henceforth blessed are the dead which die in the Lord. Even so, saith the Spirit; for they rest from their labors and their works do follow them."

"I would go home! fain to my Father's house,
Fain to my Father's heart!
Far from the world's uproar and hollow vows,
To silent peace, apart.
With thousand hopes in life's gay dawn I ranged,
Now homeward wend, with chastened heart and changed:
Still to my soul one germ of hope is come—
I would go home."

III.—The Resting-place of the Aged.

"Like as a shock of corn cometh in in his season."—Job. v. 26.

As I turned into one of the many side walks which relieve the monotony that would otherwise be painful, I came all at once upon a tomb distinguished among others by the richness of its appearance. It was lofty and imposing, and was evidently the memorial of one who in his day had made a figure in the world.

Who sleeps here? I said to myself as I drew near to inquire of the speaking marble. I found it to be the resting-place of a rich and aged man, of one who had died full of years, and apparently surrounded by every comfort and luxury that wealth could procure.

He had lived to be nearly ninety, and until that late period of existence would appear scarcely to have tasted of the labor and sorrow which is common to man.

But however long delayed, the day of change at length arrived. The keepers of the house began to tremble; fears were in the way; the grasshopper became a burden; desire failed; the silver cord was loosed; the golden bowl was broken; the dust returned to the earth as it was, and the spirit returned unto God who gave it.

All that remains of him is this splendid monument, covering but not staying the rapid decay of his remains. "Vanity of vanities, saith the Preacher, all is vanity."

How different, I thought, is the lot of different men? How varied their probation! And yet how uniform their end! How short a period will elapse before this merchant prince and the peasant that lies near him will alike crumble and be forgotten! A little while more, and this proud monument will perish too. Again a little while, and every relic will have passed away, every remembrance of the departed will have been altogether obliterated.

I gaze through the iron grate of the superb vault, and I behold, half concealed by shade, the coffins of *a family*. One by one they have gone before him who gave them birth, and now, after long dwelling in loneliness, he too has joined the company and in the silence of death reposes by their side.

How worthless, then, is the world at its highest and best! Of what small value are its glories! What can it now do for these breathless beings? Is it not as a dream that vanisheth away? Shorter than a span, lighter than a spark, a shadow which abideth not.

Let this reflection teach me to "number my days that I may apply my heart unto wisdom." Let me strive not for the honors of earth, but for the incorruptible crown. Let me live as the heir of immortality.

My thoughts pass on to the resurrection morn. The trumpet sounds and the dead are raised. These "prisoners of hope" drop the mystic chain that has bound them so long, and rise to judgment or to joy according to that they have been while on earth. For in a

moment, in the twinkling of an eye, the soul, long dwelling in the invisible, is again clothed in humanity, and amid an innumerable multitude the resident of this tomb stands before the bar of Christ.

The books are opened. The secrets of all hearts are disclosed. The sons of God are manifested, and the children of the wicked one have their true characters disclosed. The heavens reveal their iniquities and the whole universe joins in their condemnation.

What astounding discoveries shall then be made! What marvelous disclosures! We shall all know then even as we are known. All our mistakes will be rectified. All our misjudgments corrected. All our uncharitableness put to shame. With what self-reproach shall we then recognize many of the honored ones whom we once thought far from the truth, and with what amazement shall we see some to whom we looked up as oracles of divine wisdom hiding their diminished heads and sinking into oblivion!

All hope worthy of the name hangs on the Resurrection. "If the evening of our days were not succeeded by a morning dawn, I cannot express," says Dr. Tholuck, "how poor and insignificant everything would appear to me."

"Oh, then, my Lord and my God, let me feel within my soul the power of that resurrection which has brought life and immortality to light. Give me at the open grave of Jesus a consciousness of victory and peace. Make me to feel that I am no longer in bondage through fear of death. Grant, O my God, that the peace of the resurrection morn may rest upon my whole life. So in his rest and in his great peacefulness shall I be blessed through eternity."

"Oh, 'tis sweet
To see the love of God transcending all,
And in the very breast that harbored ill
Building an habitation for himself!
The chaff destroyed, no more appears in heaven,
The grain is sown afresh on mountain slopes,
And through eternity the harvest fields
Whiten with joy, and liberty, and love!"

—*The Rainbow.* HENRY DUNN.

THE MARRIAGE OF THE LAMB.

BY ELDER S. W. BISHOP.—NO. 1.

THAT an event is to transpire in the history of the divine development which will bring the Church into a union with Christ, represented as a marriage, is clearly revealed in the Scriptures of truth. That union is not consummated in this life. It lies beyond the destruction of the harlot of Rome. This is perfectly plain in the reading of Rev. xix. 1-7. It is plainly revealed in Matt. xxv. 1-10 that the marriage is subsequent to the second coming of Christ. The Church in this life is merely espoused to Christ. See 2 Cor. xi. 2. Does the use of such language in Scripture indicate anything? or is it without meaning? Who will attempt to so impeach the wisdom of God's Anointed as to urge that he uses language that is meaningless? If it means anything, how much does it mean? I answer: the main features of the accomplishment of the act of union that makes the man and the woman "one flesh" will find its counterpart in the marriage of Christ to the Church. The first act is the espousal. After the espousal the bride must get ready for the wedding. Is it thus with the bride of the Lamb? Most certainly. When are we espoused to Christ if not at conversion? You ask me, Is there a work to be accomplished in us after conversion to fit us for this exalted position? Most certainly. After conversion we are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii. 18. After we are converted, we are to "add to our faith" seven important graces, or qualifications, in order to attain to a perfectly safe position. See 2 Pet. i. 5-10. Anything short of these additions will not fit us for an abundant entrance into the kingdom of Jesus Christ. See verse 11. After we are converted we must be sanctified *wholly*. See 1 Thess. verse 23. It is for the purpose that the bride of Christ may have an opportunity to secure an *entire* preparation for the marriage that she is espoused *before* the marriage. The exact character of that prepared state is plainly marked in the Holy Scriptures. It is vain for any one to suppose that he or she will be received as a member of the bride of Christ without an *exact* Bible preparation for the marriage feast. When it is declared that "the marriage of the Lamb is come," it is also recorded, "His wife hath made herself ready." I shall attempt to show in what that readiness consists. Judging from the talk of some with whom I have come in contact, I am led to conclude that they, with many others, expect to attain unto this most closely-wrought union with Christ because they hold a certain set of religious views. On this point, doubtless, many are in an error that will shut them out of the kingship in the ages to come. We all know and acknowledge the great value of revealed truth; but a mere *intellectual* faith in revealed truth will not save us. There is a faith that, having no corresponding works, *is dead* (James ii. 20),

and surely a dead faith possesses no saving power. The devils believe (verse 19), but such faith as devils exercise will not bring either justification or sanctification. There is a faith that stands *only* in the wisdom of men, and there is its opposite, a faith that stands in the power of God.—1 Cor. ii. 5. The first-named is merely the acceptance of religious views from *men*, because these men preach "with enticing words of man's wisdom," and that kind of faith makes of those who receive it mere religious partisans. The second is the truth of God, spoken in demonstration of the Spirit and of power, and is written on the heart by the sealing power of the Spirit of God. "In whom, *after* that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. i. 13, 14. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Ch. iv. 30. The above Scriptures teach emphatically the necessity that the sealing power of the Holy Spirit must attend the truth to the heart in order that the truth benefit us unto eternal salvation. I am told that we are sanctified through the truth. I most fully and most cordially admit it; but I do not believe that a bare intellectual believing of any or many principles of truth will sanctify any one.

There is such a position as holding the truth in unrighteousness, recognized by St. Paul. "For the wrath of God from heaven is revealed against all the iniquity and wickedness of men, who hold the truth in iniquity."—Rom. i. 18.—*Murdock.* The text in James assures us that men may have faith in the word of truth, but as that faith does not have corresponding works it is dead, and will not save the person possessing it. The means and mode of sanctification are plainly revealed in the Holy Scriptures. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Again: "Seeing ye have purified your souls in obeying the truth through the Spirit."—1 Peter i. 22. Thus we learn that the word of truth will do nothing whatever toward sanctifying us unless it be vitalized into a divine power in our hearts or minds by the Holy Spirit. It then becomes a real, a divine faith, the only faith that will justify, sanctify and save. Anything short of this amounts to nothing better than a dry, sectarian, selfish theory. Those who are satisfied with such theories usually ignore the real work of the Spirit of God, and of necessity, therefore, are destitute of that love which is "shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 5. They have not a sufficiently clear perception of the divine character to know what is pleasing to our loving Father, and in the hardness of their unloving hearts they, like Saul the Pharisee, appear to think that they are doing God service when they attempt to forge in their ecclesiastical furnace handcuffs, fetters and thumb-screws with which they would gladly torture, cramp and cripple those who refuse to be stretched or shortened, as the case may require, to fit them to lie down contentedly on their iron bedstead. We have seen a great deal of this work among a particular class of religionists, and that, too, while they are constantly saying, "We must be sanctified through the truth." Such certainly *need* the sanctifying power of the truth of God. The recognized bride of Christ will know, in all its divine reality and power, that sanctification that is attained to by having the word of truth written in the heart by the Holy Spirit. When that work is accomplished, it will give her the following marked character: "For if any one be in Christ he is a new creation; the old things are passed away; behold they have become new."—1 Cor. verse 17. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Verse 22.

This is clean work. Do we wish to get rid of our carnality? Do we desire to cease serving sin? All that is necessary is to have the old man crucified with Christ. His death—for crucifixion always brings death—will *destroy* the body of sin, and we shall no longer serve sin, for the good reason that there is no body of sin in us to demand our service. If we wish to bear fruit unto holiness and gain the life of all the ages, we must be made *free from sin.*

If we desire that our works shall correspond with the requirements of the word of God, we must be "created in Christ Jesus *unto good works.*"—Eph. ii. 10. When the Church has attained to this exalted position she will, at his appearing, be presented "a *chaste virgin* to Christ."—2 Cor. xi. 2.

When she is presented she will be found to possess a character of spotless, sinless purity. Here is the text: "Husbands, love your wives,

even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself *a glorious Church, not having spot or wrinkle,* OR ANY SUCH THING; but that it should be holy and without blemish."—Eph. vs. 25–27.

This character must be secured in this life, or we shall have no part or lot with the bride of Christ when she is called to the marriage feast. This is "the wedding garment"—"the robe of fine linen, clean and white"—"the righteousness of saints"—in which the bride will be found arrayed when the Bridegroom comes. There will be no time given for *any* to make *that* preparation after he comes; and he will make no additions to the spotless company that composes the bride at his coming. All who are *ready* will go in when he comes, and all who are not ready will then be shut out, and never participate in the glorious fruitions and the exalted privileges of the bride of Christ in the endless ages.

The time that remains to the marriage feast is now very short. Almost six thousand years have passed since the work of gathering out a bride for the only Son of our Father commenced, and the last days of the time appointed for the nuptial feast are passing swiftly by, and if wholly ready we shall soon know how "blessed are all they that are called to the marriage supper of the Lamb." It may be "through suffering" that the readiness is wrought in us, but it will richly repay us for all if we may at the end of our trial "obtain *that age* and *that* resurrection out from among the dead ones," to be associated with Christ in his reign through endless years.

West Meriden, Conn.

QUESTIONS.

1. Do the "new heavens and new earth," spoken of in Isa. lxv. 17, refer to the second coming of Christ?

2. Do we get the idea that there will be mortal beings in the new earth, and that probation will be extended to them, or how are we to understand verses 20-25?

3. Are we to understand that the "thousand years" of Rev. xx. is yet in the future?

4. Will there be two literal resurrections?

R.

RESPONSE BY THE EDITOR.

1. They seem to me to refer to the government and reign of Christ to be established at or soon after his return from heaven; for saith the Lord, "Behold I create Jerusalem a rejoicing, and her people a joy," verse 18. The government then established I understand to be symbolized by a "new heavens and new earth"—a government unlike the changeable ones with which the world has hitherto been cursed. Jerusalem will then be the centre of power and authority; "for the law shall go forth of Zion, and the word of the Lord from Jerusalem: and he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks, . . . neither shall they learn war any more," etc.—Micah iv. 1–4.

2. I have no doubt "there will be mortal beings" under the government symbolized by the new heaven and new earth; and that they will have probation, or trial, for confirmation in life; which if misimproved will end in death, even if the "sinner be a hundred years old." Only with this view can I reconcile the language of verses 20 to 25.

3. I am satisfied that the thousand years (symbolical, it may be, of an indefinite period) are "yet in the future," to commence at the resurrection spoken of in Rev. xx. 4.

4. I am satisfied there will be at least *two* "literal resurrections"; for I long since gave up the idea that Rev. xx. 5 was an "interpolation." Prof. C. F. Hudson's article on that question—published some time before his death—satisfied me the text is genuine. The text says: "The rest of the dead lived not again until the thousand years were finished." It is not till then that the resurrection of the remaining dead ones will commence; nor is it certain that those to be raised, after that period, will all be raised at one time; but none of them will be raised till those thousand years are finished.

Let us all remember that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him the thousand years."—Rev. xx. 6. These "cannot die any more."—Luke xx. 36. Luke-warm Christians, who refuse to follow Christ through evil report as well as good, and who let "the cares of this life" and its vanity and show absorb their chief desires, will hardly come up in "the first resurrection:" if ever saved at all, it will be "so as by fire."—1 Corth. iii. 11–15. Let us all be stimulated to be "crucified unto the world and the world unto us," that we may gain a part among the highly honored ones who are to "live and reign with Christ" in subjecting the nations to his government, which is to be one of "righteousness and peace."—Jer. xxiii. 5, 6.

ISHI.

Thou shalt call me ISHI (*my husband, etc.*) *And I will betroth thee unto me forever.*—Hosea ii: 16.

OH, my heart is full of laughter, and I'm very, very glad,
For I have a precious treasure, such as princes never had.
Ishi! Ishi! is the jewel, mine He is while ages roll—
Angels taste not of the glory, Holy Ishi of the soul.

All my love no tongue can utter, all its wondrous depths and power,
Growing deeper, growing stronger, day by day, and hour by hour.
Ishi! Ishi! night and morning, from my lips that holy name,
All the while my soul exulting, in the self-same joyous strain.

Many beauteous names thou bearest, Brother, Shepherd, Friend and King;
But they none unto my spirit, such divine support can bring.
Other joys are short and fleeting; thou and I can never part—
Thou art altogether lovely, Ishi! Ishi! of my heart.

Earthly loves are very lovely, passing, passing fair they seem;
But they come and go before me, like some bright and happy dream.
Thou art a reality; from which, like dreams, I never wake.
These I cast aside as nothing, Ishi! Ishi! for thy sake.

In thy own fair realms of glory, in the Holiest above;
Choirs of angels chant the story of thy wondrous, matchless love.
All my longings are contented, all my wanderings turn to thee,
Pole star of my restless spirit—Ishi! all in all to me.

When from heaven thou art coming, and thy head with glory crowned;
When with all thy holy angels, and the trumpet's joyful sound;
Then, oh Ishi! well beloved, I shall see thy glorious face;
Finding in thy loving bosom my eternal resting-place.

—*Selected by* POLLY G. PITTS.

REQUISITES IN BIBLE STUDY.

IN the study of the Bible the first requisite is faith. Trust this book. Do not be ever trembling for it, still less even cavilling at it. In it is found the blessed presence of him whom, if you are a Christian, your soul loves above all things. He who is ever sitting at the feet of Jesus and learning, will be listening more to his blessed words than to idle voices that float around. The next requisite is intelligence: "Be ye not unwise, but understanding what the will of the Lord is." The Greek language possesses great capacities for expressing minute differences and fathoming profound depths of thought. Another requisite is honesty—a straightforward, candid spirit: Handle not the Word of God deceitfully. Every fact is God's fact, sent to thee for thy good. Fear it not, face it, give it its due influence. It may seem unwelcome at first—a visitor whose speech jars on thy snug system of cherished home thoughts; but, depend upon it, thou wilt entertain an angel unawares. The last requisite I name is Charity: Oh, my brothers? we all speak and write too many hard and bitter words. We try to break, not to mend, the bruised reed. While we strive to be strong in faith let us not despise the faith of the weakest; for there will come a day to all of us, when in the giving way of the powers of nature, and the pouring in of the great water-floods, we shall grasp at something which may hold us up and carry us over. And then, not how much we have searched out and known, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ and imbibed of his spirit.—*Dean Alford*

SYRIA AND THE EASTERN IMBROGLIO.

IN common with many students of prophecy, we have expressed a belief that the real centre of the Eastern Question lay considerably south of Constantinople, and that the exigencies—real or conceived—of international politics might any day precipitate the shifting of the world's interest to the locality indicated. A passage in the speech made by Lord Beaconsfield in the House of Lords on the 9th of April, seems an important addition to former signs pointing in the same direction. Speaking of the collapse of the Turkish independence and the reduction of the Sultan, by the treaty of San Stefano, to what he described as "a state of absolute subjugation to Russia," he said:

"The country in which these events were occuring is a country that has always been subject to strange and startling vicissitudes. In the East there is but one step between collapse and convulsion. It was impossible to say what might not occur. . . . We know very well—it is in the memory of many men who sit in your Lordship's house—that an army from Egypt marched *through Syria* almost without firing a shot, marched through Asia, and held Constantinople in the utmost terror. Why should not Russia march armies *in the same way* upon the Suez Canal and Egypt, and hold them in trepidation, as Constantinople and the Bosphorus were forty years ago?"

It is no concern of ours in these pages to balance the respective merits of rival political factions. The fears expressed by the Premier may be as "chimerical" as some of his opponents described them. We content ourselves by recording the fact that, in the estimation

of practical and responsible statesmen, Syria has already attained somewhat of that importance of situation which has been foreseen. For the time being the British Government considers it an outpost of their dominion.—*The Messenger, Glasgow.*

"THE END OF THE WORLD."

How few understand the phrase at the head of this article. To some it means Millerism; others find it nothing but the total destruction of the whole universe; or, as it is presented by one poet:

"The wreck of matter,
And the crush of worlds."

If, however, we turn to the Word of God we never get any impressions like those above expressed. The end of the world is not only a Bible idea, but it has a Bible significance. The word "world" does not express the full idea of the original. Neither is their any ground for the modern notion of a total wreck of our globe. The Bible tells us of the everlasting inheritance of the saints; of an eternal Kingdom and of a throne which shall stand forever. By a still closer examination of the Word we find that the inheritance is on the earth, under a righteous King, who is to rule the world forever, and from the throne of his power on earth he is to have an eternal Kingdom. Proofs of these points are abundant throughout the Word of Inspiration. See Dan. ii. 44, 45; Dan. vii. 13, 14, 25, 27; Ps. xxxvii. Is. lx. 20; Matt. v. 9, 10; Eccl. i. 4.

If the reader will examine the above proofs he will find that our earth is not to be annihilated. The earth has been given to Christ as a part of his royalty. See Ps. ii. 6–10; Acts iii. 18–20. It is, therefore, the very height of presumption to talk about the end of the world involving the destruction of the planet or of its being converted into a pandemonium.

The first man is of the *earth* and is *earthy*. He it is that is to be changed to spirit, but that spirit is a *spirit body* or a man under the laws of spirit, instead of flesh. Such a being must have a *place to live*. Hence the force of Jesus' words: "Blessed are the meek for they shall inherit the earth" (Matt. v. 5). No system of figures can do away with this plain Bible. If the reader will take the trouble, he will find that the phrase "The end of the world" merely means the end of an age, or of a dispensation. Jesus appeared in the *end of the world* to put away sin. See Heb. ix. 27-28.

The Gospel is to be preached to the end of the world, and when thus preached in all the *Kosmos* the end is to come. That is, the end of the *aion* will come. But another, a greater and a more glorious *aion* will then be introduced. Messiah will then send forth *His* law and the nations will learn the ways of truth. The coming of Messiah is not the end of *all time*, but the end of the captivity and the end of the Gentile rule. But his coming is the beginning of a new, a brighter and a far more glorious world—even the "*World to come*," which will be the age of victory and of the crown. We hope, therefore, when our readers meet with the expression, "End of the World" they will not associate therewith the destruction of our globe, but the *close* of the rebellion against God and the beginning of a new order of things, which shall continue until all things are one with the Father.—*Selected.*

MESSIAH'S NEAR APPROACH.—Is it not evident from events that are constantly occurring that the "times of the Gentiles" are fast drawing to a close? Truly it is, and the earnest desire of the true Christian is that they may speedily be accomplished, for then the long-prayed-for reign of Messiah will commence; then shall the long dark night through which the bridal Church has passed be succeeded by tha radiance of eternal day; then shall the hidden face of Calvary's scarred One be seeh 'mid heaven's clouds by eyes long trained to look for God's "Son from heaven." And then shall a voice peal forth, sweeter than the mellow-toned harp of Israel, and deeper than Sinai's thunders, from lips once whispering the dying notes of anguish, saying, "Awake from death's dreamless sleep, ye sanctified throng! Leave your cold pillows and meet me 'in the air,' for I have come to redeem you!"—*Selected.*

JOHN "wept much" when no man was found worthy to open and read the Book seen in the hand of him who sat upon the Throne. He earnestly desired to know the things concerning the future. God has implanted that desire in all minds; and earnest research will be rewarded, and our tears be dried up. John could not be content to *see* the book; he earnestly desired to *know* its contents, and what was to be the destiny of men. His earnestness was rewarded by a vast increase of knowledge. Drones will make no progress.

SINCE the very purpose for which an infallible guide is supposed to be needed is the removal of all reasonable doubt, it is plain that if God had thought fit to provide us with such a guide, He would not have left it at all doubtful where we are to look for that guide.

THE PAPACY CONDEMNING THE TRUE DOCTRINE OF THE RESURRECTION: NAMELY, THE SPIRIT-BODY.

CONSIDERED BY H. BRITTAIN.

ON Monday, May 6th, of this year, I was looking over a Birmingham (England) newspaper when my attention was arrested by a paragraph which stated that the Index Expurgatorius of Rome had put on its list two works written by John Charles Earle, B. A. The titles of these works were, "The Spiritual Body," and "The Forty Days; or, Christ between the Resurrection and Ascension."

Knowing the general tendency of the Papacy to condemn anything not considered true according to its own idea of truth, I at once procured the work, "The Spiritual Body," and was excessively pleased to find that the truth as to the spiritual body was the same as held by myself, although I could not, nor do not, agree as to the time of its manifestation. I cannot do better than give in Mr. Earle's words the statement of his position. It is in the form of a sonnet, for Mr. Earle is a poet of no mean power:

"A TRUER TRUTH.

"The truth that Paul delivered is o'ergrown
With rank tradition, but the hour is nigh
When isles that in perennial summer lie,
And icy tracts where arctic tempests moan,
And bamboo plains within the torrid zone,
And mission ships that in all waters ply,
And darkling tribes that for the true faith sigh
And aspirations after science own.
A truer resurrection truth shall know—
That death from death a double life will see,
A body from the body will set free—
That mortal sowers in the furrow sow
The husk that mingles with earth, air and wave,
But do 'not sow the body that shall be.'"

I wrote to the author expressing my gratification, and was honored by his sending me his two works, one on "The Forty Days," etc., and the other a work entitled "The Master's Field," a series of sonnets (100.).

From the second work I send seven sonnets I have selected for the readers of THE BIBLE EXAMINER." The quality of the rest may be easily deducted, bearing in mind what I state as to my difference afterward.

From the fly-leaf of the first ("The Forty Days," etc.) the following memoranda by Mr. Earle are taken:

"The main propositions of the 'Spiriual Body' and the 'Forty Days,' both now placed on the Index,* are:

1. "That the natural body will never rise again in its natural condition.

2. "That the spiritual body rises from the natural body at the moment of death, and is identical with it but under altered conditions."

I agree with the first, and object to one word only in the second—namely, "death." For this word I would substitute "resurrection." Will your readers read No. 2, substituting "resurrection" in place of "death"?

The difference between myself and Mr. Earle resolves itself into a question as to the time this body will be manifest.

To the dead person the moment of death is immediately succeeded by the moment of resurrection. There is no time measurement only by the living. So that in this, as I consider it, the true sense, the moment of death is the moment of resurrection. The Papacy does not want a body at all, except its own. The disciple of Christ is persuaded that there is a natural body. The one must be so intimately connected with the other as that the identity of each one of us must be preserved, although under altered conditions.

I submit the following extract from "The Forty Days," endorsing the statements made in it:

"The Scriptures throughout presuppose two worlds existing side by side, related to each other and mutually interpenetrated—the world of men and the world of spirits. Those with whom this is an abiding conviction are evidently the more Scriptural in their mode of thought. While the mortal body of Christ was very rapidly etherealized, an angel of the Lord descended from heaven and came and rolled away the stone from the door of the sepulchre and sat upon it. His countenance was as lightning and his raiment white as snow. For fear of him the keepers quaked and became as dead men; and the angel spake to the women who had come to visit the tomb. Now, it would be superfluous to point out that the angel was clothed in a spirit-body, if the entire Christian Church had not fallen into forgetfulness and tacit doctrine of the spiritual body altogether. Yet it pervades every part of Scripture, and is as fundamental

* The Roman Catholic censorship, prohibiting the "faithful" from reading the works.

as any dogma in the most ancient creeds. The angel of the Lord 'descended'; but locomotion is proper to bodies and to forms. He descended from 'heaven,' which is both a place and a state, and he came, therefore, from a region where bodies of an entirely different order from those to which our senses are accustomed exist and enjoy existence. He had a 'countenance,' which is not proper to an abstract spirit, and he had 'raiment' like almost all spirits whom men have been permitted to behold. He could be visible or invisible at will. He could terrify the Roman guard with the brightness of his appearing, and he could speak in the voice and language of men in words of the most thrilling gentleness and power."—(Pp. 8, 9, 10.)

And (p. 10): "Angels have each a personality as distinct as that of any human being, and that personality is inseparably connected with form."

In speaking of the appearances of the Lord afterward, Mr. Earle says (p. 25): "Can a spirit-body then be handled and subjected to sensible tests of identity? Can a spirit speak with a human tongue and eat and drink with a company of other human beings? It is even so."

And again (p. 26): "When risen from the dead, Christ became a representative of humanity, surviving death and putting on the garments of immortality.

I do not know whether the idea of the resurrection body being a tangible one is new to your readers, but it certainly is not new in the "New Testament" Scriptures. The apostle Paul declares, 1 Cor. xv:14, "There is a natural body and there is a spiritual body." The raised dead will each have a body. But it appears to me that the kind of body differs as we consider the position of the one raised.

The first man was made out of dust out of the earth. The second man was the Lord out of heaven. *How* the second man, the Lord, took upon Himself the nature of flesh and blood I know not. But, notwithstanding I know not the *how* of the matter, the fact remains true. It was necessary for our redemption that He should be made like unto us; yet without sin, that through death, death might be destroyed. He died, yet *His* flesh did not see corruption. Others do. As the first man is of the earth, so also they that are earthy; and as the heavenly, such they also that are heavenly.

Bear in mind that the Epistle to the Corinthians was written to those who had accepted the Christ as their head. Of them and to them alone could it be said, "the last Adam a quickening spirit." In so writing I do not wish to exceed either the bounds of truth or of love to all men. Nor do I think others will do so if they will put themselves in my place and consider this question with me for a time, or as it may for the continuance, from the same standpoint.

The Apostle Paul has been quoted as declaring that "there is a natural body and there is a spiritual body." By the first I understand that there is a body which is animated by the *psuche*, or the present life; by the second that there will be a body animated by *the pneuma*, or the Spirit.

The first is a matter of fact; the second a matter of faith. The power or principle animating the first is a perishing one, and ends in death. The power or principle animating the second is an imperishable one, and makes immortal.

In *the* resurrection the believer stands up with a body thoroughly animated by the Spirit of Christ and of God. Therefore the body in which he stands is in an altered condition. No liability to death, for the first animating power has been taken away, and in its place substituted a second power in which no decay can be found.

It is to these the epithet "*heirs*" can alone be applied. For "flesh and blood cannot *inherit* the kingdom of God, nor can corruption *inherit* incorruption." Flesh in connection with blood cannot inherit the kingdom of God. But flesh in connection with the Spirit can inherit the kingdom of God.

But heirs are not always heirs—they must come into the estate. The estate is the kingdom belonging to God. The earth is the Lord's, and the fulness thereof. Of his Son it has been said: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." His followers will be "heirs of God and joint heirs with Christ so that they may be glorified together." The whole earth is the estate. The point at which the reclaiming it on the earth begins is from Jerusalem. Therefore is it that so much is connected with the destiny of Israel and Israel on the earth.

When the Heir and joint heirs come into possession the estate will be the whole earth and its people its subjects. Here, then, comes out clear the distinction. In one class flesh

animated by deathlessness of power; in the other flesh animated by a power of death; and, I think, from Isaiah's statement, even in this second instance, greatly subjected though not permitted to be conquered. Here the conquered; there the conquerors.

The time in which this manifestation takes place is named "the age," the "future age," or "the resurrection." And the life shown forth in this age in the bodies or persons of the Christ and his Church is "*Eternal* Life." For the common idea attached to eternal life as a life that has simply no end appears to me incorrect. For flesh and blood might be placed under such conditions, ordained of God, as to be endless. Hence, I can understand that Adam and Eve were hindered from eating of the Tree of Life in Eden to prevent this from taking place, especially as by so doing they would have continued endless sinners. To repeat, eternal life to me is not simply eternal existence. Is not eternal life the manifestation of life in an incorruptible body, and this body the spirit-body?

The Body of Christ after his resurrection was capable of being seen, felt and heard. It was the model, so to speak, after which the body of all believers has to be formed. If, then, eternal life be what I state it will be, it follows that the Christ must have manifested this life. Nay, more, as we are only enabled to have this life in him and through him, that he must not be the source only, but *the Life itself*.

Hence, the apostle John is heard declaring *after* his resurrection, first Epistle, first chapter: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ."

Mark the parenthetical statement: "For the life was manifested, and we have seen and bear witness and show unto you that eternal life which was with the Father and with his Son Jesus Christ." Now turn to the statement of the apostle Peter, Acts x. 40 and 41: "Him God raised up the third day, and shewed him openly; not to all the people (Greek reads, God raised up on the third day, and gave or permitted him to become manifest, not to all the people), but unto witnesses chosen before of God, even to us, who did eat and drink with him *after* he rose from the dead." How the witnesses agree!

If God had not allowed Christ to have become manifest after his resurrection, how could the resurrection of the dead have been proved? And if he had not been raised with a body capable of being recognized by our present ordinary or natural senses, how could his identity be proved, and, therefore, ours?

"That eternal life" which John *saw* was no *principle*, but a *person*, *Jesus*, the Christ. The faith of John was built on a fact, not an opinion. The fact of being able to be known by sensible proof *after* his resurrection confirmed the words of Jesus *before* his resurrection, "I am the way, the truth and the life." He that hath the Son hath the life; he that hath not the Son hath not the life.

In the light (as I trust it is) of what I write, read the following passages, among many which might be chosen: 1 John iii. 2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." And Phil. iii. 20, 21—"For our conversation (our commonwealth, Greek) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (who will transform our body of humiliation, Greek) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Well may the Roman Church not like the teaching of the Scriptures concerning the body. Sorry am I to say that the majority of Protestant or non-conforming churches are on her side. With the *how* of the matter we have nothing to do. That belongs to the secret things of God. It is not a solitary mystery. From the mystery of the growth of a blade of grass to the mystery of the existence of the Creator himself, how great a gulf? Between either we are bounded as to finding the cause as to *why* it is so. Let us be content with acknowledging that which we know, and remember the words, "Blessed are they which have not seen, yet have believed." We have not seen the Spirit-body of him who pleadeth at the right hand of God the Father. But we believe he is there in possession of it. May the time soon come for which the apostle looked (Rom. viii. 23), when the body shall be redeemed and the creation itself be delivered from the bondage of corruption into the glorious liberty of the children of God.

HENRY BRITTAIN.

57 *Bradford Street, Birmingham, England, May* 18, 1878.

SELECTIONS.

FREE DISCUSSION.

WHY wouldst thou close the wholesome lists of thought,
As if the chivalry of mind were o'er,
And beavered knight must break a lance no more,
Nor in the subtlety of strength be taught
The value of an armour finely wrought
And weapons highly tempered? Thus of yore
Did Christendom extend from shore to shore,
By soul with soul in blest collision brought.
Why fear the conflict upon Scripture ground,
If athletes to its truth alike consent,
And to the spouse of Christ continue real?
The energy of faith is not yet spent,
And many guerdon-truths may yet be found
By hearts empanoplied in burnished steel.

"COGITO, ERGO SUM."

I HARDLY dare to say as much, Descartes;
I hardly dare to say "*I am*" like thee
"*Because I think.*" For what is it to be?
Can I have being while in every part,
Seen or unseen, I deviate and start
Upon a new existence? Swift as flee
Moments, I change. E'en my identity
Might yet be lost through some abysmal art.
I rather on the great "I Am" depend,
Nor for myself substantial being claim.
From him I sprung, in him shall be my end,
If e'er I end. He always is the same—
I never. 'Tis enough for me to tend
Toward being, he my only life and aim.

IGNORANCE OF SCRIPTURE.

ABYSMAL ignorance of the word of God!
Oh, tell it not in Gath, nor publish it
In Askelon's streets, for it is most unfit
For clergy and the flocks which to their rod
Resort for pastoral succor. Can the clod
Yield any herb so pleasant to be bit,
Or any by which sense and soul are knit
So wholesomely together? Not thus trod
The shepherds of old time, who ranged the hills
And valleys and fair pastures of the Word,
Like Christians of Berea, night and day.
Ah, me! how many wander from this way,
And feed their hearts on daintiness absurd,
And quench their thirst from turbid, tainted rills!

CONTINUOUS REVELATION.

YOU think God's revelation at an end?
It never ends; no, never. Every mind
Which graciously he visits to unblind,
Beholds a new apocalypse extend
Above him and around. His nearest friend
And likest to himself of all mankind
Sees otherwise, and, in his soul combined,
Pictures in other shapes and colors blend.
In none the heavenly vision was the same
Precisely with the visions seen before;
To none the gentle Breath creative came,
Dispensing the same measure of the store
Of gifts, but was in each a kindling flame
Of light on light—of God known more and more.

IS FAITH OPPOSED TO REASON?

WHAT is the faith the Lord of thee requireth?
To close with that which reason doth repel?
No process so insane the truth inspireth,
The hackney'd answer is as false as hell.
Faith is the mind's assent to what, if well
Considered, is as clear as heart desireth—
More reasonable than the tongue can tell—
The very fact to which thy hope aspireth.
Faith could not be if Reason's voice said nay.
Faith is not difficult, but winged with ease;
Perplexing doubts are scattered off her way
By Reason's self, who sweeps as with a breeze
The cumbrous mists that round the objects lay,
Till faith their form with calm observance sees.

THE SPIRITUAL WEALD.

O LORD, I seek Thee in another field
Which erst Thou hadst not opened to my view.
It is from eyes of unbelief concealed,
It is to eyes of faith as plain and true
As any solid thing sense pierces through—
The spiritual body's boundless weald,
Where unto thirst thirst's slaking showers accrue
And seven-sealed scrolls prophetic are unsealed.
The portal of that weald we call the grave;
For, as at noonday in the glowing skies
No star adorns the heavenly architrave,
The soul is dim until its daylight dies.
Go down, dear sun of life, beneath the wave,
And in thy place unnumbered suns shall rise!

THE SPIRIT-BODY AND THE GLORIFIED BODY ONE.

WHEN Grace has rolled back Nature's swollen tide,
And spread the waters of salvation o'er
The renovated soul from shore to shore,
The Spirit-body is the glorified.
The glory is the supplement supplied
To that ethereal covering which before
And after death* increases more and more
In likeness to the form of Him Who died
To ransom human nature from its sin.
And he who lives and dies estranged from grace
Is ever less and less like Him Whose face,
Once marred, is now refulgent in a place
Of spiritual brightness. Oh, the race,
That end in being like the Lord, to win.

Selected by H. Brittain, Birmingham, England from 100 Sonnets, entitled "The Master's Field," by J. C. Earle, B.A., London, England.

THOSE who are forgetful of the conditions on which alone truth can advance in the world, consider any disturbance of their cherished opinions an unmitigated evil; they do not like the labor of a re-examination of the grounds of their present positions. They seem unaware that everything in the Bible is not yet known that is worth knowing; nor that many things in that Book, most worthy of our earnest investigation, are as yet only partially understood.

*"After" *Resurrection:* "after," made alive again.—EDITOR OF BIBLE EXAMINER.

TWO SIDES TO THE QUESTION.

IT is an undoubted truth that opposite views may be taken of almost any question. Hence it is important that all inquirers after truth should see that they do not allow theories previously adopted to sway their minds so as to make it impossible for them to abandon such, however palpably shown they are errors. Some, from the mere fear of being thought changeable, or bringing reproach on themselves for confessing an error, have remained fast in it all their days, thus becoming mere dwarfs in knowledge.

Let us all, then, in seeking for truth, conclude it is no worse to contradict our former selves than to contradict or controvert the theories of others. We are no more infallible than they; and why not be as willing to take shame to ourselves, if it be a shame not to know everything, for our past ignorance or errors, as to attempt to pour it on others for a similar misfortune? The first step toward advancement in knowledge is humility. The proud man is stationary, and changes not; he is too wise in his own conceit to think he can be taught beyond his past or present knowledge, and he deos not wish to be "given to change." Oh, no, that is too mortifying!

There are certain great facts which stand out in the Bible which must and will hold their place in spite of all efforts to remove them. In the first place: "God has made of *one* blood all nations of men," etc.—Acts. xvii. 26. This includes the entire race of Adam, or all men. Second: Jesus Christ did, by the grace of God, taste death for *every man:* He "gave himself a *ransom* for *all.*"—1 Tim. ii. 5, and Heb. ii. 9. Third: He gave command that his *Gospel* should be preached "to *every creature.*"—Mark xvi. 15. Here is no exception of any man. If there were any of the race for whom Christ did not die, then there could be no Gospel for them; and to preach it to such would be to proclaim a lie. Christ, who is "*the Truth,*" could not have commanded the proclamation of an untruth. Hence, there is no man nor class of men but what there is a Gospel for them; a Gospel that they can believe without believing a lie; else they could not be "damned"—*condemned* for not believing it, and this Gospel would bring them salvation by faith. The race is all of "*one* blood," and Christ partook of that; so that, if any are by natural generation "the serpent's children," Christ must have also been the same. This cannot be admitted for a moment. Hence, no man can be such a child by natural birth.

Again: If Christ partook of the "one blood," and "tasted death for every man," then all men were in God's plan of mercy and all were "given to" Christ; for God gave him "power over *all flesh,* that he should give eternal life to as many as the Father had given him."—John xvii. 2. "All flesh" embraces all men, unless an exception is manifestly made; and Christ "gave himself a ransom for all." If this proves that all men will ultimately "be saved," so be it. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

If all are to be raised from the dead whom the Father hath given to Christ, then no man will be left in death; but the fact that a man is raised from the dead is not proof that he cannot die again, or experience a "second" death. Such an assumption is contradicted by facts. A number were made alive from the dead both under the Old and New Testaments. The fact is, it depends, first, on the will of God in the matter; and second, it depends whether they are raised from the dead because they are "worthy" of eternal life.

As Christ has had "power over all flesh given to him" by the Father, so "The Father judgeth no man, but hath committed all judgment to the Son."—John v. 22. This being true, we must look for the law or principle by which that judgment is to be conducted. This is laid down in the commission given by Christ to his apostles: "Go ye into all the world and preach the Gospel to *every creature:* he that believeth and is baptized shall be saved, and he that believeth not shall be damned"—*condemned.*—Mark xvi. 15, 16.

To suppose that a part of the race included in this commission, as "every" man is, are at the same time debarred the possibility of receiving any benefit from it, either because they never can hear the message, or are the natural "seed of the serpent," though men, is irreconcilable with the principles of an honest administration of government, or of truth in the offer of mercy, which it was impossible ever to have secured.

Will Christ, as a righteous judge, ever condemn any man to death for not being or doing that which it never was possible for him to be or do? To my mind, such a supposition is impossible. Until it can be shown that there are some of the descendants of Eve who are not called men, and that Christ did *not* "taste death for every man," I am compelled to teach that the gospel of God's love

in Christ is for "every man;" and that it has been or will be proclaimed to "every creature" in a way and manner which shall enable them to secure life everlasting, unless they knowingly and wilfully reject such offer.—ED.

LETTERS AND EXTRACTS.

FROM EDWIN PHELPS.

BRO. STORRS: I sent the following communication to the *World's Crisis* in May last, with a request to publish it or immediately return it to me. It has neither been published nor returned. Five weeks have elapsed since I sent it.

Westfield, Mass., June 9, 1878.

"THE LITTLE HORN."

Were it not a subject of more serious consideration, it would be amusing to notice the conflicting expositions of the "little horn" of Daniel. In the *World's Crisis* of April 3, 1878, was a response to H. K. Choate's call for an explanation of Dan. viii. 8-12, by L. T. Cunningham, in which he says: "These several great features of this 'little horn,' as given in its prophetic sketch, perfectly agree with the history of Rome as a dual power; and they agree with no other power that has ever existed, or ever will exist again under heaven; and we challenge the most rigid scrutiny by any one to point out any essential defect in the application that we have made thus far that Rome is this little horn."

1. In reply I will ask, How it could be in the latter time of the four kingdoms of Grecia that this "little horn" came up, if Rome is the "little horn," when the "stone" is to smite the "image" upon the feet and toes and break in pieces the iron, brass, silver and the gold at the same time? Daniel says, also, that the "little horn" came up among the ten or divided state of the Roman kingdom and plucked up three of the ten by the roots.—Dan. vii. 8. This "little horn" does not become great until the dissolution of the fourth or Roman power. Christ says: "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Paul said this was after Rome became great; that there must come a "falling away first" before that man of sin could be revealed—"who opposeth and exalteth himself."—2 Thess. ii. 3, 4.

2. The writer says: "This horn magnified (or was arrogant) against the Prince of the Host, for Christ was put to death by its authority." How does this compare with Paul's explanation? The writer in the *Crisis* says: "And from him (Rome) the daily was taken away, and the place of his sanctuary was cast down." "This," he says, "is an important statement; but it agrees perfectly with the history of Rome as a *dual* power, for Rome was both pagan and papal; and the pagan element called 'the daily' was certainly taken away from Rome." "This," he says, "was when a corrupt Christian element in the empire gained the ascendency and put down the pagan element." Here he makes this "little horn," that "exalts himself above all that is called God," turn his armor against himself. Christ says, "Every city or house divided against itself shall not stand." "And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand?"

Daniel says: "Yea, he magnified himself even to the Prince (Christ) of the Host, and (from him, mar.) (the prince) the daily was taken away, and the place of his (Christ's) sanctuary was cast down." "And an host was given him" (the beast) "against the daily by reason of transgression" (or falling away from the truth), "and it cast down the truth to the ground." He says again: "The place of his sanctuary (that) was cast down" relates to temples for pagan worship . . . which were converted into places of Christian worship." Thus he makes this "little horn" a good Christian. He further says: "A literal rendering of verse 12 reads thus: 'And a host was given over the daily in transgression,' etc. This refers to the suppression of paganism by the Christian hosts taking the sword in transgression of the laws of Christ."

Anti-age-to-come Adventists have a peculiar way of suiting prophecy to any condition, if it serves their purpose. In his closing-up remarks he says: "The powers seen in the vision are called the daily, and the transgression of desolation, and both combined tread under foot the sanctuary and the host for 2,300 years." We would like to have him give his authority for this statement. There is no Bible or history to prove it. Every attempt to fix dates by assuming the 2,300 days, (evening-morning, mar.) to be years, has failed and will fail to the end.

"God moves in a mysterious way His wonders to perform."

And when his time comes for the revelation of this "little-horn" power, then "they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they

behold the beast that was and is not, and yet is."

Westfield, Mass., May, 1878.

FROM ELDER JOHN FOORE.

BRO. STORRS: Many thanks for the glorious truths I have learned through the BIBLE EXAMINER by the editor, Bros. Bishop, Dunn and others. The EXAMINER has made the Bible a new book, it seems to me. What once was an entire mystery to me is now clear. I used to think the Bible contradicted itself. I thought there were two classes of Scripture at variance with each other—and so there were with the view a great many brethren held, especially that *this* age ends all probation, and that all who do not secure eternal life here will die in a hopeless state, or that God will burn up everybody except a few adventists—such as believe in the sleep of the dead, the kingdom to be set up on the earth, and have been baptized into the Christ after they believed all these.

Now, I would call attention to several portions of Scripture: 1 Tim. ix. 11, "This is a faithful saying and worthy of all acceptation: for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe. These things command and teach."

1 Tim. ii. 3-6, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time."

1 John ii. 1, 2, "My little chilren, these things write I unto you, that ye sin not: but if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Now, when I see so many go down to dust without ever hearing of Christ, I feel as if some of the brethren either do not read the Bible or do not desire to know the truth, as plain as the Scriptures are with regard to the blessing of all nations through Abraham and his seed. Gen. xxii. 18—God's oath and covenant to father Abraham and his seed. The present time is only the special call for the one seed in which "all families, all nations, all kindreds" shall be blessed. But the blessing, in its fulness, will not begin while Abraham is sleeping in the cave of Machpelah; not till Christ, the Head, and his "Body," the true Church, come together by the resurrection from the dead, which will be at the second advent of Christ.

May we be faithful till our Lord and Master *returns* "from heaven" (Phil. iii. 20, 21), that we "may be accounted worthy to stand before the Son of man."—Luke xxi. 36.

Kansas, June, 1878.

FROM GEORGE L. HART.

BRO. STORRS: I am sorry to find the EXAMINER is embarrassed for the lack of funds. I have enjoyed the reading of its pages, though differing somewhat in our views. The glorious doctrine of the ages, of the triumphant scheme of the Lord to fill our world with immortal fruit is absorbing, indeed.

I should like it if we had more time to spare to consider more than we do the promised glory. But we are poor, and labor we must until the Lord changes our lot. His blessed will be done! I feel in the bright beyond I shall have a share in the kingdom if I prove true. Oh! how few love to talk of these things! We are slandered and our motives impugned; but the Lord blesses us with his Holy Spirit. I trust I am lead by that Spirit into truth. The triumphant work of Zion, as a polity, in its suffering and glorified work is being made more and more plain. I was led, not long since, to visit the City—the "Bride"—as Esdras was commanded; not in literality, of course; but, as John saw it, in the spirit in prospect, in its glory; so may we by hearing and seeing.

Oh! what language that expresses in these glowing colors and gems the structure of the government of Jehovah; whose Son Jesus, the chief Captain of the Host which has been trodden down so long, will be the central Light of this suffering creation; and the thought that it is so near when the triumph will begin is blessed. Truly, then, the golden avenue, with continued life, shall be accessible to all that will come; and more, the river of *immortality*, proceeding from the throne of God and the Lamb.

I have, I think, seen the true interpretation of the golden symbol throughout the Bible and its effect, if we are where it affects us. We have asked the Lord to lead us, and one by one we have it given—*holiness* is the only avenue to life—the gateway of pearl; the gem that man's art cannot increase in value; only in its golden settings, the righteousness of God through Jesus, the Anointed. He gave all he had, and purchased it to adorn his

Bride, that she also might be a pure City of refuge to the lost and erring ones of the left of the nations that shall bring to the holy mountain in Palestina's new-made Paradise an offering to the Lord.

The tradition of the antediluvian worshipers of gathering upon the mount, probably the Zion hill, emblem of the polity that is to come, is suggestive. I have found an old work in English, all extracts from the ancients, and written ninety-nine years ago, all about the Pyramid also; and while much seems imagination, yet the language is like the Scripture of God.

But the golden highway in the future, upon which the saved or ransomed walked, is what we are now most anxious about. Gold is the standard of values; so is *holiness:* God accepts us only as the pure gold is seen. Vessels of dishonor are used in the court and outside. But the Tabernacle within is honored with pure gold, especially the "Holy of Holies," that portion of the Sanctuary yet to appear on earth in its age to come. Now, even this first appointment, the place of the night, the candlestick apartment, is furnished with this precious metal: "Holiness in all things." But just over the Jordan we expect to see the Glory of the Day: no night, therefore no need of the candle: the worldly house dissolved—taken down, abolished, and salvation continued in the immortal house or sanctuary, in its own place, the land of Judah: the ark and cherubims, the working element evermore, until all is subdued.

The seventh trumpet gives us the open temple, the ark in its last act. Oh, how soon shall we, as in the passover at Jordan, behold the river of the nations' wrath divide, that the people may pass with the ark of God, the only thing that carries life for Israel—even the Saviour! Then shall we know in full, and the rebuke be taken away; and power to preach in demonstration will be given, and God's own ordained ones will preach; and such as are stumbling-blocks will be removed.

Then will be known why we were, in this age, left to suffer and die, that, like our Captain, we may know how to succor those who are tempted. The golden way of holiness is to have means to continue life. The veil will be removed which has been spread over all nations.—Isa. xxv. 7. The nations have been only in the candlestick-light. Then the Glory of God will go forth over all the earth—redemption eternal, JEHOVAH'S plan to finish Creation.

East Bridgeport, Conn., June, 1878.

FROM MRS. I. A. BERTHOLF.

BRO. STORRS: Three years ago last February I was very sick, and during my convalescence I heard that Bro. S. W. Bishop had an article in the BIBLE EXAMINER stating his belief in "The Ages to Come." Father had taken the BIBLE EXAMINER for years; and I remember picking one up, a long time ago, and trying to get interested in it, but could not. The Lord had not anointed my eyes with eye-salve. However, I had great respect for Bro. Bishop and his opinions; so I thought I would read what he had to say on the subject, as I was curious to know what could convert him to so *strange a doctrine* as I had heard the ages to come represented to be. I began by reading his article, and read that number through. I then procured the whole volume, and became deeply interested in Bro. Henry Dunn's "Destiny of the Human Race"; and from that time to this I have read every number issued with unabated interest, and am firmly established in the belief of the ages to come. I resolved then to become a Christian. I did not believe in joining any Church but the Divine, invisible one; and time glided along with me and my acquaintances as usual. I dreaded to be thought peculiar; and so, when with my worldly friends, never spoke of religious matters, but could converse with believers, and liked to do so whenever we met.

I feel that the past three years have been wasted, as far as my growth in grace is concerned, and that *hiding* one's light under a bushel is very wicked. Also, that a mere belief in the truth without a vital union with Christ, our LIFE-GIVER, will effect an entrance for no one into the kingdom. I now publicly (and shall privately whenever opportunity occurs) confess Christ as my Saviour, and only hope for a future life. I also believe in the close proximity of the Second Advent, and that Christ and his Bride will reign on the earth through the "endless succession of ages." That I may become a faithful servant of the King of kings and keep myself unspotted from the world is my earnest prayer.

Nyack, N. Y., May 28, 1878.

LETTERS RECEIVED TO JUNE 24TH.

Robert Fowler, J. W. Maffit, Elder T. T. Jenks, H. Brittain, John Scott, Mrs. P. A. Krise, S. Battey, Seymour Kenney, J. B. Eggleston, Lucy E. Watson, D. B. Satter for himself and Wesley Sill.

PARCELS SENT TO JUNE 24TH.

Mrs. E. V. Bennett, S. Battey.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, AUGUST, 1878.

All Communications should be addressed to No. 72 HICKS STEEET, BROOKLYN, N.Y.

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EDITORIAL NOTICES.

THE BIBLE EXAMINER.—By the kindness of friends at Bishop Hill, Ill., I am enabled to issue this number of the EXAMINER nearly on time. Many thanks to them for the generous aid given.

One number more completes this volume. As yet means are not in possession to meet the expense, but trust they will be. The EXAMINER will continue to be issued monthly, if the Lord pleases to give health and means. It is the *intention* of the EDITOR to go on with Vol. XXIII., commencing October next. I trust all its friends will rally at once to its support. Let me know at the earliest moment what you intend to do for its *continuance*.

TO DELINQUENT SUBSCRIBERS, ONCE MORE.—There are over sixty who have neither paid for *this* volume of the EXAMINER or sent an apology for not doing it. This does not include those to whom it is sent *gratis*—a class of about thirty. With the next number this volume closes. The deficiency arising from delinquents is seriously felt in settling our account at the end of the volume; and if no payment is made and no apology received, their names must cease to stand on our mail-book at the end of this volume. To send the EXAMINER to subscribers and ourself pay the postage—as I am obliged to do—and receive neither a remittance nor an apology, can hardly be expected to be continued, if the magazine is to live. To such of them as send me *three* dollars before October next, I will cancel past indebtedness and credit them in full for Vol. XXIII. Please respond in some way, that I may know on what to depend.

TO THOSE WHO RECEIVE THE EXAMINER GRATIS.—It has been a pleasure to send this magazine *gratis* to poor friends who are not able to pay anything. I am wholly dependent upon others for the means to supply such; and with most of them I am unacquainted personally. If any of them desire the EXAMINER continued, let them inform me and state their circumstances, otherwise it may be sent no more. The greatest economy is necessary to sustain this magazine.

THE *present* volume of the EXAMINER will be put in neat, plain binding as soon as the next number is issued. *Price*, $2 per volume. In plain morocco, with gilt edges, $3.25. Sent in either case free of postage. Those who desire a copy will please let the EDITOR know immediately, if they wish to make sure of it. See also advertisement for previous volumes.

ED.

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LETTERS RECEIVED TO JULY 31.

John B. McIntire, John R. Scott, N. D. Wight, Elder J. A. Spafford, M. Tomkins, Elder H. Rockwell, Loyal Clement, George L. Hart, Mrs. Agnes R. Goddard, K. S. Pettibone, Mrs. Annie Boult, P. S. Hartough, L. J. Wilcox (thank you), J. A. La Brant, D. Parmelee, Elder J. Blain, Abel Robinson.

PARCELS SENT TO JULY 31.

H. Brittain, M. Tomkins, J. W. Stewart, Samuel Page.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXII. NEW YORK, AUGUST, 1878. No. 11.

AN AGREEABLE SURPRISE.

JUST as the EXAMINER for July went to press our friend, the Swedish Minister, Bro. Jonas Olson, with his wife, from Bishop Hill, Illinois, called on my family, having traveled eleven hundred miles to visit us. The interview, of four days, was one of the most agreeable character. Bro. Olson left his native country 30 years ago, having *twice* been fined a hundred dollars for reading the Bible in company with others. He sought an asylum from such persecution in America with many more of his countrymen. Eleven hundred came in all at that time. He has passed through many trials, but out of them the Lord has delivered him or sustained him in them. He is now seventy-five years old, but is strong and resolute in his purposes for doing good. He has been one of the firm supporters of the BIBLE EXAMINER, and is deeply interested in its prosperity.

Bro. Bishop was with us a day or two during the time Bro. Olson was present, and enjoyed the interview much.

I praise the Lord that he put it in our aged brother's heart to make us this visit; and I am thankful to learn that he and his wife arrived safely home (1100 miles) in "fifty hours after parting with us in Brooklyn." The Lord bless and reward them for all their kindness to me and my family. May we meet again. ED.

A CURIOUS MARRIAGE.

ENGLAND and Turkey have accomplished a clandestine union, and Turkey has given her husband the Island of Cyprus for taking her to his bosom and promising her protection in her Asiatic possessions against all enemies! A heavy responsibility for England, truly; and a great sacrifice for Turkey, because it is an admission of her utter helplessness and a sure premonition of her entire loss of Palestine. Yet it will facilitate the return of the Jews to their ancient inheritance, and shows that the prophetic time has arrived when Jerusalem shall be no longer "trodden down of the Gentiles." England is now virtually ruler of Palestine and the valley of the Euphrates, and the Jews from all nations will soon be seen flocking to their old home; and Israel—or the Anglo-Saxons—will not be long behind their brethren of Judah in re-peopling the land of their fathers; and it will be seen that God's word does "not return void," and that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi. 13); and that the fanciful idea of "*conditional* prophecy" was the offspring of "blindness in part" which "happened" to some professed expositors in relation to God's purposes in regard to his ancient people, Judah and Israel: "For, lo, the days come, *saith* the Lord, that *I will* bring again the captivity of my people Israel and Judah, saith the Lord: and *I will* cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. xxx. 3. "And the whole valley of the dead bodies and the ashes, and all the fields unto the Brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; *it shall not be plucked up nor* THROWN DOWN ANY MORE FOR EVER."—Jer. xxxi. 40. "Conditional prophecy," is it? The man who affirms it is will see cause to repent of such a mistake ere long; and may he be forgiven.

On the union of England and Turkey I copy the following remarks by the editor of the *Restitution*, July 17th. ED.

"England and Turkey have made a treaty altogether disconnected with the matters discussed by the Berlin Congress. By the terms of this compact England stipulates to maintain the Asiatic dominions of the Sultan in their integrity, and to defend them against all invasions. To render this protectorate effectual the immediate occupation of Cyprus was granted to England to be at once placed under her military control. The possession of this island also places the entire land of Palestine and the important valley of the Euphrates in the power of England. To maintain and perpetuate this ascendency, a line of railway is to be constructed. Asiatic Turkey is divided into

fifteen provinces. The Sultan is to appoint the governor of each, which appointment is, in every instance, to be approved by the Queen. Certain express provisions have been made concerning Jerusalem and the holy places, and while the interests of the Greek and Latin churches are carefully guarded, the immunities of the Hebrew inhabitants of the Holy City and its surrounding precincts are fully secured. This placing of the Holy Land under English protection not only improves the condition of the Jews residing there, but it also makes Palestine a desirable residence for the oppressed Jews of Russia, Poland, the Danubian principalities, and all other lands where their political and religious rights are denied them; and doubtless multitudes will, in consequence of this protectorate, leave those countries that grievously trample upon their rights and seek an asylum in the home of their fathers. As the long period for the sanctuary to be trodden under foot draws near its termination, Divine Providence mysteriously prepares the way for the complete fulfilment of the prophetic Word. As European Turkey is carved up into independent principalities and dependencies for the other great Powers, England grasps the lion's share in Asiatic Turkey. It will be demonstrated in the immediate future that England is destined to occupy a foremost place in the readjustment of affairs connected with the Eastern question. As the Crescent disappears from the political heavens we hail the rising of Israel's Star as the precursor of the Sun of Righteousness and dawning of the day of God."

TRUTH ADVANCING.

A GENTLEMAN living in the southern part of Illinois has written me as follows:

"DEAR SIR: I have recently been much interested in the doctrines taught in your magazine, the BIBLE EXAMINER, by reading Elder Blain's work—*Hope for our Race*. My mother had sent me a copy of this book some years ago, and it had lain upon my library shelves all this time unnoticed, and I may add despised; for my thoughts regarding it were that it was the offspring of a diseased mind and had no foundation in Scripture, for I had some way gotten an inkling of its purpose. But I never read it—passing it by time and again unnoticed.

"One Sabbath day recently I picked it up, and scanning it over carelessly commenced reading Mr. Dunn's letter to Mr. Constable, which caught my eye. His fine, clear style pleased me, and I soon found myself deeply interested, and read the book through before dropping it. It seemed as though the morning had just dawned upon God's Word to me, and I saw God's purposes revealed in a new and glorious light, of which I had never dreamed, when I laid the book down. I am glad indeed that I read the book. I wrote at once to Elder Blain (who is an old friend of my mother) asking for more light on the subject. He sent me two copies of the EXAMINER and some tracts, which I have read eagerly. He sent me also your pamphlet upon God's promise to Abraham, which I have also read.

"I am still anxious for more light, and am now reading my Bible with very different ideas from those I formerly had in regard to it. These new thoughts are gradually crystalizing into convictions, and I feel myself already unable and unwilling to go back to my former conceptions of God's purposes toward our race.

"Will you be kind enough to let me know if it is possible to procure any of Mr. Dunn's works? To have them complete would be to possess a great treasure. He was surely a remarkable man, and I love him for his grand words and his fearless promulgation of the truth as he learned it from God's Word. If it is at all possible to secure his complete works I would sacrifice much to obtain them."

EDITOR'S REMARKS.

I regret that I am unable to give this friend the information he desires in regard to the possibility of obtaining the works he so much desires. But his letter is so cheering that he must pardon me for giving so large a share of it in the EXAMINER to cheer and comfort others; though I did not feel justified in attaching his name to the letter lest he might disapprove of my liberty with a private communication. Before I had received his letter I had prepared the following article:

"THE UNPREACHED GOSPEL."

UNDER the above title Henry Dunn published a pamphlet of 47 pages nearly 15 years since. That issue was only a sort of synopsis of a larger work. I saw it only once—ten years ago—and then rejected it, as many have since, without really understanding his position. It passed entirely out of mind, and I thought no more of it till after I had issued my "VINDICATION," seven years ago. Then I found myself, to my surprise, occupying nearly the same ground as Mr. Dunn.

As some persons have spoken out recently, as well as in time past, against his views, I

feel constrained to say I think that they misunderstand Mr. Dunn; for I am not willing to conclude they would misrepresent him wilfully. They seem to think he teaches that the Gospel was never preached at all! Whereas he maintained that a *part* of it only is *now* preached and that another part is "*un*-preached": *that* part he calls attention to as neglected, or *not* preached. The subject of his remarks is specially founded on the language of the Apostle, 1 Tim. iv. 10: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

Here are *two* classes of the saved: 1. "All men"; 2. "Those that believe." The latter have a *special* salvation—*i. e.*, they are to be the "Royal Priesthood."—1 Pet. ii. 9. Chosen to teach and bless "all men."

The preaching of the Gospel for many centuries past has only been a *divided* Gospel—*i. e.*, it has been only for believers in the present life; while "*all*" other "men" are left to utter and hopeless ruin. They reject the idea that "the living God is the Saviour of all men" in any other sense than that of a "Preserver"; even in this sense their *theory* is as war.

Mr. Dunn maintained that the "specially" saved are designed of God to teach, bless and be the medium through which "*all men*" should ultimately be brought to the knowledge of the "only true God and Jesus Christ."—John xvii. But who among professed Christians have for generations past preached this Gospel? It has been an "unpreached Gospel." It is time it was revived and proclaimed to "all men"; and, praise the Lord, it will be, in spite of all opposition from whatever quarter it may come.

I propose to republish Mr. Dunn's pamphlet in the next volume of the BIBLE EXAMINER, the Lord willing. I will print a thousand copies *extra* of the EXAMINER containing it for distribution, if funds are furnished me; $25, or something more, will be needed for that purpose. I am persuaded much good would be done by such an issue; nothing could be better at this time. EDITOR.

MAN'S ORIGIN AND NATURE.

THE notion that man, by creation, is possessed of an immortal entity called *soul*, and that he was created *holy* originally, is the foundation of nearly all the theological errors and superstitions that have bewildered, blinded and made infidels of a large part of Christendom, or those where this corrupt theology has been promulgated.

The account of man's creation, as given by Moses, is very simple and easy of comprehension; and, when duly considered, commends itself as the only rational account of man's origin and nature; especially when we gaze on the facts in man's death or disorganization.

Man's origin is the same as that of any other of the animal creation. Compare Gen. ii. 7 and 19: "The Lord God formed man of the dust of the ground." . . . "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

Thus, it appears the origin of man is precisely the same as that of other living creatures on the earth. The only real difference is this: Man's organization made him capable of a higher *intellectual* development than any other of the animal creation; and for this reason he was placed at the head of all the others, and to have "dominion over" them.

As to holiness, there is no evidence in the Mosaic account that man was in possession of any such quality more than other animals. "God saw everything that he had made, and, behold, it was very good."—Gen. i. 31. All were alike good, but not a word of the holiness of any of them. Holiness is not a creation—it cannot be created—but it is a development. As such it can only be produced in a created being by trial. In order to its development there must be law to which the creature is required to yield obedience; and there must be intelligence sufficient to comprehend that law, without which no law can have any claim to active obedience. Where such intellectual capacity does not exist—whatever the nature of the life in possession—there can be no claim for moral obedience, and hence neither holiness nor sin has any existence in that being—the thing is impossible.

Man, of all the animal creation, alone, so far as we know, had intellectual capacity sufficient to understand law, requirement or prohibition—addressed to mind; or a capacity to determine from words addressed to his understanding what his course of conduct should be. This capacity was the basis or foundation for the development of a moral character above that of a mere animal. But such development could not be made without a law addressed to man's intellect; and that law must be adapted to his understanding or comprehension. As yet he is but an animal, and can only be approached as an animal man. Hence the law must relate to the action of his animal nature. In harmony with this fact we find his Creator thus approaching him, having

provided for the new formed creature "every tree that is pleasant to the sight and good for food." He placed man in the midst of these delights and bid him regale himself without restriction, with one exception. That one exception constituted the law—a law the highest of which man's nature was then capable, and yet the most trifling that it was possible to give. This law was addressed to man's intelligence, and related to the regulation of his animal appetites; or was addressed to him as an animal, such as he really was.

Hence he was tested, or tried *as an animal* for the development of a moral character; which trial, if man obeyed his Creator, would have raised him above a mere animal—or above the government of animal appetites—and would have constituted him holy. It would have developed a mind having a supreme regard to his Maker's will. This is holiness. Such a development would have—if persevered in—proved him worthy of continued life; hence would have secured him access to the "tree of life," and he would have "lived forever."

But a contrary development would unfit him for life by making him out of harmony with the Creator, preferring his own will to that of God's; hence the propriety of its being distinctly stated to the man that if he did show himself determined to make his own will supreme he would "surely die"—discord under the government of God could not be tolerated. Everything that has life must come into harmony with God, or discord be eternal. Hence, when Adam developed the fact that he chose to give the supremacy to himself, or to his animal being, rather than to his Creator, he, in fact, chose death rather than renounce animal gratification. Thus Adam had "life and death set before" him. He chose the latter—fell under his animal nature, and shared the fate of all other animals; but death was just as much more to be dreaded by him as his intellect was greater than theirs. Not, however, because he had any sufferings to endure "beyond the grave," for his Creator made no such communication to him. It was "*Dust thou art*, and unto dust shalt thou return." So far as we have any inspired authority, such was to be the end of the *animal* man.

In the whole account man is spoken of, treated as, and his destiny decided as a unit: not a part mortal and a part immortal. Such a position is a pure, unfounded, unscriptural and mischievous assumption, and has filled Christendom with superstition, ghost-worshipers, worshiping the dead, spirit-rappers, doctrines of demons and infidelity; all the natural result and offspring of corrupting the Word of God in relation to man's origin, nature and destiny.

It will be seen that men are still dealt with as units, and as animal beings; naturally subject to mortality, corruption and death; the animal or flesh is to be mortified—made to keep its place as a servant, while the will of God is to be supreme, and the animal be made to give way wherever it sets up a plea opposed to the will of God as revealed in his Word of truth. Those who thus act during their probationary state are temples of the Holy Spirit, which dwelleth in them, and whereby they are sealed unto the day of redemption. See 1 Cor. vi. 19; 2 Tim. i. 14; Eph. iv. 30. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

The great work of redemption is to redeem or deliver men from sin—the dominion of the flesh or animal nature, and from corruption or death. To puzzle men with metaphysical and theological notions about immaterialism, immortal souls, undying souls, half alive and half dead, part in the grave and a part in heaven, or hell, or purgatory, and all such anti-scriptural fancies, is to "shut up the kingdom of heaven against men" by bewildering their minds and making the impression that religion is all fancy, about which the priest alone has any concern; and in the final result to land men in utter indifference to all religion. Shall men continue to be thus deceived by traditions? ED.

THE ANNIHILATION OF THE WICKED.

"It is satisfactory to the wicked. One young man, dissipated and profligate, said, 'That doctrine just suits me.' And so it is. If the impenitent could really believe it, their impenitence would become a fixed fact. Could they but persuade themselves that they could continue in a life of dissipation and pleasure here, and then be blotted out of existence, they would scoff at the Bible and religion and give themselves up to lives of unbridled wickedness. Those who promulgate this doctrine lay a flattering unction to the souls of the wicked, and encourage them to continue in lives of impenitence and rebellion against God."—B.

THIS objection is made up of two parts: 1st, The effect of the doctrine on the wicked; and, 2d, The censure of those who preach it. Let us look at each part by itself. "B." says, "It is satisfactory to the wicked." What proof has he given of this assumption? "One young man said, 'That doctrine just suits me.'" But "B." forgets that it is by the mouth of at least "two or three witnesses"

every word is to be proved; yet he is satisfied with one. And that one may never have learned anything of the doctrine spoken of, except what he had heard by the misrepresentations of its enemies. Quite probable "B." had "garbled" the doctrine in giving the "one young man" an idea of it, which drew out the expression spoken of. But suppose this young man had a correct idea of the doctrine and expressed himself as "B." says—what then? Does that prove the doctrine false, and not calculated to lead men to repentance? By no means. I have known intelligent persons who had rejected Christianity altogether from the representations of God, his character and designs by such men as "B.", who have been brought to acknowledge its truths, and been led to renounce sin and consecrate themselves to the service of God, and are now ministers of the gospel by means of the very doctrine which "B." says "if" they "could believe, their impenitence would become a fixed fact." Thus "B." is convicted of a false assumption.

Some of the dissipated may continue impenitent under the preaching of this doctrine; and what doctrine will not be abused or perverted by such characters? Does the doctrine of the natural immortality of the soul and endless torments lead all such to repentance? And do not "B." and his school teach that the punishment of the wicked is postponed to a future life and in another world? Has such a doctrine no tendency to encourage men in sin? If "B." says No, a greater than he has said, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 11. Does that prove the doctrine of judgment and punishment future is calculated to lead men "to continue in a life of dissipation and pleasure here"? The fact is, men of corrupt minds may abuse any truth; and some hold the truth in unrighteousness. "B.", then, should show, not by assumptions and mere declamation, that the doctrine, "all the wicked will God destroy" (Psa. cxlv. 20), is a doctrine "satisfactory to the wicked," and calculated to lead them to continue in sin and "scoff at the Bible and religion." I rather think the doctrine of inherent immortality and endless sin and suffering is that which hardens men in sin and leads them to "scoff at the Bible and religion." Many cases might be adduced where such is the result of his theory to "one" of his showing led to such a course by the doctrine of "the annihilation of the finally wicked." The question, however, is not settled in this way. It is a question of, What does the Bible teach? Whether sinners are pleased or displeased with the doctrine presented settles nothing of its truth or falsehood; but what saith the Lord? That point determined, if sinners abuse his mercy and take liberty to continue in sin on that account, the teachers of that truth are not responsible for their stupidity and love of sensual gratification rather than eternal life and immortality. The truth will be a "savor of life unto life" to some, while it is a "savor of death unto death" to others. The fault in the latter case is not chargeable to the truth, but to men's perverting that truth and refusing obedience to its claims.

Multitudes who profess to believe the theory "B." advocates "give themselves up to lives of unbridled wickedness." His views, therefore, are not a sovereign remedy for sin and wickedness. So far from it, the probability is that the very "young man" of whom he speaks had become confirmed in his "dissipated and profligate" course under the preaching of "endless misery." It is not to be wondered at, then, that a "young man" lost in evil habits, and feeling that his case was hopeless, should say, "That doctrine just suits me." Unhappy youth! He had doubtless been driven to despair of the mercy of God by the savage representations of his Maker's character that "B." and his school had given him; and one ray of light thrown upon his mind, that God did not design eternally to torment him, did, doubtless, remove a burden from his heart, and in that sense did "just suit" him; and if anything on earth could melt his heart, such a discovery of the character of God contrasted with the hardening effects of the endless misery theory must have moved him to an effort to overcome his evil propensities and "lay hold on eternal life." Possibly it had that effect, for "B." seems not to have stopped to inquire in what sense the "young man" used the phrase, "just suits me," whether to encourage himself in sin, or as inspiring him with hope in God's mercy, which he never could have had under the horrible doctrine of endless sin and suffering. In the absence of evidence to the contrary, we may fairly conclude he had a hope, inspired in his heart by this milder view of the character of his Creator, that even he, wicked as he felt himself to be, might find mercy; while the savage theory of "B." had driven him to despair that had made him reckless of his character and doom.

The doctrine that "B." traduces has no tendency to lead men to give "themselves up to lives of unbridled wickedness"; it is a libel

on truth to affirm it. It is only by a misrepresentation of the doctrine, such as "B." and others of his faith are guilty of that the doctrine will lead to such a result, except in cases where no doctrine would affect the heart to lead the sinner to repentance. "The *goodness* of God leadeth thee to repentance," saith an apostle.—Rom. ii. 4. If that will not do it, men will go on, under any theory, to "treasure up wrath against the day of wrath."

I repel, then, the charge that "those who promulgate this doctrine lay a flattering unction to the souls of the wicked," etc. It is not so. "The Lord preserveth all them that love him, but all the wicked will he destroy," is the testimony of inspiration; and "the wicked shall perish: the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—See Psa. cxlv. 20 and xxxvii. 20. Such Bible testimony is not to be set aside by the mere declamation of such men as "B." The encouragement to continue in sin belongs to his theory, by representing God as a most merciless tyrant, who, having brought men into being without their knowledge or consent, is determined for the sins of this short life to perpetuate that being or existence, without interruption and without end, in the most unutterable and unmitigated anguish, and without hope! Such a representation of God is more fitting the savageism of heathenism than the character of the most merciful and compassionate God of the Bible, who saith, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. xxxiii. 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Thus the appeal to men is based on their love of life and God's love to them, and not on the savageism of endless torture and woe; which latter idea is well calculated to beget hatred to God and dislike for his service now; hence is almost universally, where it is proclaimed and believed, followed with a present neglect or contempt for his service, and procrastination in relation to the things of religion till just as they are "going to die"; and then a profession of submission often takes place merely to escape the savageism of the God they are taught claims their homage, without which they are to be the eternal objects of his "fiery indignation" and "incensed fury."

ED.

A MEDITATION.

"*I will delight myself in thy statutes: I will not forget thy word.*" That is my resolve. For never can I cease to feel, O blessed teacher, how precious thy testimonies have been unto me. Never can I forget the "joy unspeakable and full of glory" which I have again and again experienced in meditating on thy truth.

How full is thy Word of the wisdom on which a soul can live! How often has it, like Aaron's rod, "brought forth buds, and bloomed blossoms, and yielded almonds" to me, when I have sat down to it as if it were but "a dry stick"! How often has my needy soul found in it help, and comfort, and new life! How often has it "*found me*" when I expected it not! How often has it excited hopes and yearnings that belong to another and better world!

I will get me then alone. I will go up into the mountain. I will seek to commune with my God through the thoughts he has given me for food, for strength and for consolation. So shall I find the living water that alone satisfies, yet quickens divine thirst in the human soul. So shall I be fed, too, with heavenly manna, and be solaced by strains of sweet welcome and richest music. Never can I seek in vain in that "vast and many chambered storehouse."

Scripture is itself a world—*a spiritual world* to the opened eye. There may the pilgrim find a guide, the feeble a staff, the perplexed a star, and the lost ones the "Good Shepherd," who is ever willing to bring them home on his shoulders, though the way be long and weary, and the feet of the wanderers wounded and bleeding.

Blessed Saviour, reveal thyself to me in the sacred page. Lift me above doubt and dread; for I cannot live in uncertainty, and "fear hath torments." Give me "words for my inmost thoughts; songs for my joy; utterances for my hidden griefs; and pleadings for my shame and feebleness." The more I study in this school of thine, the more dear may its lessons become; the fresher its beauties; the more life-giving its light. There may I find "the eternal I AM, the everliving Word," of whom all the elect, from the archangel before the throne to the poorest wrestler with the Spirit "*until the breaking of the day*," are but the faint and fainter echoes. There, glad and satisfied, may I banquet thankfully, till I sit down at the table of my Lord, and drink with him the new wine in the kingdom of the Father. So let it be, Amen and Amen.

HENRY DUNN.

PROPHECY.

OUR Lord commanded to "Search the Scriptures," which at that time embraced only the Old Testament, thus stamping them with divine authority; and to them both he and his disciples made all their appeals. And Paul said to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

Peter saith: "We have a more sure word of prophecy; whereunto ye do well to take heed," etc. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter. i. 21.

Such testimonies show that the prophecies of the Old Testament are not to be frittered away, or spoken of as if of little or no consequence, nor called "*conditional.*"

Thus much in regard to my view of the authority and importance of the Old Testament prophecies. But I now design to speak specially of a New Testament prophecy. It is that found in Luke xxi. 23–36.

In this portion of Scripture our Lord speaks of things future relating to the Jews, their city, the Gentiles, signs to be witnessed, his own second coming, the redemption of his people, and concludes with solemn admonitions and cautions. To these things we "do well to take heed." A large portion of what our Lord here utters in prophecy has since become history. The fulfilment of so large a part makes it certain that whatever may remain unfulfilled will assuredly come to pass. This prophecy, in the part accomplished, is demonstration of the truth and divinity of our Lord's claim to be the Messiah, and establishes the truth of revelation beyond any attempt to overthrow it; and infidelity is as powerless for evil, to a sincere inquirer after truth, as the foaming waves dashing against the rocks of Gibraltar. Said the Saviour, "There shall be great distress in the land and wrath upon this people"—the Jews. Did it not happen exactly as prophesied? Will any one pretend to deny but that unparalleled distress fell upon that people? Let them read the history of the Jews, particularly from the time Jerusalem was "compassed about with armies," in A.D. 67, to the siege and fall of the fortress of Masada, A.D. 74.

Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"They," the Jews, "shall fall by the edge of the sword"; that is, in war, many of them; not all. Hundreds of thousands of them did thus fall. The remainder of them were "led away captive into all nations;" thus the prophecy has had an exact fulfilment; and the Jews are a standing and perpetual monument that Jesus, whom their nation abhored and rejected, is in truth the Messiah of whom Moses and the prophets spake. They bear an unwilling testimony to this great gospel declaration that Jesus of Nazareth was approved of God and is the anointed Saviour. But the prophecy goes on to say: "Jerusalem shall be trodden down [*i. e.*, be made subject to, or be under the government] of the Gentiles [*i. e.*, other nations, as distinguished from the Jews], until the times of the Gentiles be fulfilled." So it has come to pass. From the days of the destruction of Jerusalem by the Romans no Jew has held power or authority there, and much of the time has not been permitted even to approach the city; or, if there at all, only in the most abject condition. "The times of the Gentiles," of course, is an appointed time, indicated in some other prophecy, most likely in the Book of Daniel; but of that I shall not now inquire; it is sufficient for us to know that the time of Gentile rule over Jerusalem has its bounds beyond which it cannot pass. Our Lord next proceeds to give signs which were to indicate to the watchful and sincerely inquiring mind that this treading under foot was about to terminate. These are as follows:

Luke xxi. 25, 26—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

The signs in the sun, called in other places the sun being darkened, are supposed by some to have had a fulfilment in the dark day of 1780. I cannot, with present light, assent to that view. The darkening of the sun on that day was not on the prophetic land at all. It was confined mostly, if not wholly, to the United States, and was witnessed only by a small part even of these. The phenomena, or signs, according to the analogy of prophecy, must appear in the prophetic earth or land. This, at least, embraced only the old Roman empire, which was in its imperial glory when the prophecy was uttered. If, then, these

signs in the sun and moon are to be witnessed in those literal orbs, I am compelled to the belief that they are future. I suggest, however, a different interpretation, which, if not correct, is at least very remarkable.

We learn from Gen. i. 14–18 that the lights in the firmament of heaven were not only to divide the day from the night, but "for *signs*"; and that the sun was "to *rule* the day," and the moon and stars "to *rule* the night." Hence, in very early times the people of God used them as signs of authority and dominion. Thus we find Jacob interpreting Joseph's dream of the sun, moon and eleven stars making obeisance to him as an indication that the father, mother and their other sons were to do him homage, or become subject to Joseph. Whence this conclusion but from the well-known fact that these heavenly bodies were signs of power and authority? The sun was the sign or symbol of the highest authority which, in the case before us, pointed out Jacob, the head and supreme ruler of his house or tribe. The moon denoted the next in authority, viz., the mother of the family; then came the stars—the sons or rulers of an inferior class. This use of the sun, moon and stars is seen throughout the Jewish prophets, and we may, therefore, conclude such was the design of our Lord in the text before us.—Luke xxi.

I now proceed to an inquiry as to what ruling powers are denoted by these luminaries in this prophecy. I conclude we are to look for them in the Roman empire; and that which most naturally presents itself as symbolized by the sun is the imperial power of Rome, which was holding its sway at the time the prophecy before us was uttered. That the sun is used as a symbol of that power by the "faithful and true witness" (Rev. viii. 12) is admitted, so far as I know, by all commentators. This point established, then, in symbolical language, the darkening of the sun, or signs in the sun, will signify signs of its decay and extinction. Centuries ago there were signs of the decay of imperial Rome, but its extinction did not occur till the present century. That power was removed by Constantine to Constantinople. There it continued till 1453, when, in the Eastern empire, it gave place to the *moon* power, of which I shall soon speak. Before the imperial power was displaced in the East it had been restored in the West by Charlemagne, A.D. 800. In the Western Roman empire it continued down to the days of Napoleon Bonaparte. The earliest date that can be given for its extinction is 1806, when Bonaparte overthrew the Emperor of Germany, or Austria, in whom resided this power at that time. It may, however, be doubted whether that time is the proper point at which to date its extinction, as Napoleon claimed and exercised this power as "the successor of the Cæsars." If, then, it was continued in him, as seems most likely, it was not finally extinguished till the battle of Waterloo, 1815, which sealed the fate of Bonaparte and put an end forever to the imperial Roman power. The attempt of Napoleon III. to revive it was a miserable failure.

If this view of the subject be the true one, we have the first and most prominent sign of the times of the Gentiles being near an end directly before us and in our generation. Let it not be forgotten that the signs given us in this prophecy were to be marks of the end of Jerusalem's bondage to other nations, and the signal of the near approach and reign of David's Son on David's throne.

I now proceed to inquire after the power symbolized by "the moon." Let it be remembered it must be found in the old Roman earth, or land; and it must be second in magnitude to the Imperial. Thus situated, I am at no loss to designate the power, viz., the Mohammedan. It is remarkable that "Crescent"—the increasing moon—is the standard of that power; and further, that this power has held possession of Jerusalem ever since A. D. 636, with the exception of about one century that it was in the hands of the Crusaders. This power waxed stronger and stronger for a long period; but within the last century it has given "signs" of waning—and, what is remarkable, in about six years after the extinction of the Roman imperial power, in 1815, the Mohammedan, or Ottoman power began to wane and fall with a rapidity that made even her enemies afraid. From the commencement of the Greek revolution, 1821, a series of calamities fell upon this moon power that marked her certain and speedy downfall. She has lately given "signs" of being "turned to blood," or of having her light as a ruling power extinguished. Here, then, is another sign of the end of "the times of the Gentiles," and of the establishment of the kingdom of God.

Having thus prepared the way, I can have no hesitation in saying that the various monarchies of Europe are the powers symbolized by "the stars." Just prior to the times of the Gentiles ending, and the establishment of the kingdom of God on earth under the reign of David's Son on the throne of his father, there would be "signs in the stars"—or indications of these lesser monarchies being ex-

tinguished. Here I need hardly enter into any details. The convulsions in Europe, commencing in 1848, though they have seemed at times to be at an end, proclaim, with a trumpet tongue, that this part of the prophecy is being fulfilled before our eyes, which leaves us in no doubt as to the point in earth's history which we now occupy; and the recent events in "the East" go to confirm this view of the subject: though the powers who have been agitated on the difficulties that have arisen may fancy they have settled affairs that relate to the "moon" power and the stability of the strength of the "stars," or the governments of the other powers, so that they can say, "*Peace and safety*" (1 Thess. v. 3), it may indicate that "sudden destruction shall come upon them, and they shall not escape." EDITOR.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN *(of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

XVI.

THE SECOND ADVENT.

REAL DIFFICULTIES.

THE first is the declaration made by our Lord in these words—"Ye shall not have gone over the cities of Israel till the Son of man be come." The second is like unto it—"Verily I say unto you, there be some standing here which [owing to lengthened life] shall not taste of death till they see the Son of man coming in his kingdom." How aught these words to be interpreted?

So far as I know, the advocates of the pre-millennial advent, of whom the late Dean Alford was a distinguished one, say, like their adversaries, that the passages in question refer to the destruction of Jerusalem, that event being regarded as typical of the final coming of the Lord; that in the passages quoted "Christ refers to the full manifestation of his kingdom by the annihilation of the Jewish polity." I cannot, however, but feel that this is a forced interpretation, and little better than a mere fancy, for it is quite unauthorized by Scripture. *There* the fall of Jerusalem is never spoken of either as a "coming" of Christ, or as typical of that event.

Nor, as a fact, did the fall of that city lead to the "full manifestation of the kingdom," either among Jews or Gentiles. All that it led to was the rapid development of errors and corruptions which prepared the way for the manifestation of the mystery of iniquity.

The Lord Jesus, in the twenty-fourth chapter of Matthew, does indeed predict the ruin of Jerusalem before that generation had quite passed away, and he speaks at the same time of his second advent. But he never connects the two events, or regards the one as typical of the other. His object rather seems to be to prevent the confusion of the two; to warn the disciples against the supposition—a very natural one—that the passing away of the Jewish dispensation was an indication that the end of all things was at hand.

The notion that the fall of Jerusalem was a coming of Christ would never, I am satisfied, have been entertained for a moment, had not the difficulty of interpreting the texts now under our notice pressed heavily on commentators.

Further, "what does this interpretation involve?" "what does it necessarily lead to?" Clearly this: If, in the instances referred to, the coming of the Lord in the glory of his Father with the holy angels may be understood figuratively, or "spiritually" as it is termed, the same principle in interpretation must, in common consistency, be applied to every text which speaks of the coming of Christ. And this has been done until the expectation of Christ's actual return in the clouds of heaven has all but died out.

Nothing to my mind can be clearer than that the first Christians, in these passages, understood the Lord to speak of his own *actual Advent*. The Thessalonians, in particular, were so persuaded of the imminence of that event, that Paul was obliged to warn them against being led into the error of supposing they might with impunity neglect present duty. Nevertheless they continued, like the apostle himself, and in common with the whole primitive Church, to dwell on "the coming" as their great hope, and they all died firmly believing that a few years would bring it about. Yet the Saviour came not, nor is he come yet, although eighteen hundred years have passed away.

May not, however, these difficulties be removed, if it can be shown, as I think it may, that the translation of the verses quoted is defective; that the words, "Till the Son of man *be* come," and the phrase, "*shall not* taste of death," ought to be read thus: the first, "Till the Son of man *may* come," and the second, *may not* taste of death—uncertainty being in both cases implied?

I accept this reading, partly because it is admitted by scholars that "in the Greek subjunctive there is ever lurking some sort of indeterminateness or contingency—that the subjunc-

tive mood implies contingency;"* and partly because it removes the painful idea that our Lord predicted anything of which he was ignorant, and which, therefore, did not come to pass.

The whole difficulty vanishes if only we are permitted to read his words as implying contingency, for they then simply associate uncertainty as to time with certainty as to the event. And they teach further the duty of Christians in relation to "the coming" to be always watchful and always waiting for it.

The same remark applies to another text which has been the subject of much controversy: "This generation† shall not pass till these things be fulfilled," words which are immediately followed by a declaration that "of that day and hour [exact or approximate time] knoweth no man, no, not the angels of heaven."

What we have always to keep in mind is that "the times and the seasons" God has reserved; a truth which, had it been remembered, would have preserved us from a host of idle speculations regarding the dates given in the Apocalypse, dates which are obviously given not to reveal what God has concealed, but to teach us that all things will come in their appointed order.—*Ibid.*

Time of the Advent.

Nothing startles a careful observer more than the discovery of the fact that, in the eyes of all the Old Testament seers, the humiliation and the glorification of Messiah on the earth seem to touch each other. His advent is always regarded as the immediate harbinger of the world's subjection. Not a hint is given of delay; not a suspicion seems to have entered their minds that eighteen hundred years and more of struggle and persecution should intervene, at the end of which five-sixths of the human race should be found even historically unacquainted with the fact of Christ's existence.

Who can wonder then that the apostles should have expected the glory of Messiah to follow immediately on his humiliation, and ask, even at the last moment, "Wilt thou at this time restore the kingdom to Israel?" Who can wonder that, after the ascension of their Lord, both they and their followers should, for some years, have lived in daily expectation of his second and glorious coming in the clouds of heaven?

And yet they might have avoided the error if they had been mindful of the Lord's teaching when he sat upon the Mount of Olives and answered their question, "What shall be the sign of thy coming, and of the end of the world?" They ought to have remembered that while he was yet with them he said, "The end is not yet;" the "Gospel of the kingdom" must first be "preached in all the world for a witness unto all nations," and "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But they understood not these things, for they were as yet hidden from their eyes.

It was not, probably, till Paul received, by special revelation, a knowledge of "the mystery which in other ages was not made known unto the sons of men," that just views began to prevail relative to the true character of the dispensation under which they were placed.

Scripture distinctly teaches that the day and the hour of the Lord's coming is intentionally, and therefore effectually, hidden from mortal eye; but this is no reason for asserting either that he may be expected to-day or to-morrow, or, on the other hand, that he is not likely to come for five hundred or a thousand years.

It may or may not be true that the world is a very young world; but it is singular that while this opinion largely prevails, not a few thoughtful men have come to the conclusion that it is ere long likely to die of old age—that the race, in short, will soon die out. Robertson (of Brighton), in one of his sermons, says: "The wisest thinkers tell us that there are already on the globe traces of a demonstration that THE HUMAN RACE is drawing to its close. Each of the great human families has had its day—its infancy, its manhood, its decline. The two last races that have not been tried are on the stage of earth doing their work now.

* "The subjunctive, says Donaldson was originally a determinate tense like the future, and signified the *probable* occurrence of something after the time of speaking." Elsewhere (p. 172) he freely renders the subjunctive *didō* I am likely to give. "In practice this determinable probability becomes an indeterminate contingency of whatever kind, to be gathered from context and circumstances." See Introd. to Rotherham's New Testament, newly translated.—*Bagster.*

† It is needless to go into the controversy which has arisen as to the precise meaning of the word *genea.* It certainly seems to be used somewhat vaguely, as, *e. g.*, Matt. xvii. 17, where our Lord speaks of his disciples as a "faithless and perverse generation." He could not *there* mean that they were such, as distinguished from any previous generation of men. Nor have we any reason to suppose that the Pharisees of that day were "a generation of vipers" in any sense which marked them out as worse than their predecessors. If we, colloquially speaking, say of the people around us, "They are a perverse generation," we do not mean to imply that those who lived thirty or fifty years before them were not so.

There is no other to succeed them. The time is near when the bones of the last human being will be given to the dust. It is certain that before very long the race must be extinct." Dr. Arnold, when lecturing in Oxford, after taking a survey of modern history, was asked whether there were, in the existing resources of the nations of mankind, any materials for a new epoch, distinct from those which have gone before. And he answered, None. Dean Stanley, meditating on this conclusion, which he does not dispute, observes: "We cannot hesitate to say that if the Christian Church be drawing to its end, or if it continue to its end with no other objects than those which it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring, cut short in full view of the summer—a stately vessel, wrecked within the very sight of shore."

True it is that new empires are arising, new powers developing, new hopes springing up; that commerce is uniting nations too long severed by their mistakes; and that physical science is extending its benefits on every side, imparting to multitudes that material comfort without which moral growth is hopeless.

But it is equally true, as Archbishop Trench says in his University sermons, that while "there are gains in some directions, these are too surely compensated by losses in others; just as the sea, which advances upon one coast, recedes upon another. If vast regions are being subdued to the uses of civilized man, yet others, which were once the seat of civilization and of all the arts of life, are now desolate wildernesses, wandered over by wild beasts or wilder men." "How many," he adds, "were confident, and not further back than a few years, that the era of wasting wars and bloody battles had forever passed away; that railways and commerce, and men's better understanding of their material interests, had rendered these henceforward impossible! so that they met with a smile of superior scorn any suggestion that the root of bitterness, out of which such mischiefs grew, was still in the heart of man; and lo! as it were in very irony of these premature proclamations of a peace which was no peace, huger multitudes of men have never met to do the work of Cain —never has the mother earth drunk deeper of the blood of her children, violently slain, than during the last decade of the world's history."

While, therefore, I place no reliance whatever either on my own or on any other man's interpretation of *dates*, I am far from regarding such numbers as are given us in Scripture to be unimportant. They may conceal rather than reveal the precise periods they are supposed to mark out; but they at least teach us this great lesson—that all the events of this dispensation have their limits fixed by God; that the time is short; that therefore nothing can justify us in saying that the world is yet in its infancy, or in protesting against "*dreaming* of the coming of Christ at least during this or the next century." I may be quite wrong, and therefore I wish to speak modestly, but I am fully persuaded that by far the most probable interpretation of events leads to the conclusion that the days of the "mystery of iniquity" are fast drawing to a close, and that this is coming about in connection with an order of events little thought of.—"*Reasons for Hope.*"

THE SIGN.

Men will, of course, differ as to the degree of importance which ought to be attached to the fact that under all previous dispensations, as well as under our own, a visible sign has preceded each of those great changes which have, so to speak, hitherto formed the stepping-stones of the Divine economy. Such was the building of the ark to the men of the old world: it was a sign or superhuman warning of the coming deluge. Such were the signs and wonders in the land of Egypt, both to Pharaoh and to Israel. Only after miraculous witness to the truth of the Divine message was judgment poured out upon that devoted land. The first advent of Christ was announced by a heavenly host, and by a meteor pointing out the place of his birth. The miracles wrought, whether by prophets or apostles, were signs both for them that believed and for them that believed not, "God bearing them witness with signs and wonders." Jerusalem fell not until, in the words of Josephus, "fearful sights and great signs from heaven" had given abundant warning of its coming doom. And, if I read Scripture aright, not till some great sign again appears will Christ come to take vengeance on his enemies and to bless and save his friends.

The QUESTION of the disciples to our Lord on the mount was not only, "*When* shall these things be?" but, "What shall be *the sign* of thy coming, and [as they supposed] of the end of the world?" or, as it is expressed by Mark, "What shall be *the sign* when all these things shall be fulfilled?" The REPLY (for the Lord does not object to answer this question), so far as it can be separated from those portions of the discourse which refer to the approaching destruction of Jerusalem, and from those which indicate a lengthened course of preparatory

events, is to this effect: After (or rather, in connection with) the darkening of the sun and moon, the falling of the stars and the shaking of the powers of heaven "shall appear the sign of the Son of man."

That the darkening of the heavenly bodies is sometimes used by the prophets poetically and figuratively to indicate approaching calamities is certain. Isaiah, Ezekiel, Amos and Joel all make use of this particular imagery. Isaiah describes a period of distinguished blessing and prosperity by saying, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." But it does not thence follow that familiar language may not, in narrative, be used colloquially to describe an actual event as it will appear to those who witness it. By far the most natural interpretation of our Lord's words is to understand by them the breaking in of the supernatural upon the ordinary course of things by a sign, visible in heaven, of such surpassing glory that it will, by its superior brightness, darken the sun and make the stars appear as if they were falling to the earth. At this great sight all the inhabitants of the earth, filled with terror, will mourn. A similar meaning must, I think, be attached to the language of Joel, as quoted by St. Peter, and to that of Luke when he says: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth [apparently as a consequence thereof] distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" also to that of the Apocalypse, both in the first chapter and in the sixth. I can scarcely conceive of a more graphic picture of what would appear to spectators, were some great sign to be seen in heaven, than that which is given in the Book of Revelation: "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

This interpretation is borne out by the universal dismay which is depicted, and occasioned apparently by a spectacle so terrible, that all classes, from the monarch to the slave, hide in dens and caves of the earth to avoid the sight; a conviction so intense that the wrath of the Lamb is about to be poured out, that the very rocks and mountains are by a bold image personified, and entreated by the terror-stricken criminals to fall upon them, and to hide them from the face of him that sitteth upon the throne.

What permanent effect would be produced on mankind by such a sign I cannot say. In each case this would depend entirely on the moral condition of the man. After the withdrawal of the sight (for it would probably be of short continuance) the skeptic would doubtless satisfy himself with learned observations about unexplained phenomena. Rome would perceive in it God's threatenings against democracy, and a clear indication that Christ was about to appear on behalf of "his vicar." Blasphemers would only blaspheme the more. True Christians would in that day have their eyes opened. *Now* multitudes are to be found who "love the Lord," but do not "wait for his appearing." *Then* this state of mind will cease to be possible. The sign, given in forbearing mercy, will meet the case of those who, like the doubting apostle of old, are ever exclaiming, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Yet will it not be unaccompanied by the gentle rebuke, "Because thou hast *seen*, thou hast believed: blessed are they that have not seen, and yet have believed." Wickedness would be intensified by the sign and godliness would be deepened. The forces of good as well as of evil would draw their ranks closer; borderers would be obliged to choose their side; and love or hate, in relation to God, would be either enhanced or embittered.

While, therefore, I am quite clear as to the unscripturalness of any expectation of the return of the Redeemer before the full and complete development of the last form of Antichrist, and do not therefore anticipate Christ's coming either to-morrow or very soon, I hold firmly to the warrantable character of a hope to see "the sign of the Son of man in heaven" *any day*; and I do so for the following reasons:

(1) Because I observe that under all previous dispensations, as well as under our own, a *visible sign* has commonly, if not invariably, indicated the approach of each of those great changes which form, so to speak, the stepping-stones of the Divine economy, and because Scripture seems to teach that some time will elapse between the sign and the actual coming of the Lord.

(2) Because the imagery in which the revelation of this sign is clothed, whether in the gospels or in the Apocalypse, is precisely such as we might expect to be used in describing a supernatural appearance in the sky, so ter-

rible and glorious as to darken the heavenly bodies, and to fill the inhabitants of the earth with terror.

(3) Because I hold, with Archbishop Trench and many others, that Scripture plainly teaches that our world is not travelling on to a perfect order; that the law of progress is not constantly working; that it is folly to say, "Peace, when there is no peace;" that we do but indulge in idle illusions when we imagine that any of the moral forces now at work in the world will bring about that new and glorious birth to which we all agree it is one day to arrive; but that, on the contrary, the close of this dispensation will be in all but universal apostacy, in blood and in fire.

(4) Because the signs of the times, so far as they are to be seen in the world, all indicate the approach of the end; whether they be read in prophetic Scripture, in the growth of an atheistic materialism, in the birth of new and gigantic superstitions, or in the remarkable tendency of all modern discovery and thought to favor a universal empire, should the attempt to realize floating desires of this character ever be made by any man who might reasonably claim to be regarded as a representative of his age.

(5) Because of the rapid spread of skepticism in the Church, occasioning doubt as to the value of large portions of the Bible, feeble beliefs in relation to Divine truth generally, and an increasing disposition to say, in relation to the second advent, "Where is the promise of his coming?"

(6) Because of the strange misconceptions which now prevail as to the true *idea* of Christianity; the consequent narrowness of our popular theology; the gradual obliteration of all important distinctions between the Church and the world; the denial of any general "restitution," or redemption through Christ; and, as an effect thereof, the belief that the salvation of the world depends on the faith and service of the Church.

(7) Because I can find no reason whatever for supposing that Scripture leads us to expect that any prediction remains to be accomplished before we have a right to expect "the sign of the Son of man in heaven"; because I believe that all interpretations of ancient prophecy which support the notion of the universal triumph of the Gospel under the present dispensation are utterly groundless; and finally, because the tendency of "waiting" and "watching" for the Lord is to promote piety in the heart and "moderation" in the life; to favor the growth of a heavenly-minded superiority to the poor ambitions of earth; and to lead to the happy enjoyment of that peculiarly Christian hope which, in all apostolic teaching, takes the place of death and the grave, whether regarded as a warning to the thoughtless or a motive to the godly. Without, therefore, assuming to have proved anything—for, as I have already said, the purposes of prophecy forbid demonstration—I have, I think, said enough to redeem from folly, and perhaps to justify as wisdom, the habit of daily realizing the blessed thought, "The Lord is at hand." Happy shall we be if the expectation leads to our "moderation" in relation to earthly desires becoming obvious unto all men.—*Ibid.*

THE MARRIAGE OF THE LAMB.

BY ELDER S. W. BISHOP.

No. II.

THERE must be something more than a mere flourish of words or figure of speech indicated in the statement of the Son of God that there shall a time come when he, the heavenly Bridegroom, shall claim his espoused bride and they shall be *married*. If we apply the language used as is indicated by the choice of the illustrative matrimonial union, all is plain. Let us look at that which is chosen as the resemblance. The first perfect pattern given is the union of the first Adam with his bride. There was one important consideration in the forming of this union. That purpose is revealed in the following language used by their Creator to the first pair: "And God said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. i. 28. This purpose has never been changed nor this commandment rescinded by divine disposal, and all efforts to neutralize it have brought their own punishment on all those who sin against the laws of life, which are the laws of God.

The world would never have been peopled if God had not given Adam "an help meet for him." God designed that the earth should be peopled, and he therefore provided the means. Whatever else Adam may have done, he did nothing whatever toward the accomplishment of this great design till his bride was prepared *for* and given *to* him. When she was given to Adam she was exactly adapted to an equal union with her husband for the carrying out of the one great design for which they were both created "in the image of God." Everything else alongside of this one great purpose could be reckoned in importance only as a help to the producing

of that one great effect. It did not matter so much what other circumstances might occur in the life of that first pair; the one great culminating point that God designed should be reached is, the earth shall be filled through the fruitfulness of this pair. God took the woman from the side of the man that it might be *literally* true that they twain are "one flesh." He did not take the woman from his head, that she might by that selection suppose that he intended her as his ruler; neither did he take her from his feet, to indicate that she should be downtrodden; but he took her from his side, indicating by the act that they twain, when God joins them together, are "one flesh."

Adam the first was a type of Christ. This is plainly taught in the Scriptures. See Rom. v. 14. Prof. Murdock translates this verse as follows: "Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the command by Adam, who was the type of him who was to come." This typical arrangement concerns the matter under consideration, viz., the peopling or the filling of the earth. As in the type, so also in antitype: there must be a bridegroom and a bride. They must both be fully qualified, adapted, prepared for the accomplishment of the work to which they are called by the divine appointment. Until both are fully fitted to the work, that work cannot be done. The bridegroom cannot accomplish it alone. The marriage must first take place, then the work of replenishing the earth begins. Here is where the Christian world is unconditionally mistaken. It is no part of the work of this or of past ages to people the earth with a holy race, to evangelize the world, or to bless the nations. "All that work lies beyond the present age. Everything that the first Adam and his bride have done in the past in themselves, or in after generations in their offspring—yea, all that has been done by the second Adam up to the present time, and all that will be done to the end of this age by all parties concerned, is only preparatory to the final work that is to be accomplished by the heavenly Bridegroom and his Bride after they are made "one" (immortal) flesh; after the marriage of the Lamb to his immortalized bride is an accomplished fact.

How often we have heard the text quoted and applied to the Church in this age that reads, "And the Spirit and the bride say, Come." —Rev. xxii. 17. This is a mistake. The Church is not now a bride. She is only espoused now. She is not yet presented or given away. Her presentation is when the Bridegroom comes. "The bridegroom came, and they that were ready went in with him to the marriage."—Matt. xxv. 10.

"Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall *present* us with you."—2 Cor. iv. 4.

"Now unto him that is able to keep you from falling, and to *present* you faultless before the throne of his glory with exceeding joy, to God above, our Saviour, through Jesus Christ our Lord, be glory, majesty, power and authority, both now and throughout all the ages. Amen."—Jude, 24, 25. EM. DIA. When the Church is thus *presented* she is a virgin; she is not yet married. She is a *chaste* virgin. 2 Cor. xi. 2—"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

I have proved conclusively, in a previous article, that the marriage cannot take place this side of the coming of Christ. I affirm that the Bridegroom and Bride cannot be "one flesh" while the one is immortal and the other mortal. The Church must be made immortal before she can be married to her already immortalized spouse. Rev. xxii. 17 does not, therefore, belong in this age, but will become a universal proclamation beyond the marriage supper of the Lamb, and it will not be unfruitful in its glorious results. It will result in the accomplishment of all that was contemplated in the plan that was set forth in the figure, the union of the first pair in Eden, and will at last people the earth with a race who will walk in humble, perfect obedience to the law that shall "go forth out of Zion," and "the world of the Lord from Jerusalem."

Then all nations shall come and worship before God.—Rev. xv. 4. Then the nations shall walk in the light of the city of God. —Ch. xxi. 24.

Then the great multitude which no man could number, *of* all nations and kindreds, and people and tongues, will stand before the throne clothed in white robes, and palms in their hands; and they will cry, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And *all the angels* will join in the closing anthem of praise, saying, AMEN: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for the ages of the ages, when they see the mass of the race redeemed to an endless life.

Oh, what scenes are just before us! What wonderful events are about to transpire! Is it not consoling to know that we are to participate in these wondrous scenes? Yea, we are to be fully identified with, to act a first part

in, the most sublime of those glorious events that shall thrill angelic minds with wonder, love and praise. All this to those spotless ones who shall make up the Bride of Christ. What matter if we suffer here—suffer because of our blessed hope and faith; suffer by being cast out by our fellows; suffer by hunger and want; suffer by persecution and scorn: we will not mind it much, for already we can see glimpses of the dawning of the eternal ages. Yes, there are sure indications of the coming of the heavenly Bridegroom to welcome us to the marriage feast. We feel the assurance of the Spirit of God, coupled with a life wholly devoted to him, that we have on the wedding garment, and soon these troubles "on every side" will all be lost in the flood of the "eternal weight of glory" that will be wrought out for us by these momentary, these light afflictions. We will endure all things yet *a little longer*, and then ALL THINGS will be ours. AMEN, and AMEN.

West Meriden, Conn.

"CONDITIONAL IMMORTALITY."

THE Bible teaching on this important subject is rapidly gaining ground in Europe. *The Rainbow* says:

In Switzerland, where the Calvinistic Malakoff has again and again been compelled to lower its flag at the summons of free thought, intolerance has still its cardinals and neoplatonism its lovers. Dr. Petavel, our distinguished friend and ally (he will pardon us for so terming him), whose praise should be in all the churches, and would be if the churches had but the wit to think for themselves, has still to fight a Sisyphean battle with the well-drilled captains of theology. It is true, he has repeatedly snapped their weapons in twain and cast them to the ground; but the weapons, though broken, are still good enough to harass a noble enemy withal, or, at least, to flourish in the sight of uninitiated spectators. Meanwhile, the true investigators of nature's secrets, the philosophers by preeminence, are not Dr. Petavel's opponents; and it is with reference to them that he opens his third campaign in the *Revue Theologique* of last year—the Essay, like its predecessors, bearing the title of "Conditional Immortality." After a complimentary allusion to *L'Encyclopedie des sciences religieuses*, Dr. Petavel proceeds as follows—[in some few parts our translation is abbreviated and summarized]:

"We may say, at starting, that Conditional Immortality has awakened hardly any hostility in the philosophical camp. M. Renouvier, the leader of French criticism, so far from denouncing our point of view, has given it his hearty accord, while the Editor of the *Critique Philosophique*, in his preliminary adjustment of the terms of debate, lays down, first, that the eschatology of Messieurs Lambert and Petavel is in perfect harmony with the condition which bases immortality, not upon the indestructible nature of the living substance, but upon the moral right in the direction of progress, and upon the inevitable action of conscience as postulated by that right, and secondly, that M. Petavel's treatment of the question, as one of exegesis, is abundantly justified if we keep in mind the place which the dogma of resurrection held both in Judaism and in primitive Christianity as the necessary condition of future life—a dogma which waxed weaker and weaker in proportion as the apostolic age receded from view and the idea of natural immortality gathered force."*

"A modern doctrine which alarms many believers is that of ascending evolution, the triumphant progress of which might place the name of Darwin by the side of those of Galileo and Newton. We do not say that the system has yet enlisted the unanimous assent of the learned, but, even though it should, conditional immortality will remain calmly undisturbed. Nay, ought we not rather to say that it will be recognized as the appropriate culmination of the system, and that the relation of science to revelation will be ratified accordingly? Such is the view also as set forth by Professor Goldwin Smith, of Oxford, in *Macmillan's Magazine* for January, 1877. The doctrine of evolution, he contends, does not banish from the action of a creating God the intervention of a formative influence in the various stages of his work. Darwinism, he adds, is consistent with itself in assigning to development a possible future as no less reasonable than a well-attested past. If man has passed successively, along with matter, from an inorganic to an organic state, from the condition of the animal to that of the savage, and eventually to that of civilized life, why should he not advance to the transfiguration and immortalization of his being? The arrest of finality is at war with the instinct which

* How true this is may be seen in the declaration attributed to Origen by Hagenbach, in his History of Christian Doctrine, namely, that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained.—*Translator.*

refuses to regard nature as stationary. So, in theology, where the law of transformation is distinctly traceable, the best conditions survive; those which resist the law of progress perish. We would all like to be candidates of immortality; but he that sins voluntarily shuts himself out; the unregenerate will be the mastodons of the moral world; and God's election will be seen to be no other than a natural election where liberty has had ample play. These remarks, it is true, point to races rather than to individuals; yet, to many minds, they may furnish a physiological argument in favor of personal survival after death."

[But leaving evolution to take care of itself, and abstaining for the present from Scripture authority, M. Petavel proceeds, on the basis of what he calls 'Universal Analogy," to ascertain the conditions of immortality by first apprehending the conditions of man's existence. This is largely dwelt upon; and, though we grieve to compress the thoughts of so luminous a writer, our remaining extracts must necessarily be fragmentary.—*Ed. of Rainbow.*]

"Seeing that the creation of man is a supreme good, his destruction cannot but be regarded as a superlative evil. Satan, as the type of evil, is, therefore, called by our Lord a man-slayer or a murderer. Evil, voluntarily committed, takes the name of sin, and is fatal to the conditions of the moral creature with himself, with God and with the world. To attempt to live in the violation of these fixed conditions is an insolent and foolish experiment. The law of progress being given, sin lies in the refusal to develop the higher elements of his nature, namely, reason and the religious sentiment. It is at this point that man commences suicide; he is falling back to animalism—a process not inaptly set forth by the mediæval artists when they equipped Satan with cloven feet, a caudal extremity and the horns of a goat. The penalty moreover, is in exact agreement with the evil wrought; sin chastises itself and slays the sinner. This law, to which the ancients gave the name of Nemesis, has been thus expanded by that father of orthodoxy, Athanasius, in his treatise on the Word made flesh."

"'Transgression,' says he, 'has caused man to fall backward toward his natural state, replunging him by a gradual destruction into that condition of nonentity where creation first found him. Now, this is quite just; for his natural state was simply one of non existence, and he would never have been summoned into existence but for the presence and the good-will of the Word. Is it not, therefore, right that immortality should be refused to that man who refuses to know God and marches toward nonentity? For, in truth, evil has no substantial existence; it is only good which positively exists, proceeding, as it does, from God. But the sinner having now become the prey of a dissolving power, and being mortal by his nature, remains dead and destroyed.' Athanasius then proceeds to exhibit what he regards as the great aim of the Incarnation, namely, to save man from relapsing into nonentity, and to render him immortal by renewing the divine image within him. Not less explicitly is the same view of the subject presented by Irenæus in the second century, by Nemesius in the fifth, and also by all the apostolic fathers and by the greater part of the apologist fathers."

"Indeed, so conformable is this conception to the very nature of things that it occasionally crops out even in the writings of those who dispute the position. In the recent florid work of M. Rougemont, for example, we have the following passage: 'That spirit which has resigned itself to the soft seductions of the flesh vegetates in a mortal impotence which would issue in its death and annihilation if it were not indestructible.' (*Un mystere de la Passion*, p. 397.) Nay, but this non-proven indestructibility, does it not seem to start into view at the end of his sentence, as the *Deus ex machina*, just to snatch from the author his rights as a logician?"

"Jealous for the conservation and restoration of his cherished creature, man, the paternal solicitude of the Creator has placed pain in the sombre passage leading to death. Pain is thus the vigilant sentinel warning him of danger; but the sinner, loth to accuse himself, curses that as evil which he ought rather to regard as the shepherd's staff reclaiming the wandering sheep."

"Pain always indicates the presence of evil. It is the commencement of death; and shows that destruction, either partial or total, is in course of accomplishment. But being in its essence symptomatic and preventive, it disappears either when recovery is complete, or as soon as the malady becomes hopeless. Sismondi, in his journal, tells us of an officer of his acquaintance, Major Besançon, who, at the battle of Wagram, was struck down by a sabre blow. For two hours, with a lacerated head, he rolled beneath the horses' feet; but, says he, the real sense of pain only commenced when he found himself in the tent and under the surgeon's hands. And Sismondi then adds: Providence has provided fainting as the relief of tragic agonies; and we hardly

suffer acutely till we have the fortitude to suffer; that is to say, till recovery having set in, we make a struggle with ourselves to keep alive."—(*Fragments de son Journal*, 73.)

"And thus we may regard the office which suffering fulfills in the teachings of Revelation. Noteworthy is the fact that prolonged sufferings are quite foreign to Old Testament legislation. No state-executioner ever appears. Neither question by torture, nor impalement, dungeons, racks, nor wheels, nor any other of the odious punishments which have disgraced ancient and modern civilization, find their equivalent in the Sinaitic code. Crucifixion we know to have been of Roman origin; whereas in the Jewish punishment of stoning, the very first blow was directed to shatter the criminal's chest. In sacrifices, where the victim represents the sinner, if the execution were prolonged, the sacrifice was rejected; and to this hour, if the smallest unnecessary pain result from the use of a defective weapon, the flesh is forbidden to the faithful. Even the burning of the victim was no symbol of suffering, for it came after immolation; it rather set forth the annihilation which threatened the incorrigible offender. The flood, the fire, the sword—these have, in turn, overtaken the men of Noah's time, the inhabitants of Sodom and the abandoned Canaanites. Their fate was terrible, but it lasted not. Nothing can be more prompt than the thunderbolt; and has not the thunderbolt, from time immemorial, symbolized the vengeance of heaven? As Clement of Alexandria has said, 'Even chastisement reflects the Divine goodness; for its primary design is to save the sinner; and this failing, it issues in dissolution when salvation is no longer possible. The pity of the Great Parent, whose tender mercies are over all his works, is thus seen to occupy a domain from which traditional dogma and popular credulity have long time excluded it.'"

"'But,' contends Prof. Bonifas, 'chastisement implies suffering; and suffering is not only an incentive to amendment, it is also a reparation due to God and to the majesty of law.' For our part, we can discover neither a rational nor a biblical basis for this worship of pain. It is an idolatry and a superstition fetched from Buddhism and Fetishism through a Romanist channel. To torture a murderer is surely not the means of restoring his victim to life. We will meet the chastising rod with resignation. We will strive above all things to merit it no longer. But worship it we will not. Do you seek to discover a veritable sanction of a broken law? See it, then, amply guaranteed in the unvarying covenant which sin makes with death, either partial or total. It is not written, 'The soul that sinneth shall suffer.' It is written, 'The soul that sinneth shall die,' death with all its fearful accessories, if you will; but, after all, death is the sentence; and the eternal silences will render to violated law the homage worthy of its eternal majesty. The crime which set the law at defiance has expired with the criminal. Dead is the serpent, dead the venom. The law, adequately avenged, survives and triumphs."

"It is now time that against the traditional doctrine we array the biblical dogma of immortality for the just and gradual destruction for the impenitent. But it prompts to suicide, says one. And the capital punishment of death, we rejoin, does this prompt to suicide? If so, it is at least one of the arguments which the partisans for the abolition of capital punishment have altogether lost sight of. Who ever heard of reasoning such as the following: There are men who kill themselves; consequently capital punishment has no alarms, and we must replace it by prolonged agonies? No, on the contrary, it is because capital punishment appears to them too terribly severe that Victor Hugo, in *The Last Day of a Condemned*, and other philanthropists, have urged its suppression. Death staring us in the face withers the stoutest heart; how much more, then, the prospect of the second death, which, to the horrors of physical dissolution adds those of a dark unknown!

"Do you tell us of suicide committed in pure gayety of heart, or from a thirst for oblivion? Ah! but before this point be reached there must have come over the victim a moral derangement or a deluge of woes. It is as true now as when the Epistle to the Hebrews was written, that the fear of death holds mankind in bondage. And frightful as death is, the second death will be doubly so. Only take care to exhibit it in its true colors. Show it to be at once logical, natural, manifest, inevitable, irremediable, infamous. Picture it in all its anguish, its loathsomeness, its rendings asunder, its terrors—as the most calamitous mischance that can possibly overtake a man; as the loss of every good thing and the very consummation of evil. Some daring spirits, perchance, may cast defiance at it all, but the mass of your auditors will reflect and share your honest alarms.

"There are cases of mental aberration; there are also cases of moral aberration—sons of perditon, whom the eloquence even of Jesus could not save; consciences seared and souls so far sunk in corruption that the

very instinct of self-preservation seemed to exhale. At the same time, erratic manifestations of the will are present to attest the entire liberty of the human soul. Against such excesses no teaching exists which can offer an effectual restraint; and God permits suicide to take place in a spiritual sense as well as in a physical. He permits it, and he punishes it, not by eternal torments, but by the second death. Your body, said the apostle, is the temple of the Holy Spirit; but mark the alternative, 'Whoso destroyeth this temple, him will God destroy.'

"Possessing to the full all the beneficial agencies of the traditional scheme of Christianity, Conditional Immortality superadds a yet more potential influence. Life in Christ, love of the good, the beautiful and the true, the everlasting rapture of communion with God and his saints, the splendors of heaven, the pangs of Gehenna, everything which the most lively imagination can conceive short of the inconceivable infinite—to all these chords Conditional Immortality gives vibration. Sundry discordances meanwhile are banished from her keyboard, to be replaced by new-found harmonies.

"The ambassador of Conditional Immortality lingers by the pillow of the dying man whose furious blasphemies or whose sneers have discarded the traditional dogma; and having to some extent restored calmness, he thus addresses him: My friend, it is not my God who thus exasperates thee Do but listen to the voice of affection. He loves thee now, and will love thee to the end, do what thou wilt. Thou mayest repel him, but hate him thou canst not with any show of reason. Death is not his work, supposing that he has no existence; but he does exist; and Jesus, his living image, reveals to thee in his own person a love divine without reserve. More than thyself, before thyself, and for thyself he hath suffered. God never chastises but with regret. He was under no obligation to impart thy present life. He now makes you the gratuitous offer of a better. If thou preferrest annihilation, he will respect thy liberty. If the prospect of eternal death be attractive, I will not dispute the sole consolation of thy misery. My tears will flow without offending thee. I shall cease to speak; but remember, that so long as a pulsation of life or a glimmer of personal conscience remain within thee, so long will the arms of the Heavenly Father be open to welcome thee—open will be the source of his life, open all the treasures with which he may yet enrich thee.

"If there are sinners whom an appeal such as this urges to suicide, they can belong, we imagine, only to the perishing class signalized in 2 Cor. ii. 15, for whom, says the apostle, the Gospel has but an odor of death. But this is no reason why we should refrain from preaching that Gospel. In fine, we declare that for our part we hold eternal life to be the sublimest good, eternal death the direst woe, and sin, the parent of death, the most revolting of all objects. What more need be said? The imagination cannot rationally take up a stronger position.

"In its aspect toward the converted sinner Conditional Immortality possesses a force which may be pronounced unique, carrying as it does the doctrine of the irreparability of evil. The traditional dogma is unphilosophic. It ignores gradations by attributing to faith the magical virtue of neutralizing all the consequences of evil. Salvation is either everything or it is nothing. In the case of a transgressor whose whole life has been the prey of his passions, let him at the last moment repent; and then not only is his lot among the saved (which is true enough), but it is equivalent to the lot of the man whose entire career has been one of struggle and prayer. Pardon thus becomes impunity; and following it out to the end, ritualism completes the fatal scheme by contravening all justice. A sacramental formula will save from Gehenna; a donation or a bequest to the Church will abridge the term of purgatory. Constantine may stain his hands in the blood of his offspring; for the baptism which he reserves for his last hour will give him space for repentance.

"Now, the biblical principle of life shatters these abuses. Sin is felt to be a gangrene—a dissolving fire—involving necessarily some amount of damage, some destruction, total or partial, local or general. You may arrest the action of the fire, or you may re-construct the ruined edifice; but you will never be able to say that damage or loss has not accrued. The healed cancer still leaves a lasting cicatrice. Greatly to have sinned is greatly to have suffered loss. Little sin—little loss. But in either case the loss is irreparable and eternal.

"This stern truth, without quenching grace, leaves room for justice. On each believer it bestows salvation, but it is a salvation in accordance with the works of each. It consoles us without steeping us in dangerous illusions. It holds in morals the adjusting power which the representation of minorities occupies in politics. It opposes to the passions of the sinner who fancies himself converted, and yet is but half so, a barrier all unknown to the tra-

ditional scheme. Thus to pour light on the irreparable nature of sin—is this to negative the terrible reality; is this to imperil the force of its conviction?

"It has been asserted by a writer in *Le Temoignage* that, viewed from our standpoint, the divinity of Jesus Christ may as well be dismissed. That writer is entirely mistaken. It is just here that the hope of our immortality reposes; the divinity of Jesus Christ being a far more essential element in our view than in that of the traditional scheme. For, in fact, while it is just possible to conceive of the self-sacrifice of some man or angel sufficing to quench our lasting woes and to procure healing for our souls and bodies, it is not possible to conceive of the communication of endless life to a perishing creature as other than the prerogative of him who alone hath immortality. If, therefore, we derive from Jesus this eternal life, Jesus can be to us no other than God manifested in the flesh. According to the biblical view of Conditional Immortality, there is no life of any kind apart from the Eternal Word of which Jesus is the incarnation. This creative Word animates at the same time that it enlightens every man that cometh into the world. Unconverted sinners apprehend only the twilight of Christ who is the Sun of souls but as yet below their horizon. To us Jesus is not only a somewhat, he is everything; and that strength of his which penetrates us becomes the most sustaining proof of his divinity.

"Prolonged reflection makes it more and more apparent that Conditional Immortality, no longer hostile to evangelical teaching, only reanimates it with youthful vigor. Among the primitive dogmas select one of the most discredited, namely, that of predestination. Who preaches it now, either in Calvin's city or in Scotland? A forced immortality, irrevocably consigning evil doers to endless suffering, has stamped it with a hateful character. Eliminate this error, and election stands forth simply as the liberty exercised by the Divine Being in the distribution of his gifts—a like liberty reigning throughout nature, where none complain of a benefactor's choice. Unequal portions indeed are indispensable for that variety which embellishes the universe. If the prerogatives conferred by God must needs become motives of jealousy, it had been better to limit creation to a single and unique individual. His bounty attaches infinite wealth to the right use of his gifts; but he will banish from his universe those who ungratefully refuse to accept the position assigned them; or rather, let us say, he will eventually leave them to the fatal consequences of their folly. Thus the predestination of the wicked can consist only in the determined will of the Creator not to force eternal existence on those who obstinately rush on death; and the predestination of the righteous will be the determined will and the promise to give eternal life to those who, by patient continuance in well-doing, seek for glory, honor and incorruption. These immutable designs leave untouched the liberty of the man—intelligent worm as he is, going and coming at will, in the narrow compass of his frail dwelling-place.

"Our task might here terminate had we no other adversary than the traditional doctrine; but possibly, under its flag, we may yet be assailed; in which case we are ready to launch anew the forces which have already reduced it to silence in England. In that country it may now be said to be standing at bay, unable to make any aggressive action in arrest of the second and third editions of Mr. Edward White's book, or of the fifty thousand copies of a propagandist pamphlet. [*Report of Meeting at Cannon Street.*] We recently heard that the Primitive Methodists remain almost the sole defenders of eternal agonies. But lo! a new Proteus. The traditional dogma, when too hard pressed, suddenly transforms itself into Universalism. Without suspecting it, the orthodox teacher finds himself an Origenist. To us, indeed, the transition from the traditional dogma to Origenism appears no better than escaping from Charybdis to fall into Scylla. It is like abandoning the crumbling citadel only to take refuge in the ditch."

PARDON IN ETERNITY.

BY ELDER N. H. PALMER.

THE so-called law of works was established for the innocent. Its first principle is, "The man which doeth these things shall live by them."—Rom. x. 5.

"The law of faith," which is but another name for the "Gospel of God," was established for the benefit of sinners. It is couched in the Covenant of Grace, and is a permanent part of the Divine government, running parallel through eternity with the law of works. Its first principle is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9.

Faith is here shown to be essential to human salvation. In order to secure it the Covenant of Grace provides that God shall send preachers of the Gospel to all that be saved, that they may hear it, believe it and call upon

God, whether they be Jews having a revelation or Greeks having none.—Rom. x. 12–15.

In reference to the doctrine of the "knowledge of salvation by the remission of sins," we must distinctly bear in mind that the atonement, or the redeeming work of Christ, affords the only governmental reason we know of on which the Divine Governor acts in pardoning all that are of a pardonable character, at any time, even in the life to come.

To apply these principles we will now propose this question: Can the heathen, who have absolutely no definite information about Christ and the atonement, be pardoned and saved in the world to come? We reply, Yes; they can be saved with as much propriety as infants in Christendom can. Both are subjects of the atonement; the Spirit is no respecter of persons, and the absence of faith in both is from like causes. From the nature of the glorious Gospel it is adapted alike to all ages—the old and the young; and all conditions—the deplorably blind and the enlightened. Upon this foundation the Divine Sovereign continues to offer pardon and acceptance to all—"the ends of the earth"—whether they are in a condition to hear it or not, in that sense in which "faith cometh by hearing, and hearing by the word of God."

We observe, as one of the principal benefits of Christ's redeeming work, that the Spirit quickens all who have a natural capacity to be influenced by spiritual truths and moral motives; and this we call spiritual life. We find ample evidence of this spiritual life in the moral conduct of the heathen nations; yet they evince a lack of spiritual truth and motive for developing aright and perfecting their vitalized faculties.

They need divine light, truth, law, motive, assistance; they want a divine religion and its regenerating influence. In Christendom where the Gospel is preached it fully proclaims the love of God and the grace of Christ for sinners, and offers a full and free pardon to all who will come to God by him. In them that hear the Spirit works the love of the truth, bows the will in submission to God, becomes in them the witness of adoption, and they are thus seen to be of that character to which the Divine Governor promises pardon and salvation. Now that self-same Spirit is in the world convincing all men of "sin, and of righteousness, and of judgment." If the Spirit will (and who can or dare say he will not?) so far impart to a heathen's heart a love of truth, so far as he knows it, and the disposition to do unto others as he would have them do unto him, has he not, substantially, that character to which God has proposed pardon and salvation?

This moral qualification of the heart in every case forms a pardonable character, and in every instance prepares the heart to agree to and accept of pardon, as soon as he hears of Christ and his work, barely and purely on account of the atonement, and just as it is offered by the Divine Governor, whether in this life or in the world to come.

This is in perfect harmony with the declaration—"There is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. Because that name is given and preached in the world whether men hear of it or not, and if the hearts of men are prepared for it, as was Cornelius, they will consent as he did to be pardoned upon Gospel conditions as soon as they hear the name of Jesus and apprehend his grace. If the event of natural death should put the hearing and the acceptance in abeyance for a time, is the purpose of God defeated thereby? and is he who has begun a good work in them not able to perform it? A foundation for faith in Christ is laid in the human heart by the Holy Spirit; and faith, as a principle of action, is either actual or latent in all men, and is not destroyed by death, but only by bringing the mind into such a state of nonconformity with the actual or the possible of true virtue, as results from great sensuality and moral corruption—from great wickedness of life!

We are wont to be much straitened in our views respecting the grace of the Gospel, limiting the Almighty to our own measures.

It is difficult in our hearts to encompass a Gospel that proclaims the Fatherhood of God and the brotherhood of men, and pledges to every one the forgiveness of sins on condition of reformation, obedience and trust; that offers to man's weakness the aid of an Almighty Spirit; assures them of the loving presence of "a Divinity that shapes their ends," that "underneath are the everlasting arms," lifting them up till they can take hold on the Infinite, and till the Spirit infuses into the soul an energy that new-shapes their whole external and social life.

He whose eyes are opened sees in this world the evidence of a divine, impartial Force that knows no caste or sex, and that seeks no aristocracy, but deposits its holiest trust even with the ignorant, the simple and the social outcast, and seeks to mould the world into its own lovely image and likeness.

The Gospel with its living Spirit reveals to honest and unperverted souls the supremacy of truth, and inspires a love of it which is

stronger than death. Its grace is not confined to forms nor symbols, but flows through all forms and methods, giving them at times a new and surprising efficiency; and the love of God and of his truth is often found to exist in souls before the conscious existence of what we persist in calling "a saving faith."

We have all along tried to treat this subject in the light of Peter's sermon to Israel, Acts, Chap. 3. "Repent ye and be converted," *now*, "and he shall send Jesus Christ which before was preached unto you," and "your sins may be blotted out when times of refreshing shall come from his presence," and at "the times of restitution of all things."

Dalton, Ga., July, 1878.

DEFINITE TIME FOR THE SECOND ADVENT.

I HAVE often in the past thirty years expressed my mind decidedly against the idea that any prophetic period in the Bible gives the day, month, or year of the *second* advent of Christ. I have not felt disposed to denounce those who have held and promulgated an opposite view; yet I have felt grieved that any should bewilder themselves and others with labor to establish the idea that the exact *time* is revealed in the prophetic numbers for the advent of our Lord "from heaven," being fully persuaded that such efforts are labor lost, and will most assuredly end in disappointment to all concerned in them, if not ultimately leading them to undervalue the Scriptures themselves, from these repeated failures in searching for definite time.

I have ever endeavored to treat all kindly who were honestly believing in such a view of time; but with the light I have received, since such a movement in 1844, it would have been presumption in me to have taken any part in attempting to prove that any prophetic period in the Bible gives the definite time of Christ's return from heaven. If any think otherwise, I do not object to their expressing their opinion in the matter, provided it is done without making it a test of being prepared to meet our Redeemer on his return.

That prophetic periods give us the time of events which bring us *near* the advent, I have never doubted. I rejoice in all the light that can be shed on that subject. But it seems some persons cannot look at the prophetic periods without starting some definite time for the advent itself. That I consider a great mistake and an evil, as it tends to weaken confidence in all prophecy, and leads some to follow fancy and feeling rather than the word itself. Those who have been leaders in these movements ought to have learned wisdom by their repeated failures. Some have, but others continue to assume they have found new data, and rush on as confident and as positive as if they had never failed! Alas, for the sheep who are fed by such shepherds! For one, I have no faith in such a course, and have had no sympathy in the latest effort in that direction; but have treated them with kindness, hopeing that they would see, when their definite time should pass, that it is better not to seem to contradict the Saviour when he says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh;" and again, "Take ye heed, watch and pray: for ye know not when the *time* is." —Matt. xxv. 13, and Mark xiii. 33.

It is a settled fact, with me, that the Saviour will never come at any time fixed upon from the prophetic periods. The sooner, therefore, an end is made of this waste of time and money to find out by those periods the exact time of the event, the better it will be for the cause of *Truth*.

Let all remember it is *love* for the appearing of Jesus Christ that will constitute us heirs of *life* when he comes, and not the love or knowledge of the exact time of the event. Saith an apostle, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing." But nowhere does the Bible make the knowledge of the exact time—hour, day, month, or year—a condition of life eternal to any man; nor the profession of such knowledge a proof of being among "the wise," in respect to the second advent.

Let us all watch and pray, and be always in that state of mind, and in that employment that we would rejoice to have our Lord come.

So shall we be accepted of him in that day. "Come, Lord Jesus, come quickly." ED.

THE SEVEN CHURCHES.

BY H. BRITTAIN.

II.—SMYRNA.

SMYRNA. This church carries its meaning openly. (S)*myr*(na), myrrh, or bitterness. Myrrh was used for embalming the dead. Let us read Rev. iii. 8 to 11, and then note the expression. "These things saith the first and the last, which was dead and is alive,"—with the after one saith to the Church, "fear none of those things which thou shalt suffer—be thou faithful unto death, and I will give

thee a crown of life." The surpassing grace of the mention of his death when pointing to their's in his cause, and then the leading away to his own resurrection, and their's also. He was faithful unto death—so must they also be. "Be ye followers of me, as dear children."

The reign of unity in the Ephesian assembly is now followed by the reign of persecution against the Smyrnean assembly. To this assembly belongs the honor of being the first Gentile assembly persecuted. Its trials were within and without. There were those who blasphemed, who said they were Jews, but were not, but were of the synagogue of Satan.

How fallen the Jews had become! The words of him who had mourned over their rejection of the Lord's prophets are now seen in realization. "Behold, your house is left unto you desolate."—Matt. xxiii. 37 to 39. The habitation had become empty, swept and garnished for the adversary of God. The Jews became foremost in the persecution of this church at Smyrna. The proof of this is to be found in the epistle which this church sent from Smyrna to its fellow churches. Among its martyrs the venerable Polycarp, disciple of John the beloved, found a place and a name which yet liveth and speaketh.

Its trials were without. "Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." The opponent of the Christ, who had offered to him all the kingdoms of the habitable—the prince of the power of the air—now brings sorrow and trial to the followers of the Christ. As the Master had borne his trials unto death, so also did they. The sincerity of their works was proved by the rich fruits which their lives bore amidst the tribulation which the Roman power brought to bear upon them, energized as it was by Satan.

To this particular church a special period was assigned—ten days of persecution. Maitland, in his work, *The Apostle's School of Prophetic Interpretation*, pp. 142 to 144, gives sufficient evidence to satisfy an unbiassed mind as to the limited period in which the Smyrniote, including Polycarp, suffered the fierce rage of their opponents. The persecution, once began, was not confined to Smyrna. Wherever Christians were to be found, there was persecution found also. For near 250 years the storm raged. The work began by the Son of God was too deeply rooted in the truth; and his followers were too nigh him to permit of either the work or the workers to be uprooted by any assailing power, either of Satan or of man. Until the edict of Milan, A. D. 312, the record of the assembly of Christ is one of trial and of death.

The first death was all that could be inflicted on them. The safety lay in the reward set before them. "He that overcometh shall not be hurt of the second death."

Thus, the Smyrnean period: the period in which the persecution of the followers of Christ is the prominent mark or sign, followed the Ephesian period.

Can we connect it with our own land? Yes. By A. D. 209, Tertullian testifies that "those parts of Britain into which the Roman arms had never penetrated, were become subject to Christ." Its isolated position preserved Britain from the fiery trials that ever and anon passed over the Roman Empire, among the Christian Churches, doubtless offering, as many have well surmised, a refuge to many from the continuous persecutions of the Roman Emperors. However the Church in Britain did not pass unscathed. Diocletian made a last savage attempt to crush out of existance the followers of Christ. It was the last, and, among his victims is ranked the name of the first British martyr of whom we have any record, Alban, of Verulamium, which town is named St. Albans to this day. The second phase passes away. "He that hath an ear let him hear what the Spirit saith unto the Churches."

57 *Bradford Street, Birmingham, England, April*, 1878.

SOLILOQUY.

BY MRS. S. M. JUDSON.

WE are standing upon the verge of Eden restored; no sighs shall be wafted on the air of that clime; no moans shall be heard amid the rich notes of heaven's holy anthems; no destructive storm-clouds shall hover o'er those glorified fields of earth; no death shall enter the Paradise of God. Peace, eternal peace, and purity, is stamped upon every object in the Eden restored—the pearly gates, the golden streets, are all the work of him who never errs The new Jerusalem, the glory-crowned city, emits forth the chrystal waters of eternal life, from underneath its throne, and on either side, the tree of life puts forth its "leaf" of healing power. The saints of the most high will come from the east, the west, the north, the south and be seated with Abraham and Isaaic and Jacob in that blest abode. Yea, his loved ones will *all* meet on the glory-crowned plain of Eden restored; the angels too, the bright messengers of his presence, will be there to join

in anthems of praise for immortality and eternal life. "Then the sacred throng, that have come up through great tribulation and washed their robes and made them white in the blood of the Lamb, will swell the anthem louder still. No more shall earth's tyrants sway the scepter of oppression over them; no more shall the throbbing heart of humanity ache beneath oppression's unholy law, for "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."—Psa. xxii. 27, 28. Truly, this is the age of ages, and Jesus, the Son, the rightful heir, receives the diadem of royalty. Thus we see the triumph of God. The golden head of Babylon is no more. The silver breast of Medo-Persia is in the past, and the brazen Greece no longer leads her victorious armies to the field of slaughter, and Rome, poor Rome, slumbers beneath her seven hills. The new earth shines forth in majestic beauty, and the nations of the earth learn that the God of the *Bible is the God of Love.*

Courage, pilgrim, let the burden
That is pressing on thy heart
Yield to his divine assurance,
Bid the weight of care depart.
Look above; the same forever
Is thy Maker, faithful, true,
And to day (his love unchanging),
As before, doth care for you.
Yet a little longer, pilgrim,
Struggle on, and there is rest;
Freed from temptation's power,
Thou shalt be supremely blest.
'Tis a warfare fierce and long
Till this mortal life is done,
Yet press on a little longer,
And the victory will be won.

Norwalk, Ohio. MRS. S. M. JUDSON.

IS THE IDENTITY LOST IN DEATH?

A CORRESPONDENT writes me: "I heard a sermon on the immortality of the soul, in which the preacher dwelt for some time on the point, If men die as a whole, then their *identity* would be lost; therefore, the righteous would have to be re-created." He asks if I cannot "give a condensed note of" my "views on that point."

I can. Such preachers "do err, not knowing the Scriptures, nor the power of God." If David could say, "I am fearfully and wonderfully made, . . . Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance"—*yomeem*, days—"were fashioned, when as yet there was none of them." —Psa. cxxxix. 14–16. Surely a Christian may say, Though men die as a whole, their identity would *not* "be lost": the identity is just as safe and secure in God's hands after death—if he pleases to preserve it—as before we came into life at first. Calling it a *re-*creation does not frighten me; nor does the cry of "absurd" or "impossible"; for I have learned "what God has promised he is *able* also to perform"; and he needs no scholastic dabblers, with their inventions of worldly wisdom, to help him bring "again into existence" (Septuagint of Job xiv. 14.) those who "shall be accounted worthy to obtain that world, even the resurrection from the dead."—Luke xx. 35. It is really sickening to hear men who profess to believe God is infinite in wisdom and power talk as if they knew what he cannot do. They seem to think they must help him out of difficulty by furnishing a *soul* of some sort that does not or cannot die; so that infinite knowledge and power need not be overtasked to preserve the "identity." Alas! by worldly wisdom men never did and never will find out God. God has pledged himself to raise "the dead," and that is enough. If they were not "dead as a whole," then "as a whole" they need no resurrection and cannot have one. The identity of the righteous is that of members of Christ's body, and their life is hid in him, and when Christ, who is their life, shall appear, then shall ye also appear with him in glory. See Col. iii. 3, 4.

As to men who have died without the knowledge of "the only true God and Jesus Christ," whom "God sent into the world, not to destroy men's lives, but to save them" —(see Luke ix. 56 and John xvii. 2, 3), such will also be subjects of the resurrection from the dead, though not at the same time with such as "cannot die any more"; but their *identity* will be preserved, and in God's "due time" they will "come again into existence" and be taught the truth; for "God our Saviour *will have* all men to be saved" *from death*, "and to come unto the knowledge of the truth" (1 Tim. ii. 3, 4); and God has "given Christ power over all flesh" for this purpose, that all men may be brought into perfect knowledge of God's love for the world; so great that he gave his Son for their redemption, as says the apostle, "For, as by the offence of one (Adam) judgment came upon all men to condemnation (to death), *even so* by the righteousness of one (Christ, the second Adam) the free gift came upon all men unto justification of life."—Rom. v. 18.

"Christ has *abolished* (*annulled*, *abrogated*) death" (2 Tim. 1–10); so that none of the race can be held in that death which came by Adam; it is to be utterly destroyed. Without this a vast majority of the human race would utterly perish without ever having had an opportunity to secure the benefits contemplated in God's plan in creation and redemption. But every "creature shall be delivered from the bondage of corruption," to which they were "made subject, *not* willingly, but by reason of him who hath subjected them in hope." —Rom. viii. 20, 21.

There is *hope* for the whole race of living again from the dead in some of "the ages to come"; and they will not rise in utter despair, as some teach. No; there is no resurrection but of mercy and good-will to men, that each one, being "delivered from the bondage of corruption" brought on all through the offence of Adam, shall have a full and perfect opportunity to secure an endless life through Jesus Christ. If, *then*, they "sin wilfully," by rejecting him as their Redeemer and Lord, their utter and hopeless ruin follows; because there is "no other sacrifice for sin."—Heb. x. Their identity was restored, but now "ceases forever."—Psalms xlix. 8. ED.

THE TRUE VINE AND ITS BRANCHES.

WHAT a beautiful symbol of the connection between Christ and true believers we have in the parable of the vine.—John xv. Jesus said, "I am the true vine." In the 5th verse, "I am the vine, and ye are the branches." Do we realize the full import of these words? Speaking of himself as "the true vine" indicates that there are others which are wild. Now, we know that by nature we are not branches of this true vine; we are branches of a wild one. In other words, we are branches or members of the family of Adam, which, by departing from the restraining influences of God's holy law, and running into all kinds of sin, has become wild and unfruitful, or incapable of bringing forth any good fruit in its present state. How, then, do we become branches of the true vine? In Romans, chap. xi., the apostle speaks of two olive trees, one which is good, and one which is wild by nature, and shows that branches of the wild olive are "grafted" into the good tree. In the grafting process the husbandman takes branches of the same kind as the tree, although one is wild and the other is not. We, as branches, are of the same kind, in being of flesh and blood, as was Christ.

Let us look at the process. In severing the branches from their natural stem, the pruning knife is required, and where the knife is used it indicates pain, sharp cutting pain. Who among us has not experienced this, in being severed by the great Husbandman, Jehovah, from all that was formerly dear to us? Old hopes, old associations have had to be given up, and all that was natural to us, before we were in a fit state to be grafted into Christ. And all this is a sharp cutting process, which cuts to the heart, but yet it is something which must be done, and must be borne, before we can be united to that vine which is contrary to nature. But the husbandman does not cut and wound more than is necessary; he is careful not to hurt and wound the branch in a manner which would damage it in the future and prevent its bearing fruit. So it is with our heavenly Father. He does not cut and wound in such a manner as that those wounds shall remain open and let out the spiritual life from the branches, after being united to Christ.

Again, in grafting into a vine, the husbandman must cut open its side, and so wound that, or there can be no union between them; and this again gives pain and suffering, although not more than is necessary, but for all that it is very acute. In wounding or cutting the side of the vine, it allows the sap or the blood to flow; but the husbandman will insert the branch, and bind up the wound as soon as possible, so that the sap may flow into the inserted branch instead of escaping. So with Christ, there could have been no union with him for us had he not been wounded. He was wounded for our transgression, and by his stripes we are healed. The wounding of Christ and bruising him for our iniquities, caused agony most intense. He was thrust through the side with a spear, and the blood came out, and it is only in consequence of his blood being shed that we can be brought into union with him, but after three days he was healed of his wound, so that his branches might be partakers of his life-giving power. And as with the branch of the vine, so with the true believer. When old associations and hopes and friendships have been cast off, the mind is not left an empty void, but new hopes and friendships with higher aspirations come in, which so far exceed the old that the sorrow and pain are but momentary, and are lost in the contemplation of what then lies before him. The believer can then see that the past was a barren and unfruitful life; but now, drawing his life and strength and vigor from Christ, so long as he abides in him, the future will not be unfruitful, but will be a joy to himself and

a blessing to others, as the fruit-bearing branch which has become united to a good tree.

But there is another side to this figure which must not be overlooked. It is only by abiding in the good tree that the branch can bear good fruit, and it is only by abiding in Christ that the believer can bring forth fruit. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." How true is this, that if the believer does not daily draw strength and nourishment from the wholesome words of the Lord Jesus, he becomes a barren and unfruitful branch. And let these words sound in our ears: "Every branch in me that beareth not fruit, he taketh away." But on the contrary: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." As it is with the branches of a vine, all do not bear the same quantity of fruit; so it is with the believers in Christ. And where is the branch that can say it has brought forth as much fruit as possible? Nowhere. But we do see that some bear more than others. So, then, the weaker ones may see that there is a higher standard to which they have not yet attained, and those that bring forth more fruit may see that purging is necessary that they may bring forth still more. Then let none complain when they are being purged, but see to it that the purifying process does not produce spiritual death in their case, but greater vigor, and make them more Christlike and more fruitful than before; for Christ himself has said, "Herein is my Father glorified, that ye bear much fruit." Let none be discouraged because their place is not at the top of the vine, for all branches of the vine cannot occupy the most prominent place; but some of those which are in a modest position bear more fruit than some which are more conspicuous.

Let everyone remember that becoming branches of the true vine does not ensure ever remaining there. As the branches may be exposed to wind and storm, they may, by having grown into a somewhat isolated position, and having to depend to some extent on their own strength, succumb to the fury of the storm, and be broken off. So may we, if we do not keep close by the stem to which we are united, and rely upon that for strength and shelter, we may succumb to the storms of life, and eventually be broken off as unfruitful branches. Let us always remember that our becoming grafted into the true vine cost too much pain and sorrow on our part, and too much suffering on the part of our Saviour, to lightly sever such a hallowed connection. But let us hold fast to the word of life, the only source of strength, and by the strength which we derive from it, endeavor to bring forth more and more fruit, which shall redound to the glory and honor of our heavenly Father. —M. WHEELER, in the London *Messenger*.

THE FUTURE OF GREECE.

BY H. BRITTAIN.

IN this vision of the he-goat the king of Grecia, long before his existence, has his great power described—his sudden death—and the uprising of four kingdoms as a consequence in the place of his one kingdom. Then follows a description of a little horn, or king of fierce countenance, in the latter time of their kingdom, or, as stated in the 17th and 19th verses, at *the time of the end;* for the vision is *to* or *at* the time of the end. Is there any proof that the time of the end has met with any fulfilment in the history of the past?

The he-goat being the king of Grecia, and the four horns four kingdoms which sprang up in his stead, it follows that the territory belonging to the one king and then to the four kingdoms is also the same territory from which the little horn or king is to come out; or this king will spring out of the territory which was enclosed within the limits of the ancient Grecian empire.

If the visions of the image, the ten-horned fourth beast and the ram and he-goat, be carefully studied and compared, the following conclusion I think will be obtained.

The little horn will spring out of that portion of the Roman empire previously possessed by the four kingdoms which sprang out of the ancient Grecian empire. As the end approaches, those mighty forces which have affected empires and races so enduringly will again lift themselves up in their ancient seats for a final effort to obtain the supremacy of the human race. The roots of commerce, learning and skill lie in the East, and in the East must they be laid bare. What so likely then, as one of the first signs, as that Greece should again claim to be heard among the nations; to be reinstated in somewhat of its old position? The elements are already in existence—a kingdom, religion and desire among its present people for enlargement. Are not Greek villages scattered now among the Turkish territory? The hour will soon be, and then the man will appear.

The prophet Zechariah (chap. ix. 13–16) thus speaks to us: "*When* I have bent Judah

for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man, and the LORD shall be seen over them and His arrow shall go forth as the lightning, the Lord of hosts shall defend them; and the Lord their God shall save them in that day as the stock of His people; for they shall be as the stones of a crown, lifted up, as an ensign upon His land."

The name Greece (or Javan) will be found in Isaiah lxvi. 19; Ezek. xxvii. 13–19; Dan. viii. 21, x. 20, xi. 2, and is applied to the country known as Greece. And we find, in this ninth chapter of Zechariah, "sons of Zion" arrayed against "sons of Greece"; the Lord of hosts interfering as of old, His right hand and His marvelous arm gaining for His people the victory.

I know of no evidence that can be produced that will prove fulfilment of this prophecy. If not, what a future, near also it may be, awaits Greece! Arrayed in opposition to Jehovah! Note that, as Ephraim and Zion and Judah are joined together in 13th verse, so also, in 9th and 10th verses, Zion, Jerusalem and Ephraim are in unison. The same who came riding in lowly state into Jerusalem, as described in the 9th verse, is the same who, in the 10th verse, is to speak peace unto the heathen; and His dominion—from sea to sea and from the river to the ends of the earth. From the time He rode into Jerusalen to the time when chariot and horse disappear from Ephraim and Jerusalem, and peace is established by His power and will, Judah and Ephraim are scattered among the nations. As their punishment has been of a double character, so their restoration will be of a double character. (Compare Jeremiah xvi. 18 with Isaiah lxi. 7.)

The declaration, it will be perceived, runs thus: "Even to-day do I declare I will render double unto thee;" the term "to-day" carrying with it comfort to all who wait for the consolation of Israel. The promise given during the first restoration from the Babylonish captivity carries the understanding heart forward to the great restoration of ALL ISRAEL to the service of the living God, the present promise united with the future hope. But when shall this be? "*When* I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece." But this "when" is still future.

The prophet Isaiah (lxvi. 19) says, after mentioning the gathering of all nations and tongues together: "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan." But "Javan" is the same Hebrew word rendered "Greece" elsewhere, and is evidently in this passage classed with those nations who are arrayed against *the Lord*. Javan may be written Ivan or Yvan. The founder of the Russian power was Ivan of Moscow. The head of the Russian power is the head of the Greek Church. But the Russian is the Meshech or Muscovite or Moscow power mentioned by Ezekiel (chap. xxxviii). Serious thoughts are caused by these combinations of truth. So also is Togarmah (Turkey) by the same prophet (Ezek. xxxviii). Russia, Turkey and Greece, as well as others, all united at the last! History repeats itself. Men have tried to do without God in times past, but failed. As it was, so it will be.

Birmingham, England.

THE ALABASTER BOX OF OINTMENT.

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—Mark xiv. 3 9. Read also Matthew xxvi. 6-13.

THERE were at least two, some think three, occasions when women showed their love to our Lord in the manner related here. It is not my intention at present, however, to enter on the consideration of such points.

There are three parties in the description before us who claim our attention—Jesus, the woman, and those who were indignant at her prodigality.

First: *Jesus*, the guest of a man named Simon the leper—no doubt cured of his leprosy, probably by Jesus himself.

Second: A woman enters the room while the company sat at meat, having an alabaster box of very precious ointment in her hand, and she breaks the box open and pours the ointment on the head of Jesus. It is no uncommon thing in the East for a person to enter a house uninvited, during meals, take a seat apart from the table, and even join in the conversation. This woman does not seem to

have spoken a word, but, silently coming up behind the Lord while he reclined at table, she poured the costly ointment on his head.

Third: Some of the company—Matt. xxvi. 8 tells us they were disciples of Jesus—were indignant at the woman's profuseness, "and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence (£9 7s. 6d.) and given to the poor."

We should, in judging of the complaint, remember that the woman might have used the ointment for her own adornment; and probably had she done so they would have found no fault with her, but, on the contrary, might have defended her action on the ground that she had a right to do what she liked with her own, and that it was nobody's business, etc. Instances of such accusations and defense sometimes happen in our day. Very mindful of the poor, when they see money spent for the Lord's sake, the same parties are lavish of expenditure in the adornment of their own persons with glittering ornaments and costly attire. The Lord, however, did not find fault with the woman; but commended her action, and predicted for her a world-wide fame. "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Yet Jesus cared much for the poor. While he defended the woman for her generous action to himself, he reminded the fault-finders that they had ample opportunities of helping the poor, "You have the poor with you always, and whensoever you *will ye may* do them good." He preached the gospel to the poor, and exhorted that the guests at their feasts should be "the poor, the maimed, the lame and the blind"—those who are ill able to provide feasts for themselves or return the invitations. Can the absence of this class from *our* "parties" be pleasing to the Lord?

The Lord cared far more for the poor than they who found fault with the woman. Yet he defended her action in anointing his head with the costly oil. He knew her heart—he appreciated the motive. She had done it for the Master's glory.

Do we never feel toward the Lord as this woman did? It was not food she gave, nor water to refresh his weary feet, nor clothing to protect him from the winter's cold, but costly ointment to adorn his head. She did it for the Master's glory! But what can we do for him who is seated "higher than the heavens"? We can "tell of his mighty love—mighty to save." The world knows him not; and many who do love him know not half what we know of the riches of his glory. The character of God our Father is grossly misunderstood and misrepresented; so also is that of his Son, our Lord. We can honor the Lord by telling what holy prophets and apostles have spoken of him. We can do so by the press and living voice. All cannot write or speak for the public eye and ear; but some can do this, and the rest can help them with encouraging sympathy and prayer and willing contributions to pay necessary expense.

We may seek to disseminate the gospel, as we understand it, from various motives.

First: To increase the number of our associates. This is indeed very desirable to all of us; for there are few encouragements that have a more cheering effect than to be associated with a goodly company of kindred spirits and to see others continually joining our ranks. Few can be more susceptible of this influence than the writer of these lines. Yet this motive, however strong and warrantable, is different from that of acting "for the Master's glory." It is, indeed, acting for our *own* glory, and, in character, essentially the same as that which moves to action the various political and ecclesiastical parties around us; and it is astonishing to witness the amount of self-sacrifice that men are constantly making for the increase and strength of their party or denomination. It is possible for us to be zealous in publishing the doctrines of Christ and his apostles through such a motive without thinking of the honor of our Lord.

Second: Again, we may be moved to disseminate the gospel of Christ that sinners may be saved. This is a truly right motive, because in harmony with that which moved Jehovah to send his only begotten Son into the world. Our Lord himself declared that he came to seek and to save the lost. The Apostle Paul declares his intense anxiety that "by any means he might save some." Truly, the consideration that the great mass of the population of our country is on the broad way that leads to destruction may well stir us up to call their attention to the means of escape. Still we may do so out of pure pity for the sinner, without any view to the Master's glory.

Third: But in addition to these motives we may, and we ought to make known the truth as it is in Jesus for the honor of his name. This is the highest motive we possibly can have, and it is powerful at all times. Keeping this out of sight, we are apt to become discouraged and to cease from effort to bear witness for God and his Son. The response is so poor; our message is not listened to, or,

if heard, is treated as an idle tale. We are apt to feel our efforts are of no use; men seem bent on destruction, and we feel often inclined to let them alone. With the higher motive before our minds, we would never grow faint; whether men will hear or forbear, we would not cease to speak of the goodness and mercy of God in Christ Jesus. And knowing that his truth is perverted, and his purposes regarding our race misunderstood, and loving him who first loved us, let us bear witness for him continually, and by all means, till he appear in his glory, and, in his own person, vindicate and claim the honor of his name.—W. LAING, in *The Meseenger.*

LETTERS AND EXTRACTS.

FROM GEORGE L. HART.

BRO. STORRS: I have been seeking to know more of the truth; and, as the Pyramid was being considered, I became interested in those measurements commencing at the exodus of Israel from Egypt. A very remarkable connection, allowing the Pyramid inches to be correct, is found in Josephus. He gives us 1130 years from the building of the temple to its destruction in A. D. 70 by Titus. Eleven hundred and thirty years and odd months, which would carry us into A.D. From the 1131 years deduct 70, and we have 1061 years to the birth of the Saviour. In 1 Kings vi. 1 we find in the 480th year after they came out from the land of Egypt Solomon began the foundations of the temple; add the year of the exode and we have 481 years, which, added to 1061, give us exactly 1542 years to the birth of Christ, which is the duration of the Mosaic dispensation according to the Pyramid measurement of inches for years. A careful examination of Bible history shows that Josephus is correct for the 1130 years of the time, at least.

Blessed be the Lord who so guideth us into light! Amidst the shades of surrounding skepticism we have a witness. Are we not just being tried to test our faithfulness? have not our disappointments purified and made white the waiting Bride—separating the truth from error, until we begin to apprehend? Yes; only take hold of the glorious plan of the mystery hidden to the lost of Israel, broken and yet to be healed when from "Zion, the perfection of beauty," the "Deliverer shall come and turn ungodliness from Jacob" It is too cruel, for such as have the means to do, that the light of the EXAMINER should become obscured by lack of funds; but the cry of the sectarian adventists is now, above all others, heard warning against Bro. Storrs and his magazine. We know a little of that spirit that characterized many in the endeavor to silence our aged brother; but we can see that wilful ignorance is vice, and that those who suppose they are rich may be poor and naked when the bridal morn shall come. How many talk of the coming of Jesus who show no fruit of such a faith—just as uncharitable as ever; the time even set just far enough away so that excuse to continue in worldliness is apparent? We can see how that excuse may exist if darkness has not been dispelled by truth's pure light—the Word of God. It is remarkable how some will trample over and destroy the Prophetic word, and the "conditional prophecy," as they call it, is superabundant. Aye, nearly all but that, to Gentile believers, now is vain. But none are so blind as those that will not see. The Bridegroom is coming; surely he is at the door. Are we looking up? We have an illustration of this figure in the story of one lost in the forests, where so many cross-paths had been worn that it seemed impossible to tell which was right by the ground track; but when the road was first cut through the trees were cut away, so that the light from above appeared, and a road in the sky appeared by which the traveler was able to continue. So is the prophetic word sure until the day-dawn and the phosphor of morning appears. The road was cut long ago, but the track below has had too many wild beasts treading upon it to have the earthly tradition plain; but the heavenly, by the Spirit, is yet remaining. Job and Isaiah saw the holy avenue. No vulture's eye, though it may be very sharp to see dead carcasses, could see the glory; no ravenous beast to watch along to prey upon the helpless, as priest-craft has ever done. *Itself* must be supported if the innocent die! But "light is sown for the righteous, and gladness for the upright in heart."

Who cannot see that the cloud, like the hand, is enlarging yonder? Eastern horizon lights with the prophetic glow; the bundles of tares in the land of Jacob are being gathered; the kingdom must be cleansed and the armies that are gathering will ere long do all His will: the tribes are being raised up, "Thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about; behold all these gather themselves and come to thee! As I live, saith the Lord, thou shalt clothe thee with them all as an ornament and bind them on thee as a bride doeth. For thy waste and desolate places and the land of thy destruction shall be too narrow by reason of

the inhabitants, and they that swallowed thee up shall be far away."—Isa. xlix. The oath of God is here to perform. No "conditional prophecy," but the Gentiles shall "bring the preserved of Israel to their own border." I expect to be there with the elect by this ordained method, even if skeptics laugh; even "Adventists." The "going-to-heaven" theory, we believe, is soon to be ventilated, and the heathen theory of a "melted globe," and many of the monstrous ideas so sensual that it may at once be seen, by the light of truth, as error, and man will, ere long, be known as he is; the sins of a lifetime appear in all but those that have been washed in the blood of the Lamb. We must have our mind so pure that we are ready at all times to have a world gaze upon every wish and will. Yes, and Christ also; and if we would think how every thought is manifest even now, how careful we should be! "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Earth may shake with the whirlwind of the angry nations; yet, as David said, "Say to the heathen, The Lord reigneth; the earth shall be established that it shall not be moved."

Silently earth now awaiteth the closing drama of her kings:
From Europa's mountain summit hear the voice of Judah's angel rings,
"Stop those four destroying angels; hold the tempest of those wings!"
See at the altar, where Jew and Christian martyrs cried,
The peer of England's lords standing; will his will be now denied?
Smoking incense is ascending; faith of Israel long;
Prayers of saints, of all ages, rise before the golden throne.
See the fire to earth descending, where the Papal hierarch reigned;
Deliverance to Judah's captives; Christian martyrs cry, "Amen"!
Fire of everlasting ages cleansing earth from all sin;
Ceasing not its burning until Justice reigns supreme.
Desolate, despised Zion; Canaanites within thee stand—
Fearfulness will soon surprise them; they shall not see the land:
They despise thee, in thy watching, seeking only gain–
Oppression's hand, sectarian bribery looking bold in sins;
Hide behind the ragged boulders when the strife begins.
But the ark of rest and comfort bearing thee above the flood,
Even where the Master sitteth, giving manna—Life of God!

Brethren, the EXAMINER will be continued if we all do our duty. Give up all nonessentials for the truth. "The Judge standeth at the door."

Yours, in truth and Christian love,

GEORGE L. HART.

East Bridgeport, Conn, July, 1878.

J. S. HATCH, Crawfordsville, Ind., writes: I am very poor in this world's goods, but am rich in faith. I am unable to pay for my papers, as I wish I was. I was very happy in reading your article on "Election"; it opened to my mind the subject in a new light, and I have preached it in several places and it gives general satisfaction. It is stripped of all that hateful aspect as presented by the old Calvinistic doctrine; and, in the words of John, "God is love." That could not be true if the old theory is true. I returned from Kentucky in June; was in that State forty-two days; had some good meetings. I am very thankful for the EXAMINER and for your sending it so long. Yours, in love of truth.

D. PARMELEE, Washington Territory, July 15, writes: I feel that the BIBLE EXAMINER ought to be better sustained. I would not forget your long labor of love in battling for the truth. I rejoiced much in reading the last EXAMINER. I seemed to have a better understanding of what was written—more joyful in hope, more familiar with our Father in heaven and the great pleasure He has in blessing the world. Yours, in the blessed hope.

REMARKS BY THE EDITOR.

Bro. Parmelee is 70 years old, or more, I think. He has been for the last thirty years one of my best friends, and has aided me in years past in my darkest days financially, and his heart and hands are still open. He has been for several years far away on the Pacific coast. May the Lord preserve him from all evil in these times of trouble!

AGNES R. GODDARD, Illinois, writes: I cannot well do without the BIBLE EXAMINER, as there is not one person in the place where I live that holds the ages-to-come views. I belong to the Methodist Episcopal Church, but I have no sectarianism in my heart; therefore I am considered fanatical or insane. Yours, in hope of the coming of the Lord Jesus and the restitution of all things, or the ages upon ages of glory and of life purchased by our Redeemer's blood.

JOHN B. MCINTYRE, Western New York, writes: Through the generosity of a friend I have been a reader of your EXAMINER for a year or more. It has opened up many new ideas to me, and led me to ask, "Have all been going astray, and are all the Churches teaching false doctrine?" It would seem so; for the more I have examined the doctrine of the immortality of the soul the more I am con-

vinced it is not according to the Scriptures. You have thrown much light on it in the state of the dead, and cleared up many passages which were dark to me before I find that in the eyes of orthodoxy one who does not believe in the immortality of the soul is considered worse than a heathen. Please send me the EXAMINER; I wish the articles on the state of the dead entire.

LUCY E. WATSON, writing from Pittsfield, N. H., says: My mother prizes the EXAMINER next to her Bible; and my sister would not part with it at all. They love to read and compare Scripture with Scripture. I am more interested in it than any other periodical, for it shows God to be a God of love and justice. I am glad the Lord showed me light on his Word; for it does not seem to me that with my nature I could love a being that I thought would torment me eternally. If I served such a being it would be a slavish fear; but when I saw that He loved *me* and gave his Son to die for my salvation, my heart was won, and, with the apostle, I feel that the love of God constraineth me, for truly "I love Him because He first loved me." Oh, what a wonderful plan is that of redemption! With the poet I can say, "*Wonderful Saviour!*" And the more we know of Him the better we shall love him and the more faithfully we shall serve Him. It is my prayer that I may keep all of His commands; for when the faithful of every age and clime are gathered, I do want to be found with those that have clean hands and a pure heart. Pray for me that I may be *all ready* to hail the Master when He comes.

FROM ELDER N. H. PALMER.

BRO. STORRS: Vol. XXII. of the EXAMINER is nearly completed, and as this may be the last I shall write till the time shall expire, permit me to say it is always full of interest, energy and point, and unflaggingly maintains its *advanced position.* Among the agencies that are now so terribly shaking the elements of the religious world it occupies no inconsiderable part; and when it will have ceased to stir it may be that, as the wintry forces have prepared the earth for fruitfulness, that it may crown the year with gladness, so the present agitation may be succeeded by the spring-time of a new moral world, whose sun shall no more go down, and where none shall say, "I am sick!" Shall I be there? This is my expectation and my desire. Then I may be permitted personally to greet *you* and to grasp the kind hand that has ministered to my necessities, and that has directed and supported me amid the darkness and afflictions of this life. But ere this bliss is ours we must pass our change. God has this season blessed me with an increase of strength, and I have been able to assist my children in their crop. My wife has been very feeble this season. May God continue to bless you and yours, and as your days so may your strength be!

Your much obliged brother in Christ.

Dalton, Ga., July 6, 1878.

ELDER J. LEWIS, Grafton, Ill., writes, June 10th: This day is my 78th birthday. I never was more thankful and happy than now in hope of living to see the Redeemer come to reign on David's throne. Praise the Lord for the light that is shining in the sure Word of prophecy. I know not how to express my gratitude to our Father in heaven for the BIBLE EXAMINER. May it and its Editor live till the LIFE-GIVER comes!

K. S. PETTIBONE, Grand Rapids, Mich., writes: Take good care of thyself a little longer. Time is not far distant when the EXAMINER will not be needed in its present form. Until then we cannot very well do without it. Great Britain taking possession of Cyprus is going to dry up the Euphrates and make way for "the Kings of the East." The treading down of Jerusalem is about to be brought to the ending. Then, "when we see all these things in the past, look up, for your redemption draweth nigh." Oh, happy day! Christ is coming to reign and redeem all the Father gave him.

L. J. WILCOX, Mass., writes: Feeling and knowing that you have the truth, I send you this ($—), hoping it will help a little to spread the glorious truth which is so soon to be realized by the righteous.

Some men are zealous for truth, provided it be truth brought to light by themselves.

Each part of our nature should be duly controlled, and kept within its own proper province; and the whole "brought into subjection to Christ," and dedicated to Him. But there is no real Christian humility—though there be debasement—in renouncing the exercise of human reason, to follow the dictates of human feeling. The Apostle's precept is, "in malice be ye children, but in understanding be men."

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Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, SEPTEMBER, 1878.

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EDITORIAL NOTICES.

☞SPECIAL.—To subscribers of two or more years' standing, who have paid up to the end of this volume, the EXAMINER will be *continued*, unless they inform me immediately that they wish a discontinuance.

To subscribers who have taken only the volume now closed the EXAMINER will *not* be continued, unless they give notice by a remittance, or otherwise, of their desire to continue.

Single subscribers who have paid only *one* dollar for the volume now closed will no longer receive the EXAMINER unless they remit *two* dollars; in which case they shall have the next volume without further charge.

Subscribers who have *not* paid anything on *this* volume shall have their past indebtedness cancelled and receive the next volume if they remit three dollars soon.

Subscribers who have taken the EXAMINER in "*Clubs*" should renew immediately if they wish to continue it in that manner.

TO THOSE WHO RECEIVE THE EXAMINER GRATIS.—It has been a pleasure to send this magazine *gratis* to poor friends who are not able to pay anything. I am wholly dependent upon others for the means to supply such; and with most of them I am unacquainted personally. If any of them desire the EXAMINER continued, let them inform me and state their circumstances, otherwise it may be sent no more. The greatest economy is necessary to sustain this magazine.

Any paying subscriber who has failed to receive a number of this volume shall have it supplied if I am informed soon.

Any person wishing either volume of the EXAMINER in sheets—that is, *unbound*—shall have it on the receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21 and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER *bound* can now be furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3.25. Volumes 18, 19, 20, 21 and 22 can be had of me at the prices named per volume.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, carefully sealed and properly directed, without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

The Bible Examiner is a Monthly Magazine. *Terms*, $2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

LETTERS RECEIVED TO AUG. 28.

☞ No letters are acknowledged except those containing money, or some inquiry that can be answered in few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Lucretia B. Lamb, Mrs. M. A. Battersby, David McBride, J. H. Burington, J. S. Hatch, Israel Putnam, James Lesslie, Esq., Geo. W. Ficks, E. Wolcott, J. B. Eggleston, Wilbur A. Hart, Eld. J. Parry, Geo. P. Blackwell, Fanny M. Young, A. Logan, Mrs. A. M. Sappington.

PARCELS SENT TO AUG 28.

David McBride, J. H. Burington, S. T. Blessing, Mm. S. Davis.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXII. NEW YORK, SEPTEMBER, 1878. No. 12.

THE BIBLE EXAMINER AND ITS EDITOR.

THIS periodical was commenced in 1842. Geo. Storrs had been a minister in the Methodist Episcopal Church from 1825 to 1840, and filled some of the first appointments in the Conference of which he was a member, but withdrew from said Church in 1840, because his liberty to teach and labor according to his convictions of truth could not be allowed in his relation to that Church.

From 1840 to the present time he has never been connected with any humanly organized body called a "Church," because he would not be trammelled in his search for truth. For five years he published occasionally the BIBLE EXAMINER till 1847; then it became a regular monthly, with an interval of two and a half years, till the fall of 1863, when its influence had been so extensive that its friends called for a *weekly* paper, and invited Geo. Storrs to become its Editor. To comply with this request he *suspended* the EXAMINER, and for eight years acted as Editor of the weekly. At the end of that time, or in 1871, he had advanced doctrinally to his present position in regard to the purposes of God respecting the human race. Those called "The Board of Managers" of the weekly paper refused to allow him to publish his advanced views in their periodical; as a consequence, Mr. Storrs withdrew altogether from their service and connection, and revived the BIBLE EXAMINER in September, 1871.

In the No. for October, or No. 2 of Vol. XVI., the following short article appeared:

"WHAT THEY SAY.—It is said, 'The Board of Managers should have control of the Editor; for, what if the Editor should become a Universalist?' To this we simply reply, What if the Board of Managers should all, or a majority, 'become Universalists,' or something worse? which is quite as likely as the other; at any rate, it is not impossible. But the plea is a sectarian one. It amounts to just this: 'Our Editor must publish what we now believe and be sure to give us no advanced ideas;' thus contravening the words of Jesus: 'Every scribe instructed into the kingdom of heaven is like a householder, which bringeth forth out of his treasures things *new* and old.'—Matt. xiii. 52.

"'He cannot sustain the BIBLE EXAMINER: he has no funds.' So say some of our late associates. Well, we know *that* as truly as they do; but we have ventured on the Lord in times past, when we 'had no funds,' and have found that the 'gold and silver are the Lord's.'

"We confess ourself a poor man, so far as personal funds are concerned; but we adopt the language of Paul: 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' We have a 'Father' who has the 'funds' and knows how to use them. We shall ask him to give us just as much as he sees best for us and his cause, and he will do it."

Thus the Editor testified his belief that, "It is better to trust in the Lord than to put confidence in *man*: it is better to trust in the Lord than to put confidence in *princes*."—Psa. cxviii. 8, 9. Nor has he been disappointed. Though he revived this magazine without any financial means of his own, our covenant God has opened the way for its continuance for the past seven years, nor suffered the work to cease for lack of financial aid. For this the Editor gives thanks to our Heavenly Father, and to such as have had it put into their hearts to help on the work, which he has never doubted he was called of God to do. Blessed be his name forever! Though the cloud sometimes looked dark, the light has broken through. "Praise ye the Lord." The names of the helpers might be given; but it is certain they have not helped "to be seen of men." Our Father in heaven will reward them "in due time."

With this number the EXAMINER closes Vol. XXII., or the *seventh* since its revival in 1871. All its friends will be rejoiced to know it is free from debt, except the debt of gratitude due to our covenant God and to such as have helped to bring about this result.

Vol. XXIII. will be commenced next month, and the Editor trusts will be sustained as the previous ones have been. Please respond to this announcement without delay.

THE JEW AND THE ANTICHRIST; OR, LORD BEACONSFIELD'S POLICY.

BEACONSFIELD is a Jew—formerly known as "Disraeli" — Prime Minister of England, and also a "novel" writer.

Much has been said of the policy of this British lord, who stands next to the Queen in the English Government. That he is a "*schemer*" no one need doubt; but I am only now to speak of his policy or "scheme" to unite three religious bodies, viz., the Romish, the Greek and the Anglican, in one body, making Jerusalem the seat of power for it. I need not go into the particulars of this scheme, so much has been published in both secular and religious periodicals on the subject; it is, briefly, to unite these nominal churches into one, with the Romish Pope for the first head, he to be succeeded by a Pope chosen from the Greek division, next from the Anglican, giving (the united body) Palestine into their hands to govern; all the European powers guaranteeing the security of that government. That would constitute the Papal government a "beast" in Scripture language and fulfil the prophecy of Rev. xvii. 17, which speaks of some rulers who will "*agree*, and give their kingdom unto the beast until the words of God shall be fulfilled." This *she* beast would, when seated in Jerusalem, with the uncontrolled power over Palestine, be ruler over the kings who had given such power into her hands. But I design now only to show briefly how matters look to me if the scheme is carried out.

Lord Beaconsfield is said to be a "Christian." It may be so; but his scheme does not look to me of that character; it rather savors the speedy advent of "*The* Antichrist," which is yet to be developed. I said, months ago, it was my conviction that the Pope would yet have his seat in Jerusalem, and would claim to be the true Christ; and that the Jews would accept him as such and form a league with him; then the words of our Redeemer would have a fulfilment, viz.: "I am come in my Father's name, and ye receive me not; if another shall come in his *own name*, HIM ye will receive."—John v: 43.

This prophecy of the conduct of the Jews at a future period will have its fulfilment before the *true* Christ "appears in his glory"; and, as I believe, is about to take place. If Beaconsfield's scheme succeeds, he will probably be the first to "bow the knee" to the Pope as their long-looked-for Messiah; and the apostle's language will have a fulfilment, viz.: "Who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the *temple* of God showing himself that he is God." This Paul calls "That Man of sin" to "be revealed, the Son of perdition."—2 Thess. ii: 3, 4.

The league to be formed with that power would be, probably, for seven years; but in the midst of that time would be broken and the Jews reap the bitter fruits of their unbelief in the *true* Christ, and of having accepted one who came "in his own name," claiming the title of "*God upon earth*"; a title once before claimed by a Pope.

The Jews *will* return to Palestine; but it will be in unbelief of the truth of Jesus as *the* Christ, and they will accept "The Antichrist" and suffer terribly thereby; and when their sufferings are at their height the true Christ will appear; and then will the prophecy of Zechariah xii. be fulfilled; and God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon ME whom they have pierced, and they shall mourn for HIM, as one mourneth for his only son, and shall be in bitterness for HIM, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart," etc.—Vs. 10-14.

I have thrown out these suggestions for the consideration of the thoughtful ones who are watching for "the signs of the times," and leave the subject for the present. EDITOR.

AN APPEAL FOR THE BIBLE EXAMINER.

BY ELDER S. W. BISHOP.

BRO. STORRS: As we near the close of another volumn of our dear BIBLE EXAMINER I feel very thankful to our loving Father first, and to our dear brethren and sisters also, that through God's preserving care, goodness and mercy, the great message of peace on earth and good-will to our race has been borne to the scattered ones another year. There are a few of our brethren, whose names I am not at liberty to call, who have put their shoulders to the wheel with a will; a few who, if they had withheld their support, unless God had raised up others to fill their places, must have doomed our dearly loved, and most highly-prized EXAMINER to cease its visits of comfort and cheer to those who read with hungry souls its words of glorious truth. I feel impressed to write what I know hundreds would say if they would speak their minds in this public manner, and

say it perhaps much better than I can say it, but certainly not more sincerely from the heart, to our dear brethren who have stood up so nobly and so kindly by the side of our venerable Editor, your deeds of love, and your manifest regard for the good of the holy cause of truth in which we are all so earnestly and so lovingly engaged, are fully appreciated, and many hearts go out in thanksgiving that by giving your means the table has up to now been furnished with the rich repast that comes monthly to our homes; and while they thank God, and you, for the good things that have come to us all in the past through the medium of our monthly preacher, we all are earnestly praying that our Father will still move, by this mighty power, on your hearts and on the hearts of all, that your offerings may continue to be consecrated on the altar of God and truth till the dawning of the eternal ages, which dawning cannot be far away.

There are, to my mind, clear indications that stirring events will soon transpire in the land promised to Abraham and his Seed that will convince all who are walking in the light of truth that we shall very soon be "called to the marriage supper of the Lamb."

I am full of courage that our dear brother Storrs, who has devoted all the energies of a long life to pioneer work in the great cause of truth and right, will live to see the last great step forward vindicated, and that most fully, at the glorious appearing of Him who is "the way, the truth and the life." It is the most earnest desire of every reader of the EXAMINER that his life, health and strength may be so preserved that he will continue to minister in holy things through our medium of thought, *as its Editor*, till Jesus comes and calls us to enter on a more exalted, more glorious and a far more effectual work of holy ministration, that will continue all along the endless years of the eternal ages. Let us all, dear brethren and sisters, as far as we can, endeavor to lighten the burden that rests upon Bro. Storrs; lighten it by speaking words of cheer, words so kind as to make him feel and know that the warmest sympathies of all our people are fully his; and not in word only, but *especially in deeds*, tell him that *we feel* that his arduous labors for more than half a century have not been in vain in the Lord. Let every son and daughter of the Lord Almighty who reads this number of the EXAMINER, decide at once that, by the will of God, our magazine *shall live* and prosper till the last day of the present age.

If this decision is fully made in the fear of God, and with a reliance upon divine help, there will be no difficulty attending the effort to make it live and prosper.

There is not an individual that has read the EXAMINER since its last revival, but would feel sad indeed if they supposed that it would stop for lack of means. All we need is for *every one of us* to make this feeling practical by sending the means necessary to make the enterprize a success. Don't let your sympathies, or your money be turned into channels of doubtful disputations; but make all tell for the good of the one great cause in which we are engaged. When you send money send it in a way that it will go safe. Evil persons have stolen sums of money designed for the EXAMINER. In love to the household of God.

West Meriden, Conn., August, 1878.

TOO NARROW VIEWS.

SOME "age to come" friends seem to be almost as much alarmed at some of my views as are the opponents of a future age What is the matter? They are quite willing the promise and oath of God should have its fulfilment in those "left of the nations" after the second advent; but seem quite unwilling that it should cover the millions on millions who have in the past lived and died in utter ignorance of God's mercy and love in providing a *remedy* for the perishing in the seed of the woman who is to bruise the serpent's head and destroy the works of the devil, *i. e.*, all works of evil introduced by the one transgression of Adam; the main one of which is death. Death, which has come on unnumbered millions who have died in ignorance of God's remedy, these friends seem to suppose shuts them out from the benefit of the Edenic promise, confirmed by an oath to Abraham.

Saith Paul, "He must reign till he hath put all enemies under his feet."—1 Cor. xv. 25. This must, of course, refer to his mediatorial reign, for "He shall sit and rule upon his throne and he shall be a *Priest* upon his throne." —Zech. vi. 13. To put "all enemies under his feet" certainly does not imply that all enemies will be destroyed in the sense of being killed or annihilated. There is one enemy that will be so destroyed, that is *death;* which Paul calls "the last enemy"; this destruction annuls the power of that death which came into the world by "one man's sin;" so that no descendant of Adam can now be held in that death except by a personal and wilful rejection of the Deliverer.

To put under a Conqueror's feet, was not to kill them. The expression is taken from the

ancient custom of conquerors putting their feet on their vanquished and prostrate enemies, to signify their total defeat and subordination to the power of the victor, and is used by the apostle to represent a like subjection of all enemies to Christ and under his reign of conquest, which commences at his second advent. It is not an act of triumph over dead enemies, nor by killing living ones, but of subjection to his government and rule.

Are we to suppose that this subjection relates only to such as may be left alive after the second advent? Why then add, "The last enemy shall be destroyed—death?" All enemies are put under his feet—are subjected to him—but "The last enemy (introduced by Adam's sin) shall be destroyed," viz., "death." That destruction shows that the "Adamic death," as some call it, holds none of the race, of necessity; no death can hold any man in its dominion unless it is the result of his own wilful rejection of the LIFE-GIVER; and such rejection cannot take place till that LIFE-GIVER has first been proclaimed to him.

How does the idea of the subjection of the "left of the nations" after the advent make good the Edenic and Abrahamic promise, and the testimony of Paul that all enemies shall be put under his feet? Can it in truth be said that Christ has thus subjected them if all the myriads who have lived and died in ignorance of the Deliverer *between* the creation and "the age to come" are never to hear of him and death is never to be destroyed? Christ came "to destroy the works of the devil" (1 John iii. 8); and death is the main work of the evil which afflicts the race; and that Adamic "death shall be destroyed"; and it shall never be said that any man remains in death or is dead because Adam sinned. "The son shall not bear the iniquity of the father."—Ezek. xviii. 20. "The soul that sinneth *it* shall die."—Verse 4.

The perfect work of Christ, the second Adam, will be accomplished when he has bruised the serpent's head—eradicated all the evil from the race which the first Adam brought upon it, and every man, woman and child of that race has been placed in as good and favorable a condition as Adam was at creation; yea, they shall be placed in a more favorable condition, for "Where sin abounded, grace did *much more* abound."—Rom. v. 20.

The great DELIVERER will perform no such stinted work as Adventists and Life believers generally teach and preach; their views in these matters are only a modified form of the old heresy of eternal torment of all who do not now believe in the Christ, whether they have ever heard of him or not. Such views are quite too narrow for the heart filled with the knowledge and love of God. ED.

THE "NON-RESURRECTION" THEORY.

THAT theory is simply this, viz.: "No one of Adam's race will ever be revived from the dead except those who have formed a spiritual union with Christ, by faith, in this present life or prior to death." Of necessity this view excludes from a future life all adults who never heard of Christ, however unavoidable their ignorance, and all those who die in infancy or prior to a capacity to exercise faith.

Such is that *theory*. Is it true? I once thought it was, and know on what basis it stands. It is the result of a misunderstanding of the character and government of God, brought into life by the absurd idea, almost universal in Christendom, that the entire race will have a resurrection from the dead; but the unregenerate only to suffer a hopeless punishment with no possibility of mercy ever being extended to any of them. Such an idea was so revolting to the sense of an enlightened and kind heart, that many were led to another theory less so, and far more honorable to the CREATOR and his government. It gave relief from the horrible idea of a useless and hopeless torture of helpless creatures in the world to come.

The theory was sustained by many plausible explanations of texts of Scripture; but it never did and never can make a harmony of the Bible, as a whole, nor vindicate the government of a CREATOR, infinite in wisdom, knowledge, power, justice and love. To suppose such a BEING should of his own will bring into existence such a race as the human family, and profess love to them all so great as to give his only begotten Son for "the world," and that Son gave "himself a ransom for all" —"taste death for every man"—and yet only a very few ever to have any knowledge of these facts or any benefit of them because of unavoidable circumstances, over which most of the race never had any control, and were no more accountable for them than for their birth into this world: I say, to suppose such a system of administration could exist by the will of a CREATOR, possessed of the perfections above named, is a tax on credulity too great long to be submitted to; nor can it be accounted for that any should continue involved in such a theory, except the fact that men having moved from a previous revolting theory and feeling a rest in the new idea, and having,

as they think, defended their present theory against the attacks of opposers, they settle down in the thought that no improvement can go beyond their stand-point.

Such a thought is an unfortunate one, because it assumes an infallibility that precludes a growth in knowledge, and must result in a sectarian spirit which destroys true Christian fellowship, and prevents a maturity in knowledge, grace and love, so important to a meetness for the kingdom of God, or to constitute them "joint heirs with Christ" to that kingly inheritance.

The advocates of the non-resurrection theory, or, as they call it, "No Life out of Christ," make John vi. one of their strongholds; perhaps it ought to be said their strongest in defense of their position. On this chapter they insist on a very literal understanding of the language in certain verses, and insist that because Jesus says of the believer, "I will raise him up at the last day," all others are excluded from any revival into life for any purpose whatever. Their argument on that chapter has passed with themselves as unanswered and unanswerable; but a critical examination of the chapter as a whole will most likely shake the confidence of those who earnestly desire truth for the truth's sake, and who do not wish to sustain a theory at all hazards.

This chapter opens with a description of Jesus' compassion on a "great multitude" who came to hear his teaching, and because of his healing the "diseased." He fed this multitude by a miracle that astonished his own disciples. The multitude, when they had seen the miracle that Jesus had done, said, "This is of a truth that prophet that should come into the world;" and it seems they were disposed to "take him by force to make him a king," but Jesus seeing this "departed again into a mountain himself alone." This fact disproves an oft-repeated assertion that Jesus would have had the throne of David at his first advent if the Jews had received him. No, he refuses to accept it at that advent, for the plain reason the prophetic time had not arrived for that event, and it was not his Father's will to give it to him till he had first made "his soul an offering for sin." —Isa. liii: 10.

During the dark night which followed Jesus' retreat to the mountain alone He came to his disciples walking on a boisterous sea. The people who had seen the miracle of the multitudes fed sought for him in vain on this side the sea, took shipping and went over to Capernaum seeking him; and when they had found him the conversation took place so much relied on to prove that *only* believers who have a spiritual union with Christ will ever be raised from the dead. Almost at the first of that interview Jesus said; "The bread of God is he which cometh down from heaven and *giveth life to the world.*" . . . "I am the bread of life."—Verses 33-35.

Here is a broad assertion of life to all men; not to a few only, which few are to have life in a "special" sense; for "The living God is the Saviour of *all* men, *specially* of those that believe."—1 Tim. iv. 10. Here is the same distinction that Jesus makes in John vi. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me."—Ver. 38.

The next two verses express a truth which has been only in part understood. It is not to be supposed they are mere tautology. The first great truth is thus expressed: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again (*en*) *in* the last day." Who has the Father given to Christ? Answer: "Thou hast given him power over all flesh."—John xvii. 2. "Jesus Christ gave himself a ransom for all"—"tasted death for every man," and "hath abolished death"; hence, death cannot hold a soul of man by any binding power in itself; and so far as death came by Adam it is annulled by Christ, and this is "the Father's will" that Christ should "destroy" that "death," so that no man is *lost* by or in consequence of it. In this sense Christ had given him by his Father the entire race; and by that death he will not lose a single one of them; but will "raise it (the race) *up* again *in* the last day." "This," he tells us, "is the Father's will." Thus briefly is stated the Father's will concerning the race, or "*all* men," for whom "Christ gave himself a ransom."

To suppose that our Lord, in John vi., taught the doctrine that none would ever have a revival from death except such as had formed a spiritual union with him previous to dying is to say he contradicts his own statement in the preceding chapter, where he says, "All that are in the graves shall hear his voice and come forth," etc. To teach, in the very next discourse, that only a *few* shall "come forth," sets his consistency in a light not very favorable; for he not only would contradict himself, but contradict the testimony of God by the prophet Hosea, which reads, "I will ransom them from the power of the grave (*sheol*): I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruc-

tion: repentance shall be hid from mine eyes."—xiii. 14. Nor will Christ's work ever have anything like a completion till he has "destroyed" this "last enemy—death" (1 Cor. xv. 26), which came into the world by the sin of "one man," Adam; and it will be destroyed by "one man," Christ. Thus will the serpent's head be bruised, or "the works of the devil be destroyed." This salvation from the death by Adam is universal; and is that embraced in the apostle's declaration that the "living God is the Saviour of all men." But there is a *special* salvation. This is something more or far greater than a mere living again from the dead. Of this greater salvation our Lord speaks in the next verse, John vi. 40.

The previous verse presents Christ, by "the Father's will," as "the Saviour of *all men;*" this verse presents him, by the same *will*, as a "special Saviour" of those who "see the Son and believe on him." The difference in the two verses is marked and palpable. Verse 39 teaches the deliverance of all men from the death to which they were subjected by the act of another and not by their own sins. The 40th verse teaches that such as have or do see the Son and believe on him will have a permanent or everlasting life by their resurrection; while verse 39 gives no such assurance to the mass of the raised ones; but their final destiny is to be decided after they "*see* the Son." If then they "believe on him," they live on and have access to the tree of life (Rev. xxii. 2) and live forever, as Adam would have done if he had had continued access to that tree.—Gen. iii. 22.

"Are they to be converted, or be led to believe, by sight?" some will inquire. I answer—Yes; why not? Were none ever converted by sight? Did any of the apostles believe in Jesus without seeing him? Nay, did they not all refuse to believe in his resurrection till they had seen him? And poor Thomas was determined he would not believe unless he could not only see him but thrust his hand into his side and put his finger into the wounds in his hands. This unbelieving disciple had the privilege of doing all that he demanded; then he believed. Now mark Jesus' language to Thomas after he believed: "Because thou hast *seen* Me, thou hast believed; blessed are they that have not seen, and have believed."—John xx. 29.

From this language it seems that it is more blessed to believe without seeing Jesus than with it; yet it is indicated in the text (John vi. 40) that no man will have a final condemnation for unbelief till he has seen Jesus. The Saviour saith "every one that *seeth* the Son, *and* believeth on him," etc. Seeing him is one of the methods God in his love uses to produce faith; though, as a general rule, those will have a greater blessing who believe without sight. Peter speaking of such, says: "Whom having *not seen* ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls."—1 Peter i. 8, 9. Such persons receive a *present* salvation—they find Christ a "special" Saviour, and are assured their resurrection at the last day will be to a deathless state—to immortality, eternal life.

Others, or the mass of the race, will be raised up *in* the last day, but not immortal: they shall *see* Jesus; for "every eye shall see him."—Rev. i. 7. Then, also, "he that seeth the Son and believeth on him" will live on "forever," like as Adam would have done if he had been obedient; not by being made so that they "*cannot* die any more," but by access to the tree of life. They are not "sons of God by the resurrection," but are blessed under the government of "the sons of God," whose "manifestation" they had "waited for" (Rom. viii. 19), though unconscious of the precise method of their deliverance till it is accomplished. Then "the groaning creation" will see the manifold wisdom and love of God in having "subjected it to vanity," though, on their part, "not willingly, but by reason of him who subjected the same in hope."

In the matter of being converted by seeing, I might also have spoken of the case of Saul of Tarsus. He calls himself "the chief of sinners"; but he "saw the Lord Jesus," and was thereby convinced of his wickedness and immediately abandoned it. He tells us, "I obtained mercy, because I did it ignorantly" (that is, blasphemed and persecuted), "in unbelief." "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should *hereafter* believe on him to life everlasting."—1 Tim. i. 13-16. Do any doubt Paul's veracity? Then he anticipated a salvation by the sight of Jesus of other sinners after the "pattern" of his own conversion, manifesting the "all long-suffering" of the glorified Jesus. Such "a pattern is useless if this short life with all the unavoidable ignorance attending it is to fix the mass of the race in eternal death, for none have ever yet been converted after the "pattern" of Paul's conversion; but there will be. See Zech. xii. 6-10.

ED.

"FOLLOWING AFTER TRUTH."

Being Extracts from the Published Writings of HENRY DUNN *(of England), from 1856 to 1875. With Additional Papers and Editorial Notes.*

XVII.

THE APOCALYPSE.

PRELIMINARY.

"ALL Scripture is given by inspiration of God"; and the Apocalypse of John, "the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a seven-fold chorus of hallelujahs and harping symphonies, celebrating in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his Church," is surely no exception. It is profitable—

I. *For the confirmation of faith*, by the evidence its prophecies afford of the Divine prescience being engaged in its composition. The history of the rise and fall of the papal Antichrist is in itself an invaluable addition to the volume of evidence by which the sacred writings are sustained.

II. *It illustrates the sovereignty of God* in the disposal of all things relating to his Church. Here the eternal purposes of God are seen moving on undisturbed, without any interference with the free agency of the creature. The pride and passion, the ambitious schemes and execrable atrocities of ten thousand times ten thousand rational but guilty creatures, independent of each other and freed from compulsory influence, are beheld wonderfully harmonizing with the prayers and efforts of the multitudes of the redeemed in bringing about the exact fulfilment of prophecy; all tending, as if by some law more subtle and mysterious than that of gravitation, at the exact hour, to the exact point at which from all eternity Jehovah has resolved they should arrive.

III. *It exalts Christ.* To the divinity of the Saviour it bears unceasing testimony. The man Christ Jesus is again and again seen invested with the glory of the Godhead: at one time he appears as the High Priest of his people; at another he is identified with the Alpha and Omega, King of kings, and Lord of lords, receiving the prayers and praises of all the intelligent universe.

IV. *It asserts the doctrine of the Atonement.* The slain Lamb—the "sea of glass" spread before the throne—the robes washed white in blood, all indicate the unfailing value of that sacrifice which was once offered for sin, and cry in language which cannot be mistaken that "without shedding of blood there is no remission."

V. *It is a word of warning.* It opens with solemn messages from Christ; it indicates throughout all vengeance as proceeding from a rejected Saviour; and in the concluding intimation which it affords of an antichrist yet to come, and a falling away greater than any that has yet desolated the Church, it teaches us to mingle with our joy at the nearer approach of the Saviour a holy fear and jealousy lest there should be in us or in our schemes anything which, in future, may develop itself as the deadly enemy of Christ and of his truth. We know not how soon the mystery of iniquity may begin to work.

With these great practical results before us, as reasonably to be expected from a careful and prayerful study of the book of Revelation, let us fly the region of political excitement before we venture to meditate on this splendid prophecy. The newspaper and the annual register, with their imperfect detail of the transactions of a day or a year, are ill fitted to expound the progress of his purposes, with whom "one day is as a thousand years, and a thousand years as one day."—*Editor of the "Following After Truth."*

THE REVELATION.

The Apocalypse of St. John presents what may almost be termed a prophetic history of the fortunes of the Church during the period that is to intervene between the first and second advents of the Redeemer.

If, as seems most probable, the dispensation under which we live is only one of grace to the Gentiles, and not final; if it be a dispensation the peculiar and lengthened character of which was completely concealed from the Old Testament prophets; if the only indications of the future of Christianity in the world, prior to this apostolic revelation, were to be found in our Lord's discourse on the Mount of Olives; and if our era is to be followed by another, called "the dispensation of the fulness of times," then, as it appears to me, light is thrown on the purposes of the Apocalypse, which, if rightly used, may serve to give us at least some clue to its interpretation.

For then it but takes up and expands in prophetic outline the hints which lie scattered in the writings of the apostle Paul, and illustrates more at large the prophetic discourse of the Saviour on the Mount of Olives; its purpose being, not, as some would tell us, to conceal the future until time, the great interpreter, should expound its meaning, but to make known to the children of men future events

just so far and no farther than such a revelation may be necessary to prepare Christians for their approach, and to preserve them from the errors and dangers into which they are likely to fall if they take up the notion that no further changes await the Church, but that it is to go on "conquering and to conquer," until all nations are subdued to the Redeemer.

The Apocalypse thus becomes to the Christian what Old Testament prophecy was to the Jew—a "light," though "shining in a dark place," and a fresh illustration of the inspired declaration, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Regarded thus, its prophecy becomes as much the interpreter of ecclesiastical history as ecclesiastical history is the interpreter of prophecy; yet in each case testing the moral condition of those to whom it is presented, and becoming silent or eloquent according as that condition may be. To the flippant, the skeptical and the prejudiced prophecy is dumb; to the froward it shows itself froward; to the lowly and meek alone is it comfort and strength.

If this view be a true one, what we have to look for in the book of Revelation is, first, additional prophetic intimations regarding the Church of a character harmonizing with, and corresponding in order and significance to, the declarations of the Lord; and, secondly, such references to the history and character of the "mystery of iniquity" as were likely to be useful in warning men of its approaches, and in delivering them from its seductions.

And this is precisely what we do find enshrined in the magnificent imagery of St. John.

We are not here about to enter on the dangers incident to minute interpretation; yet we cannot refrain from drawing attention to at least the general outline of this splendid prophecy in its relation to the latter days, in order to show—whether dimly or clearly we say not—that it shadows forth a course of events to the character and order of which it is well that we should "take heed."

Under the figure of the unfolding of seven successive sheets of a pictorial roll, each presenting hieroglyphic symbols, we note, first, a representation of the early and peaceful conquests of the Gospel under the emblem of a kingly rider on a white horse; next, the bloody persecutions to which its followers were to be exposed represented by a shedder of blood on a red horse; then gloom and decay under the emblems of famine; then mortal sickness and dissolution under the figure of Death on the pale or ghastly horse.

Such are the first four seals, which are distinguished from those that follow by two peculiarities: first, by the introduction of a war horse, which is, in Scripture, everywhere the symbol of military power, and here probably of the Roman Empire—the field on which the work goes on. Secondly, a rider, which we presume must, in each case, be regarded as a personification of the prevailing or ruling influence of the period represented. For we regard "the seals" in each case as representing eras. It is arbitrary beyond measure to make, as some do, the first seal to symbolize an era—that of the Church's peaceful prosperity, and the sixth seal an event—whether that event be, in the estimation of such expositors, the overthrow of paganism in the Roman Empire or the day of judgment.

The fifth seal seems to indicate a period of martyrdom—not at the hands of the pagan power of Rome, for the war horse now disappears, but for "the Word of God and for the testimony." Apparently, therefore, it is persecution for upholding the teachings of the Bible and for witnessing to its supreme authority.

The sixth shadows forth a time of overthrow and universal change under the figure of a raging whirlwind; ending, not with the coming, but with "the sign of the Son of man in heaven."

The seventh seal, preceded (under the sixth) by the sealing of the elect, is obviously the era of judgments and of miracle, ending with the declaration that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

So far—as we should have anticipated—we have a course of prediction illustrating that of the Lord as recorded in the twenty-fourth chapter of St. Matthew.

But now a new series of visions commences, and in them we trace the rise, progress and fall, first of the "mystery of iniquity," and then of the "man of sin," spoken of by Paul and Peter.

The Church, under the image of a woman pregnant with the kingly rule of Christ, cherishes, as the early Christians did, the false expectation that the reign of the Redeemer would immediately begin; that Christ would immediately come; that Christians would now be kings on earth; and that universal empire would be the dower of the new faith. For the realization of this hope the woman cries to God, as one "travailing in birth and pained to be delivered." Here we have the first rudiment of the apostasy.

Instead, however, of this expectation finding

a fulfilment, a persecuting power appears under the emblem of a seven-headed dragon, while the hope of rule over all nations (the new-born kingly child) is withdrawn to heaven until the fullness of time shall come. The true Church, in consequence of increasing corruption, now flees into the wilderness (becomes an invisible church), and is there fed of God. In the meantime a long struggle ends in the downfall of paganism; and then "a flood" (of barbarians) having failed to sweep away the Church, in consequence of "the earth" (the worldly admixture of Christianity and paganism which then had rule) helping "the woman" by receiving into her bosom the barbaric hosts, the enmity of Satan centres on the spiritual few "which keep the commandments of God and have the testimony of Jesus Christ."

The "mystery of iniquity" is now briefly foreshadowed under the figure of a seven-headed mystic beast (or power) rising out of the flood of waters (the incursions of the barbarians), crowned, and bearing the name of blasphemy; it receives royal power; it is wounded to death (by Mohammedan incursions), yet wonderfully healed; it claims and secures universal homage; it talks boastfully and blasphemously; it overcomes all opposition; it falls by the hands of its own children (as it may be now doing), and is succeeded by a new form of evil—the man of sin—another power, coming up like a lamb, but (soon) speaking like a dragon; attaining universal empire; supported by evil spirits, deceiving by false miracles and reviving the outward form (the image) of the former beast; persecuting to the death; and embodied in an individual.

Divine judgments now approach. The "harvest" (of saints) is gathered in by the heavenly reaper, and the "vintage" (of wrath) is trodden. The seven last plagues (vials of wrath), corresponding to the seven trumpets and following judgments, are poured out; the ruin of both the foregoing forms of Antichrist follows; and then, after severe judgments on opposers, Satan is bound, the "first resurrection" is accomplished and the martyrs are seen on thrones, but whether on earth or in the invisible world is not stated. After a given period Satan is loosed and a rebellion takes place, which ends in the destruction of the rebels by fire from heaven, and the casting of the devil, the beast, and the false prophet into the burning lake.

The great judgment day now approaches. All the dead stand before God; Death and Hades are no more; the unwritten in the book of life are cast into the fire; the New Jerusalem descends from heaven, and the elect dwell there with Christ forever.

A striking symbolic description of "the bride, the Lamb's wife," is then given under the figure of a glorious city, and "saved nations," not in the city—into which nothing can enter that defileth—but walking "in the light of it," and healed by the leaves of a tree growing within it, unite with the "kings of the earth" (whoever they may be) in "bringing glory and honor" into it. With warnings and exhortations the book concludes.

The result is a conviction that it is intended to depict, at least in outline, the leading events and general character of this dispensation; that it is intended to be to us what Old Testament prophecy was to the Jew—clear in outline, obscure as to dates and details; that our insight into its meaning will depend upon our freedom from preconceived notions, and on the amount of moral sympathy we may have with the Divine purposes; and that so far from its study being either unprofitable or unpractical, it is eminently adapted to lessen in our eyes the force of this world's attractions; to strengthen bright and blessed hopes of future usefulness as well as joy; and to enable us to discern, through all the dark mysteries of God's government, the sunshine that reigns behind and the glory that shall never be eclipsed.—*"Destiny of the Race."*

THE ANTICHRIST.

The Antichrist, which St Paul denominates the "man of sin" and "son of perdition"—the "adversary to all that is called God"—is clearly a person quite distinct from the false Christs spoken of by our Lord, from the antichrists of St. John's epistles, and from that form of evil described in the Epistle to the Thessalonians as the "mystery of iniquity" then working. He is evidently an individual, not to be revealed until the time of, or rather till after the time of the "falling away" (*apostasia.*)

The peculiar characteristics of this "man of sin," as distinguished from the Papal apostasy, are that he succeeds it in order of time; that he bears a pretended resemblance to the Saviour—he has "horns like a lamb"—sitting in the temple of God as absolute ruler, and there "showing himself that he is God"; that he is a counterfeit Messiah, called the false prophet from his oppositon to our Lord, who is the prophet (*ó prophètes*); and that he is a persecutor. It is this Antichrist who is to combine the forces of infidelity and superstition, and to persecute, even unto death, all faithful believers, "until Christ himself again

appears, to vindicate the cause of truth and liberty and religion."

With regard to the approach of this last Antichrist, it may be enough to say that, after making all possible deductions from statements which may be supposed to represent only the opinions of an individual or a party, enough remains to prove to every candid mind, first, that pantheistic socialism prevails to a very great extent throughout Europe; and secondly, that it is steadily spreading among the youth of the various countries of the Continent.

If this state of things should continue, and ever become general, society will one day inevitably become disorganized and anarchical, in which case nothing remains for the world but a Conqueror. In such a state of society there is no escape from the rule of one man governing by a force in harmony with the opinions and delusions of the age.

Further, as pantheism, like Buddhism, involves the worship of the human intellect, regarding it as a divine thing though diffused among many persons, it must have, in one form or other, its Grand Lama—its central manifestation. And safely may it be asserted that whenever men, forsaking God, the living and the true, for self-worship, so far impoverish themselves as to need such a centre and governor, Satan will take care that he shall appear upon the scene. Such, in all probability, will be the Antichrist of the last days. Again we shall have, as if in mockery of truth, a priest upon a throne.

Rejecting the Christian doctrine that "He in whom the priesthood of the universe rests is the Son of God, that he took human nature, united it to God, endued it with that spirit which dwelt without measure in himself, and made it the head of many members, through each of which, so long as it abides in him, the same life-blood is transmitted," the pantheist (having a true and deep feeling that there must be a centre, or that there can be no fellowship) is obliged first to assume the centre, and then to demand for it implicit faith. What can he do, but endow a human being like himself with divine attributes, call him a God, and bow down before his false and fraudulent priesthood?

It has already been observed that the dominion of Antichrist will be marked by a revival, not indeed of the Papacy, but of its image, by which I understand its priestly system centering as hertofore in a personal head at Rome; and it is equally clear that his end will be in Palestine.

In looking for the probable agency by which these things may be accomplished in an age of anarchy and infidelity, the mind involuntarily turns toward the Jesuit, who, although everywhere denounced as the enemy of progress, the great foe of liberty, is always seen riding on the common wave. What precise part "the Society of Jesus" may take in the commotions of the future it would be folly to predict; but this at least is certain—the Jesuits will not die for Rome papal! Mr. Isaac Taylor, in his *Life of Loyola* puts this very forcibly:

"Jesuitism," he says, "may outlive Romanism; or it may be wholly severed from it, and yet may live and grow. Often as the society has been seen prostrate at the foot of the sovereign Pontiff, venting itself in vehement professions of loyalty, it has in fact always hung loose upon ecclesiastical Catholicism, and has shown itself to be organically independent, living by its own sap, drawn from the soil by its own root and fibres. Jesuitism has its own purposes to secure, and its own law of self-preservation; and should the day come when it could not save both itself and the Church, or could save herself only by conspiring against her, its past history would warrant the belief that the Papacy might, at such a conjuncture, fall—set upon by its own friends, and with Cæsar's last words on its lips, while it looks to 'the society.'

"The sole aim of Jesuitism is the accomplishment of a grand, universal, all-grasping absolutism, like that which it is predicted will be realized by the Antichrist of the last days. It intends nothing that is partial or circumscribed; its very purport is universality; it is absolutism carried out until it has embraced the human family, and has brought every human spirit under its toils. While the monastery was, for the most part, the asylum of men whose withdrawal from the duties and service of active life seldom involved any very serious loss to the world, the Jesuit Institute is framed for no purpose more evidently than that of sifting the mass of society, so that it may take to itself the choicest samples of energy, intelligence, and devotedness.

"It would be by no means difficult to sketch the outlines of a new faith well adapted to the prevailing notions and habits of Continental communities. Such a faith would retain everything belonging to Romanism that is sensuous and imaginative; everything of costume and ceremonial that does not offend good taste or draw upon itself sarcasm; it would retain, moreover, a shadowy, though not a dogmatic, orthodoxy; it might perhaps permit a Nicene profession to be 'sung,' but

would never allow it to be 'said.' In a rude age the Church, always wise in her day, became flagrantly polytheistic; in a philosophic, or rather a scientific age the same Church, equally wise, will become pantheistic."

My own conviction has long been that the period of the sixth seal will be a time of shaking among the nations, of universal change, of great dismay; that the fountains of the great deep of civil and ecclesiastical rule are then to be broken up; the society is to be resolved into its original elements, and that this state of solution will be a period of great terror.

Popery, as it now exists, will go into captivity—that is, get into disrepute; it is to be eventually slain by the same sword (the civil power) by means of which it had persecuted the saints, but it will only make way for its revival in a new and more malignant form, as the fitting instrument of the last Antichrist. —*Delta, on the Revelation.*

THE MILLENNIUM.

In noticing this period, the first thing to be observed is its introduction by what it is called "the first resurrection." St. Paul seems to refer to this when, writing to the Philippians, he says: "If by any means I might attain unto the resurrection of the dead."

Is it possible to imagine that the apostle only refers here to that resurrection which is common to all? Is it reasonable indeed to separate this from what has been said to the Thessalonians about that prior judgment of saints which is to take place before the rest of the dead are raised, and which is so closely associated with their taking part in the judgment of the world; a judgement which is not to decide whether they (the saints) are Christ's or not, but to allot to them rewards or deprivations, "according to their works"? It seems impossible to doubt that the resurrection to which St. Paul aspired was one which implied, to him, the reception of the unfading crown.

Alford remarks justly that Scripture assures us of two resurrections; the first, of the dead in Christ, to meet him and to reign with him, and hold judgment over the world; the second, of all the dead, to be judged according to their works. In this he agrees with Olshausen and Stier.

The "dead in Christ," then, being all "raised," and the living saints "changed," the "rest of the dead," we are told, live not again until the thousand years are finished." In the meantime we have every reason to suppose the occupations of earth will go on as usual, the severity of human probation being, however, modified by the binding of Satan, and by the consequent absence of his temptations. The result—for a brief reference to the end of this period informs us of it—is, that, notwithstanding the absence of superhuman seduction, the enmity of the unrenewed heart remains the same, and, consequently, when Satan is again loosed, those who remain unconverted—"the nations"—are deceived as readily as ever, and, vainly supposing they can destroy the saints, are themselves destroyed by fire which comes down from God out of heaven. The objection sometimes made to this view is, that since Satan's temptations are the chief cause of man's ruin, the binding of the great enemy will be all but equivalent to the cessation of moral evil. But this is unreasonable. Such a notion supposes that man has no native tendency to self-will and to departure from God; that he is, in fact, never "drawn away of his own lust, and enticed"—a doctrine utterly opposed to the Bible. Far from probable is it, as has been suggested by Mr. Birks, that "the moral purpose of the binding of Satan is specially intended to destroy this secret delusion by which men excuse their sins; and to bring out in full relief the fact that man is prone to forsake God, even without any external temptation."

We fully admit that the moral trial of man will, under the circumstances supposed, be much less severe than it now is. We imagine that God intends it should be so. The race now is for a kingly crown—the prize of a high calling in Christ Jesus; for this is the day of the ingathering of the Church; and the struggle is, unquestionably, a fearful one—hopeless, indeed, but for the great Captain under whom we fight. The race then will be simply for the ordinary privileges of a divine citizenship for the Church, before the Millennium, is complete with its Lord—the probation, therefore, is reduced accordingly.

We regard the *Millennial* period then—from all that is revealed about it—to be neither more nor less than the appointed period during which Christ rules the world as a conqueror, and with "the rod of iron." It is the period when all outward and violent manifestations of wickedness are to be repressed by force; but there is nothing whatever to show that it is a period during which the world is inhabited exclusively or mainly by renewed men. On the contrary, the readiness with which "the nations" (evidently put for the great masses of mankind) listen to the seduc-

tions of Satan the moment he is loosed but too plainly indicates that their hearts were not given to God.

We do not mean to exclude moral and spiritual influences, but simply to say that the "binding of Satan" implies mainly repression; the absolute hindrance, not only of persecution, but of rapine and violence—the putting down of all war, whether between individuals or nations. In that day will men cast their "idols of silver" and their "idols of gold, which they had made each one for himself to worship, to the moles and to the bats." But it will be under the influence of terror; not as a consequence of their conversion, but "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Then will the peoples "beat their swords into plough-shares, and their spears into pruning-hooks." Then will the universal peace that prevails justify the language of the prophet, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together." But again we say, this will come to pass, not because all men have come under the influence of the Gospel, but because the Lord will then reprove iniquity by smiting "the earth with the rod of his mouth," and "with the breath of his lips" slaying the wicked.

From the testimony of Scripture we cannot but conclude that the Millennium is the season when Christ is to rule "in the midst of his enemies;" that it forms the intermediate link between this dispensation and the resurrection; and that it should be regarded as winding up the mediatorial economy, and being the immediate precursor of the last judgment.

Solemn indeed is the thought (whatever view we may take of details) that, as a fact, we ourselves are this moment living in the midst of an undeveloped scheme; that amid all the activities and ambitions of the world it is hasting to its end; and happy indeed is he who, pausing amid the many occupations and excitements of daily life, takes time to remember that whatever may be the nature or the extent of the differences that exist among Christian men relative to the time or the manner in which these great events will occur, their certainty is scarcely a matter of dispute.—"*Destiny of the Race.*"

ORDER OF EVENTS.

The events which take place before the "coming" of the Lord are recorded in the Apocalypse in the following order, viz.: (1) The development of the last Antichrist and a consequent bloody persecution. (2) The "sealing," or separation of what would seem to be elect Jews. (3) The appearance before God of the martyrs of the last "great tribulation." (4) The general preaching of the Gospel as a testimony by persecuted saints, symbolized by the flight of the angel. The advent and slaughter of the witnesses. Then follows the "coming" of the Lord and the rapture of the Church; leading to the judgments of heaven being poured out upon Antichrist and his adherents.—*Ibid.*

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION I. 1.

NOT more important is readiness for the rapture of "those who are alive and remain," than for the departure hence of those who sleep in death, when viewed in the light of the first resurrection. If, "in the place where the tree falleth there it shall lie" in resurrection, and "the dead know not anything," for "there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go," so that change in our state Godward there can be none between death and resurrection, then is it all-important to live in readiness that we may die in readiness, and so share a glorious part in the first resurrection. If this be not so, we fail to understand the earnestness expressed by the apostle (Phil. iii. 8, 11): "I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection from among the dead." (See *Emphatic Diaglott*). Why, if the apostle entertained the thought of growth and development between death and resurrection, was he concerned to finish his course with joy? But life ending here was to him a finished course, and hence his exultant song in departing: "I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. i. 12; iv. 6, 7, 8.

From all which we see the faith of the apostle transferring his hope from the present moment of suffering and death to that day when in resurrection he, together with all who love the appearing, should receive the overcomer's crown.

Whereupon we conclude that not more surely will the changed ones be an election from among the righteous living than that the first resurrection will be an election from among the righteous dead. Hence we read, "Blessed and holy is he that hath part in the first resurrection," which, to our understanding, reads, "He that hath part in the first resurrection is especially blessed and holy." True it is that every believer is blessed and holy in proportion to the spirit of faith that is in him; but faith is a grace of degree, and only that degree which giveth the victory over the world comprises the blessedness and holiness here commended, and constitutes its possessors overcomers. After the same manner are they pronounced specially blessed who are called to the marriage supper of the Lamb. (See Rev. xix. 9.)

The Apostle to the Hebrews, in speaking of the rest, or keeping of Sabbath to the people of God, suggests a possibility of coming short of it, and however the rest of faith may here be implied, the rest of millennial glory, the creation's Sabbath, the seventh thousand years of its history, is the rest here spoken of "that remaineth to the people of God."—Heb. iv. 9. And if these words inspire hope, not less do those teach wholesome fear where we read "Take heed, brethren, *lest;* Exhort one another, daily, *lest;* We are made partakers of Christ (that is, of his glory) *if;* Let us therefore fear, *lest;* Let us labor therefore to enter into that rest, *lest.*" Indeed, the whole tenor of these third and fourth chapters of the Epistle to the Hebrews suggests possibility of failure and gives warning against it. Not of final salvation, but of the prize of our high and holy calling, a part with him in his kingdom and glory. Here also we come to see a fullness of meaning in the words: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him," and "The dead in Christ shall rise first." Now the dead in Christ are those who have lived in Christ; but do all believers live in Christ? All the believers living and dying in the faith of Christ shall rise to live eternally with him, but the object of the present inquiry is that order of rising and living with Christ which will ensure reigning with him. Every queen shares the throne with the king, and their time of crowning is one. So we read the Bride is to share the throne with the Bridegroom when he shall come in his own glory and his Father's.—Rev. iii. 21. But only if we be dead with him now shall we live with him then; only if we suffer with him now shall we reign with him then; "for, if we believe not, he abideth faithful, he cannot deny himself." So persuaded were the believers in the early Church of this truth that, with a view to reigning with Christ, martyrdom was even coveted and sought rather than avoided. Not necessarily, however, need overcomers be martyrs of the order described in Heb. xi. 35–38; but those who have carried a cross for Christ, those who have put off the old man with his deeds, have crucified the flesh with the affections and lusts, have suffered shame and disrepute for the truth's sake, having bought the truth at great cost, and refused to sell it again even to recover a lost reputation with the world or their brethren. Such as, being cast out for the truth's sake, having found consolation in the words understood by so few: "Your brethren that hated you, and that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed" (Isa. lxvi. 5); for the same thing that has been going on from the beginning continues still, and shall to the end.

But it may yet be asked by some, Upon what special Scriptures do you rely for a first resurrection? We answer, first, upon the apostle's anxiety already quoted from Phil. iii. 11, noting especially the right reading, "from among the dead;" second, his language to the Thessalonians, 1 Ep. iv. 16; and third, John's testimony in Rev. xx. 5, 6, than which we can conceive of nothing more definite; and this we must consider part and parcel of the first thing that shall shortly come to pass, seeing that the change of the living and the raising of the dead are to happen simultaneously, in the twinkling of an eye, the briefest point of time that can be expressed—and for participation in either of which readiness is enjoined.

Then Abel, the first to lose his life for righteousness; and Enoch, the seventh from Adam, who walked with God, and was not, for God took him as a type of all who should on that account become translated that they should not see death; together with all the happy succession of witnesses, down to the saint who latest fell asleep, waked from their long sleep of death and, together with those who are alive and remain, will be caught away to meet the Lord in the air. We will here just hazard the expression of a thought we have entertained for years on this matter, for which we

have indeed no express revelation, but which in the very nature of things appears to us not only feasible, but likely; that, whenever the time draws near—say within a year, two, or three—the Lord may spare his loved ones the pain of dying by detaining them on the earth to partake at length in the rapture of the living and the changed saints. Where he has seen an earnest (perhaps life-long) looking and longing for his appearing, coupled with a hope to escape the last enemy, we think it not improbable that his love toward them may be shown after this order; and surely the thought that such might be should prove an additional incentive to entertain the lively hope and expectation.

But some will say, Does not Romans viii. 17 say, "If children then heirs, heirs of God and joint heirs with Christ"? What more than new birth is needed? Yes; but it adds, "If so be that we suffer with him, that we may be also glorified together." And just before it says, "They that are in the flesh cannot please God, but as many as are led by the Spirit of God they are the sons of God." Observe, too, that all sons are not heirs. Abraham, the father of the faithful, "had two sons, the one by a bondmaid, the other by a free woman; but he who was of the bondwoman was born after the flesh, but he of the free woman was by promise; which things are an allegory." In Abram's household Eliezer was heir for a while—Gen. xv. 3—until Ishmael was born. Then Ishmael was heir until Isaac was born, and Sarah is found saying, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir."—Gen. xxi. 10. Eliezer was a faithful servant, and had reward according to her service doubtless, but no part in the inheritance which was to come by promise. Ishmael was a son, and although cast out at first with only bread and water, the prayer of faith was not unanswered; he became a nation, twelve princes his sons came to be, having towns and castles according to their nations; but no part in the inheritance which was to come by promise. And why? Because the children of promise are counted for the seed. First, the inheritance is given to Abraham by promise (Gen. xii. 7), and then a seed is given to him by promise (Gen. xv. 5), a promised inheritance for a promised seed. And who are the children of promise? Those who, seeing the promised inheritance afar off, are persuaded of the promises, and embrace them, and confess that they are strangers and pilgrims on the earth, and they that say such things declare plainly that they seek a country. Those who, walking in the steps of the faith of their father Abraham, become Isaacs — offered ones — and Israels, as princes to have power with God and with men to prevail. The promise was to Abraham and those of his seed who should walk in the steps of his faith. Not the Ishmaels who mock—and let any of our readers who see not with us, and are disposed to treat lightly, if not to ridicule, our hope, beware how they class themselves with the mocker of Isaac—not the Esaus who love sport in the field, and take to themselves many wives of the daughters of Canaan and Heth; and, weary in the pursuit of pleasure, despise their birthright and sell it for a mess of pottage. But the Isaacs who are offered ones, whose habit of life is to pitch their tent by the well Lahai-roi (Thou God seest me!) and build their altar and call upon the name of the Lord in the land wherein they are strangers (Gen. xxvi. 25). And the Jacobs, too, who, after sending their flocks and herds, their wives and children across the brook, are left alone with God to gain the name of Israel. Abraham, the man of faith, could afford to give Lot his choice of country, knowing that, wherever he went, he would build his altar and call upon the name of the Lord, whether his neighbors approved of it or not. But Lot, the man of sense—albeit he was a righteous man—chose the well-watered plains, pitched his tent toward Sodom, and presently was found in Sodom, which well-nigh cost him his life; and, as it was, his sun went down behind a cloud. Will he share in the first resurrection? We think not. For then it will be shown to whom the present mess of pottage has been more than the future glory of a kingdom, who has brought the blind and the lame and the halt—what could be spared—for sacrifice; and who has placed his all upon the altar that the Lord might take what pleased him, who has given grudgingly to the Lord his tenth; and who, giving heed to the words of the apostle: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." And again, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully," having learned that not theirs only, but their own selves must be given to the Lord.

That the Epistle of James was written to the Church is apparent from the frequent repetition of the term "My brethren." But can we for a moment think that those among them who needed such sharp reproof and solemn warning as the fourth chapter and the first six verses of the fifth chapter present, if they

died as they lived when thus addressed by the apostles—can we think that such will share a glorious part in the first resurrection? If we mistake not, we have known the believers who have so lived and so died for aught the world or their brethren have known to the contrary.

And, without indulging too censorious a spirit, we think we know, alas, too many to whom the complaints made to the Churches in Asia might be well repeated in the Churches of Europe or America. For, let it not be overlooked nor forgotten that to one class in the Churches it is said, "I have somewhat against thee, because thou hast left thy first love; remember, therefore, from whence thou art fallen and repent." And again, "Repent, or I will come unto thee quickly and fight against them with the sword of my mouth." And again, "Be watchful and strengthen the things that are ready to die, for I have not found thy works perfect before God; remember, therefore, how thou hast received, and hold fast, and repent." "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (What evidence we have in this that these messages to the Churches of Asia were written for all time!) And again, to some who were neither cold nor hot, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

While to another class in the same Churches it is said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And again: "He that overcometh and keepeth my works unto the end, to him I will give power over the nations." And again: "He that overcometh, the same shall be clothed in white raiment, and I will confess his name before my Father, and before the angels." And again: "He that overcometh will I make a pillar in the temple of my God, and I will write upon him my new name." And again: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Those that have wandered out of the way of understanding (although believers, and found in Church association to the end of their days) shall remain in the congregation of the dead, while those that continue in the way of understanding to the end shall share in the first resurrection. When those shall arise from the dead, and what their portion then shall be, we must reserve for a future paper; but to this distinction of classes in the Church of the past we call attention as bearing upon resurrection, and in the Church of the present as bearing upon the change at his coming.

But it is time we passed on to the second of the "Things that must shortly come to pass," viz.: "The great tribulation wherein many shall be purified and made white and tried, but the wicked will do wickedly, and none of the wicked shall understand, but the wise shall understand."—Daniel xii. 10.

We have seen the foolish virgins "shut out," which to our understanding means, in the case of the dead—not raised—in the case of the living—not changed—but left behind to seek what sooner they ought to have found, "oil in their vessels with their lamps." Some will doubtless seek it at once by "going to them that sell," having recourse to means of grace ordinary and extraordinary, turning to the Lord with weeping and supplication, repentance and confession, crying, "Lord, Lord, open to us," hoping that he might grant them a second rapture. But no, the door is shut, that day of grace is past, that degree of acceptance and approval is lost; but they may yet attain unto the second degree if then they keep the faith, and overcome the beast, his image, his mark, and the number of his name, which must then presently rise out of the sea of trouble, called the tribulation the great one. Then will be better understood than hitherto Luke xxi. 36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Their brethren comprising the little flock, or flock of little ones, the flock of slaughter, that have gone up, have been accounted worthy to escape, and will be then standing before the Son of man in his revealed glory. Those who have had their life for the most part in the earth must remain on the earth, while those who have found their life in him and lived it shall be caught away to meet him, having, it may be, seen this to be the hope of their calling, and followed after it, if they might apprehend that for which they had been apprehended of Christ Jesus, and so pressed toward the mark for the prize of their high calling of God in Christ Jesus, even to sit down with Abraham, Isaac and Jacob as the bride of Christ at the marriage supper of the Lamb.—N. STARKEY, in *The Rainbow.*

Controversy, though always an evil in itself, is sometimes a necessary evil.

THOUGHTS ON NOAH.

OF the many things "written aforetime for our learning," the history and character of Noah are certainly not the least instructive.

After the lamentable end of that state of pristine bliss which had obtained in Eden, a process of gradual yet rapid moral deterioration set in and spread until the whole human family had come under its baneful influence, and this was the state of matters about the time Noah was born. At this period, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Gen. vi. 11 and 12.

In the midst of this wide-spread moral depravity, however, stands out one figure dissimilar to all the rest. "Noah found grace in the eyes of the Lord. Noah was a just man and perfect in his generations, and Noah walked with God" (vi. 8, 9).

Now herein is conspicuous his faithfulness or faith, the trait for which the Scriptures hold him up to us as an ensample to be imitated, and in the last cited passage is contained a eulogy on his character of no mean merit. Ponder shortly on the circumstances in which he found himself. "Iron sharpeneth iron: so a man sharpeneth the face of his friend," is a principal recognized by all. Where one is situated among companions of a kindred spirit there is an incitement to continue in one's course through their example and influence; in fact, one so circumstanced has little incitement to act otherwise than his associates act. How was it with Noah? Not only was he utterly devoid of all human sympathy and example to spur him on to a life of holiness, but he was, on the contrary, surrounded by a wicked and profligate generation, steeped in iniquity, whose very thoughts and imaginations were continually evil, given up wholly to every lust and violence, and who no doubt would, by every means in their power, try to seduce from his allegiance the patriarch, who was not the only one who feared God and did his will with a pure heart. The presence of this man must have been a standing rebuke to them; his customs and morals were so different from and so superior to theirs that, galled by his position, they would try everything to corrupt and undermine his standing.

Now, considering that all his surroundings were calculated to have the effect desired by his enemies, is it not wonderful and no mean measure of praise which is awarded him: "He was a just man and perfect in his generations; Noah walked with God"? Two references (Ezekiel xiv. 14 and 20) will show in what estimation this trait of righteous Noah was held by God himself, and we think no one will dispute that his character deserved it.

Now, what a lesson is here for us! We are in no way so extremely situated as was Noah. We are not beset at every turn or tempted from rectitude on every side as he was; we have the solace of one another's company and exhortation. We may indeed walk uprightly and still in large measure pull *with* the stream; for, in these days, conforming to the manners of those around us is not always equivalent to a deviation from the path of duty. True, there are many many things which seek to allure us into sin, and we would not underestimate their power; but they are few in comparison with the persistent attacks of the enemy which Noah had to withstand; therefore is there the less excuse for us if we fall away. But with greater privileges than he had, let us take courage from the noble example of Noah, and make all the more bold a stand for the truth and the right—for the God of righteousness. Let us, therefore, be faithful to the command, "Let every one that nameth the name of Christ depart from all iniquity," and exercise ourselves unto godliness in the midst of a godless generation.

Now, to take another view of the patriarch's faithfulness. We find him in that roll of men of strong faith in Heb. xi. (verse 7). "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Now when God foretold to him the flood, he virtually imposed on him a condition of salvation in giving him instructions to build the ark. As yet such an event as the deluge appeared very improbable, nothing similar had before occurred in human experience, the things were as yet unseen: yet Noah believed God, the proof of which was his building of the ark; fear was excited in him by the divine warning—he believed, therefore he obeyed.

We may rightly imagine that while Noah was engaged on his gigantic work, the bystanders would ridicule his useless labor, the report would go abroad as to his foolish employment, and many, no doubt, would come to see with their own eyes the daily toil of this (in their eyes) madman. And when he warned them of impending judgment, adjuring them to flee from approaching wrath, did they not receive it all as an idle tale? What mockings and

railleries, what witty jests would it not be his lot to listen to and to bear with? Yet in spite of these taunts, his faith in the word of Jehovah remained steadfast; he was convinced of the reality of those things not yet seen: all the scoffs of the licentious multitude shook not his confidence, and when the "things not seen" emerged from the region of prophecy into that of historical fact, this his faith saved him. His enemies and revilers, on the other hand, now found to their cost the penalty of slighting the Divine warning; now they were forced to feel that there were other realities beyond those to which they had given credence and had so attached themselves.

Now, want of faith of the type of Noah appears to me to be one of the besetting evils of the present day. Men are now so fond of criticising the Almighty and his doings, rejecting at the same time as unworthy of belief everything beyond the domain of their experience, or beyond their comprehension, as if, forsooth, either were so extensive that they are the only tribunal before which everything must be brought, ere it can be stamped or recognized as worthy of the name of *truth*. If we point our fellow mortals to God's revealed truth and show them his merciful plan of redemption from sin through the blood of Christ shed for us, and the proffered gift of immortality to perishing men through his rising from the dead, we are told that it is not reasonable to believe in the divine inspiration or the Scriptures, or the atonement effected through the sacrifice of Christ, and the blessings held out to us they treat as old wives' fables. They have advanced beyond such things—superstitions, they call them—and now place their faith either in what they call "rational religion" (thereby implying, of course, that to believe the doctrines before mentioned would not be rational), or in the presumed teachings of science founded on investigation into nature.

It is indeed hard to get one nowadays to place implicit reliance on the unseen, and therefore to a certain extent, unknown and mysterious, but none the less true and rational. Our Lord, however, leads us to anticipate a repetition of the faithfulness and godlessness of Noah's time; "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be," etc.—Matthew xxiv. 37–39. Cast your eyes around and say whether things are not ripening into a state such as it is here predicted shall immediately precede the advent of our Lord. Careless, ease-loving, lovers of pleasure, lovers of self more than lovers of God, are not such the characteristics of the present day, forced on one's notice as palpably as if at every turn there were shrines in the thoroughfares to the god of self? And while this is so, men are lulled into that (as it shall prove to many) fatal dream, "my Lord delayeth His coming," the majority seeming to think little of this event, or mentally putting it off to a yet remote period. What can be more striking than the utter absence, in the calculations for the future, not only of political but also of religious bodies, of any consideration of an abrupt ending of all their schemes by the sudden appearance of Him who has purchased the earth with His own blood? Plans are laid down for all time to come, but the coming kingdom and its king seem not to weigh much in their balances. Thus are they lured on to their destruction, for it shall be that "when they say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." —1. Thes. v. 3.

Now, all this springs out of unbelief in one form or another. Had Noah doubted, and deferred the construction of the ark on the plea that he did not understand how the world could be flooded—it was a physical impossibility—or what was the use of the deluge, if the earth was corrupt, could it not be purified in some other way? or if he had refused to believe the word of the Lord till he knew somewhat more of the method of its accomplishment, would he have been saved? Nay, verily, but while he still doubted the waters would have been upon him, and he should have perished as the rest. Yet would he have been as much justified in being skeptical then as any are now excused in withholding belief in the Word of God. Nay, I advance a step further, and make bold to say that in these latter days we can far less palliate such skepticism, because it is in our day pre-eminently that, side by side with rank unbelief in the Divine origin of the Bible, its authorship has been most abundantly and incontestably vindicated. Many circumstances which for ages lay hid, and which indeed it required the slow march of centuries to develop, have now been unveiled to the eyes of the whole world, putting to the rout modern skepticism. What of Nineveh? What of Petra? Let them tell their testimony to the credibility of this volume. Fifty years ago, more or less, these places were unknown, and skeptics, ever willing to use a tool against the

beloved book, boldly asserted that the whole Bible history of them was apocryphal, for such places had never existed! Where is the skeptic who would dare take the same ground now? What, too, of the giant cities of Bashan (Deut. iii.) only recently discovered? In fact who can withstand the silent but overwhelming testimony of the whole land of Israel? The Book has been put through the fire, but from day to day evidence accumulates that it is indeed the Word of our God.

That spirit which withholds acceptance of or belief in a thing until every nook and cranny has been examined is not of faith; nor, on the other hand, is faith necessarily a blind, unreasoning belief in everything presented to one. But our faith rests on a good and solid basis, the word of the Eternal; like Paul, we know in whom we have trusted. Oh, then for more of the faith of Noah, that simple trust and obedience as a child, which he exhibited, for assuredly in following his example we shall not be put to shame, but shall save our own souls, when faith shall have its fruition in the verities of the future life, and thus shall we most honor Him who is faithful and true. But not only have we in our day, as there were in Noah's, the unbelieving in the simple sense of the word, but we have also the ungodly, wicked and profligate. Oh, that a word could awaken these! Oh, that they would consider that once in similar circumstances men were warned of impending destruction, but giving no heed, they were cut off! And now men are again warned of wrath approaching, but all heed not the voice. "For this they willingly are ignorant of, that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 5–7.

The limits of an article prevents reference to many points suggested by Noah's history, but one I shall notice shortly in conclusion. The preservation of the patriarch when he alone, out of all mankind was found righteous, and *when the earth was filled with violence*, is a very remarkable and a ground of strong encouragement and consolation to us. Scarcely could man be placed in a situation of greater danger, yet not a hair of his head was touched and he was saved out of the midst of his enemies. This was the Lord's doing, the work of Him who changeth not; still He shall show Himself to be "the hope (place or harbor of refuge) of His people."—Joel iii. 16. There shall be a burning up of chaff e'er the inauguration of a new era, but although the two may grow together just now, He shall be careful to separate the wheat from the chaff and from the tares, that it may not share in their doom. If we are His, then blessed are we, for we can take to ourselves this comfort, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."—2 Timothy ii. 19.—*Selected.*

[The following article is taken from a pamphlet, sent me some months since by James Lesslie, Esq., Toronto, Canada, supposed to be written by himself. I had intended to insert it at an earlier date, but by some means it was left out till now.—EDITOR.]

THE GREAT WARFARE BETWEEN TRUTH AND ERROR.

DIVINE REVELATION AND HUMAN TRADITIONS.

"*Ye are bought with a price; be ye not the servants of men.*"—1st. Cor., vii. 23.

THIS mental and spiritual conflict is not confined to one or two sections of the professed Church of Christ, but prevails almost universally, and will doubtless increase with the progress of Scriptural knowledge. The glorious end, however, of perfect peace will not be realized until the Prince of Peace shall return again to make all things new, or until "the Lord shall be king over all the earth."—Zech. xiv. 9.

The spirit of intolerance and persecution was lamentably displayed in the Presbyterian Church of Canada about twenty-five or thirty years ago in the case of the Rev. Mr. Peden, of Amherstburg, an intelligent and devout minister of that denomination, and has been of late in the case of the Rev. Mr. Macdonnell, of Toronto. In the course of his ministry Mr. Peden discovered the truth that "Christ died for all men" (1 Tim. ii. 5, 6; 1 John ii. 2), while the teaching of the Confession of Faith was that he died only for the Elect; and he faithfully followed the counsel of God and taught this important truth. For this he was arraigned, tried as a heretic, condemned and excommunicated from that Church! When brought before the Synod for trial, in Toronto, the good man, with Bible in hand, meekly stood up to make his defense, but was told by the Moderator, "Mr. Peden, you are not to be tried by the Bible, but by the Confession of Faith!" In vain did this servant of God refer to the Scriptures of the Old and New Testa-

ment as his guide, which, by the Confession of Faith itself, are declared to be "*the only rule of faith and manners*"; yet he was ignominiously excluded from the body! The spirit of this decision was virtually that of the Romish Inquisition, while the Word of God was virtually ignored and Christ dishonored in the person of one of his brethren. (John xv. 20, 21.)

The late case of Mr. Macdonnell, of Toronto, although not terminating in exclusion, comes within the same category. The unscriptural dogma found in "The Confession of Faith," concerning the eternal torment of the finally impenitent, he, in common with multitudes of the most intelligent and devout expounders of God's Word, repudiated, while he freely accepted the teaching of that Word concerning "the eternity of the future punishment of the wicked." His persecutors in the Presbytery and General Assembly labored long and tenaciously to force him into the mould of the heathen dogma of "eternal torment," but, failing in this, they finally accepted his views as expressed in his last communication of May 1, 1877, which were in reality the same as in his first, delivered about a year before. He then stated that the language of the Confession, "eternal torment," he set aside as unscriptural, but received with reverence the testimony of God as found in Matt. xxv. 46: "These shall go away into everlasting punishment." To the sincere and intelligent student of the Bible, the correct understanding of this language depends upon the answer to the question, "What is the punishment God has pronounced against sin?" It is "Thou shalt surely die."—Gen. ii. 17. "The wages of sin is death."—Rom. vi. 23. Ordinary intelligence and sincerity will receive this language as literal, theologians too generally and unwarrantably make it figurative. The eminent philosopher, John Locke, in his work on "The Reasonableness of Christianity," referring to this subject, remarks: "By death some men understand endless torments in hell-fire; but it seems a strange way of understanding a law which requires the plainest and directest words that by death should be meant eternal life in misery!" Can any one be supposed to mean by a law which says for felony thou shalt surely die—not that he shall lose his life, but be kept in exquisite and perpetual torment? And would any one think himself fairly dealt with who was so used? The late eminent minister of the Presbyterian Church, Dr. Norman Macleod, thus characterizes the heathenism involved in our modern orthodoxy: "The common notion of the punishment of hell-fire, and for all eternity; the punishment of all those who have not been elected, and have for Adam's sin been justly left dead without an atonement; the atonement itself as explained by hyper-Calvinists; the utter impossibility of any teaching or salvation after death (how we may not see); these, and the whole complicated system of sacerdotalism and popery, seem to me a thousand times doomed." This heathen dogma of eternal misery springs from the assumed essential immortality of our race, but there is not to be found in the Word of God a single passage to uphold the opinion. It forms also the basis for the most ruinous delusions—viz., the fiction of the Romish purgatory and the destructive errors of spiritualism. Matthew Henry, in his Commentary on Gen. iii. 19, says: "God entrusted Adam with a spark of immortality; he foolishly blew it out by sin." Thomas Scott says: "Adam forfeited the blessing of immortality." Were the sinner deathless his misery would necessarily be perpetual; but it is not so, for after resurrection and judgment there is the awful suffering of a second death to the incorrigible rejector of the Gospel, from which there is no revealed promise of a resurrection. (See Malachi iv. 1.)

IMMORTALITY AS TAUGHT IN THE BIBLE.

The following series of facts are presented from the Bible for the consideration of every sincere lover of truth:

First, the Apostle Paul is the only writer in the whole Bible who makes use of the words "Immortal" or "Immortality." Second, he never applies it to sinners. Third, he never applies it to the righteous or wicked in this world. Fourth, he never applies it to men's souls at all, either before or after death. Fifth, he speaks of it as an attribute of the King Eternal. (1 Tim. i. 17.) Sixth, he is only the possessor of it. (1. Tim. vi. 16.) Seventh, he presents it as an object which men are to seek after by patient continuance in well doing. (Rom. ii. 7.) Eighth, he speaks of it as revealed or brought to light, not in heathen philosophy, but in the Gospel of the Son of God. (2 Tim. i. 10.) Ninth, he defines the period when it shall be "put on" by the saints of God, and fixes it at the Resurrection, when Christ, who is our life, shall appear. (1 Cor. xv. 51-54.) Tenth, therefore he never taught the immortality of the soul as it is now taught; and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned or devoured by fire, he did so without any "mental reservation," or "theological definition"—in other words, "that he said what he meant, and meant what he said."

The Confession of Faith and orthodox creeds generally ignore these facts. We need not, therefore, be surprised at the prevalence of error concerning the future state of man. Neither may we be surprised at the tenacity with which cultivated but mentally creed-fettered theologians and teachers cling to the assumed dogma of natural or essential immortality, for it ministers to the pride of position —the temptation of the Adversary, who said, "Ye shall not surely die." . . . "Ye shall be as gods."

If language has any meaning, that contained in Genesis iii. 22-24 demonstrates that sinful man is not immortal. It declares that God "placed cherubims and a flaming sword which turned every way to keep the way of the tree of life," lest man, "should put forth his hand and take also of that tree, and eat, and live for ever." The love and pity of God thus guarded his creature from being immortal in sin and misery, but the means of obtaining eternal life, or immortality, are brought to light through the gospel of our Lord and Saviour Jesus Christ. There is no immortality for man aside from scriptural holiness, which springs from a living faith in Jesus. (Rom. ii. 7.) "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1. John v. 12.

THE EVILS WHICH SPRING FROM AUTHORITATIVE HUMAN CREEDS.

The honest but often erroneous opinions of good, uninspired men are, as a gem, crystallized in creeds, confessions or articles of faith. Error is thus consolidated and perpetuated, being handed down from generation to generation as precious authoritative expositions of the Divine Word; but practically, in every case of church discipline, they take the place of the Word of God and invalidate its authority. It becomes, therefore, an all-important question for every lover of truth to inquire whether the Bible gives any sanction whatever for imposing an authoritative creed upon any religious community? Although we may search the inspired Scriptures with scrupulous care, we will not find either precept or example for imposing any authoritative synopsis of doctrines upon the early churches of Christ. All creeds are, therefore, but a weak and unwise invention of man, to secure unity of opinion. They assume that progress in Scriptural knowledge is impossible, although required as an important duty on the part of every believer, and thus present an impediment to the free and salutary investigation of Divine truth. They are, in reality, only human expedients to uphold denominational tenets and interests. The Word of God, however, is not given merely to sustain the power and authority of religious teachers and church courts, but to make all men, "the common people," and even children (2 Tim. iii. 15), "Wise unto salvation through faith which is in Christ Jesus."

The conditions prescribed by apostolic teaching in order to be recognized as a Christian were not belief in any system of doctrines, such as we find embodied in our orthodox creeds, but simply "repentance toward God and faith toward our Lord Jesus Christ," followed by a life of consistent obedience, "walking worthy of the vocation" wherewith they were called. Entire unity of opinion, aimed at by creeds, is both impossible and undesirable. We admire not only the living beauty, but also the variety in the physical creation; then why not in the moral and spiritual?

The case of Mr. Macdonnell, of Toronto, has brought these questions prominently before the public, and it is well they should be investigated in the light of divine revelation. Prof. George Paxton Young, of the University of Toronto, referring to this case in a published letter, remarks: "The subscription to the Confession of Faith which is required as a condition of ordination in the Presbyterian Church of Canada is by no means understood to imply that all the ministers in that Church believe every doctrinal statement contained in the Confession." . . . "It is no longer understood to be necessary." At the late General Council in Edinburgh, Professor Milligan, of Aberdeen, also expressed his objection to sign the Confession of Faith with all its minute definitions.

Mr. Macdonnell acted under this conviction when ordained, and when questioned as to his belief in the doctrines of the "Confession," it is said, answered: "Yes, with qualifications expressed in the Confession of Faith itself, chap. 31, paragraphs 3rd and 4th."

Chapter 31st, paragraph 3rd declares: "It belongs to Synods and Councils, ministerially, to determine controversies of faith, etc., etc., 'if consonant with the Word of God.'" Paragraph 4th declares: "All Synods and Councils since the apostolic times, whether general, or particular, may err, and many have erred: therefore, they are not to be made the rule of faith and practice, but to be used as a help to both." This advice is, in reality, "follow the infallible light of the Word of God, not the dubious counsel of the Confession," which therefore may with propriety be set aside as a dark relic of the past. ☞ We want no Taper with the light of the Sun.

The principal barrier to the progress of religious truth among its avowed teachers, and the abrogation of stereotyped error, is office, with its emoluments, its restraints and fears. "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe." Proverbs xxix. 25.

In Scotland there is considerable agitation over the proposed revision of the Westminster Confession of Faith. The Rev. Mr. Macrae, of Greenock, made a severe attack on the way in which the Confession sets forth the doctrines of predestination and everlasting burning in the fires of hell. He said that "for the non-elect, young or old, it has no fate but the unending and unspeakable torments of hell. I ask the fathers of this Presbytery to say honestly if this is the theology they preach?"

He also affirmed that the Confession of a Church (so far as its theology is concerned) is the expression of its knowledge of God. If our knowledge advances, so should our Creed; and I commit no one else when I express my belief that our own Confession demands revision to make it an honest expression of our faith and a fair representation of what we now believe the Scriptures to teach. Some are for letting things alone. Some would have peace at any price, forgetting the Scripture that says, "First pure" and only then "Peaceable." Some say, "Why should we have disturbance?" If you or any one else cannot endorse the Westminster standards, why not leave the Church? My answer is that the Church is not based on the Westminster standards, but on the Word of God. I entered the Church and remain in the Church while I may, because it professes to be a Church of God, and I believe in God; because it professes to be a Church of Christ, and I believe in Christ; because it professes to be a Church of the Bible, and I believe in the Bible. The formula of our Church points to the Bible (not to the Confession) as the supreme rule of faith and practice. . . . Truth in all ages is the same, but not our acquaintance with it. God is the same, but we are called to grow in our knowledge of him. . . . Let us not be afraid of change, if it be in the interests of honesty and truth. Let us not dishonor God by supposing that his cause has no chance if it keep not the shelter of the Westminster standards.

LITERAL FULFILMENT OF PROPHECY.

MORE than thirty years ago, in studying the Word of God, I adopted the view of the *literal* fulfilment of prophecy; and no efforts of spiritualizers, nor labored arguments to prove prophecy *conditional*, have ever caused me for a moment to waver in my position from the first. I have for near forty years maintained that Judah and Israel would be restored to the land of Palestine and become *one nation*, as in the days of Solomon and David his father.

Now that day is dawning. The day-star is rising. The events in the East show that God is moving for the literal fulfilment of the prophetic utterances of the prophets whom he raised up to proclaim his purposes two and three thousand years ago. The following exhibition of prophetic utterances were, in substance, published by me many years since, and I repeat them now.

Let it be recollected that whatever may be said of the return of Judah or the Jews from Babylon, Israel, or the ten tribes, never did return from their captivity in Assyria.

See Jer. xxiii. 5-8: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Here is a prophecy, so far as it respects the "reign" of that "King" and "Judah and Israel," which never has had a fulfilment. Faith says it must have its literal accomplishment; but unbelief will doubtless seek some other course to hide its want of confidence in God's disposition or ability to do what it cannot see how it is to be effected.

Again, Jer. xvi. 15, 16: "But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes in the rocks." The days never have "come" yet when this has been said, or could have been said, with truth. It remains then to be fulfilled. Also Jer. xxx. 3, 4: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people

Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning *Israel* and concerning *Judah*." Here the prophecy is very particular to mark both nations. Again, verse 10: "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid." Also vs. 18–20, "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children shall also be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." This cannot apply to anything that has ever yet been done for them. Their "palace" built after the captivity in Babylon did *not* "remain."

Again, Jer. xxxi. 4–8: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Samaria belonged to the ten tribes or nation of Israel. They have never since that prophecy was uttered "planted vines upon the mountains of Samaria"; but the day shall come when they will do it. This gathering is not of the immortal saints, for, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." That is not the way the immortal saints are to be gathered; they are to be "caught up, to meet the Lord in the air": and this will be with shouting, not "weeping." I would here remark that "Ephraim" is a general name for the ten tribes, of which it was the principal, chief, or "first."

Once more, Jer. xxxiii. 7: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." This language is too explicit to be misunderstood. Here are "Judah and Israel," and they are not only to "return" but to be "built as at the first." That never has been done; and it cannot be applied to the gathering of Christians into the new earth, or anywhere else. It can, therefore, only have a fulfilment, as the language clearly shows, in the building again of Judah and Israel into one nation.

Let us look at Zeph. iii. 13, 19, 20: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Compare this with Amos ix. 14, 15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord thy God."

Let us now turn to Isa. xi. 11–16; a portion of Scripture on which as much labor has been expended to remove it out of the way of a literal return of Judah and Israel as Bunyan represents was done to fill up the "slough of despond" to prevent Christians from falling into it, and with as little effect; for there stands Isa. xi. still, ever in the way of "spiritualism," or no "restoration of Judah and Israel," and the "*conditional* prophecy" advocates. In fact, the more attempts that are made to fill up this "slough" of spiritualizers the more visible it becomes—the more clearly it appears that all attempts to explain it, ex-

cept in a literal manner, as relating to Judah and Israel, are vain and futile.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria [there was where the tribes were carried, and where a 'remnant' of them are found at this day], and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel [a phrase which always, I believe, means the ten tribes; they were called 'outcasts,' not 'dispersed,' as Judah was: these outcasts are to be 'assembled'] and gather together the dispersed of Judah from the four corners of the earth." From everywhere that they have been scattered. "The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Let it be remembered that the two nations, Judah and Ephraim, before the captivity and carrying away of the latter to Assyria, were almost always at war. This spirit of strife is to cease when their restoration occurs. "They shall fly (implying swiftness) upon the shoulders (or *borders*, as the original signifies) of the Philistines toward the west. They shall spoil them of the East together." As Israel spoiled the Egyptians when recovered the *first* time from captivity, so when "the Lord shall set his hand *again* the *second* time to recover the remnant of his people, which shall be left from Assyria," "they shall spoil them of the East." "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." It is a little remarkable that these are the same countries that "escape out of the hand" of the "overflowing king."—Daniel xi. 40-41. Having escaped the judgment from that king, their minds may be prepared to aid Israel at that time. "And the Lord shall utterly destroy the tongue of Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Mark the language—"the *remnant*—from Assyria:" from there, especially, there will be a gathering. What is meant by "the tongue of the Egyptian sea" the event must, perhaps, determine. It may mean one of the forks of the Red Sea, or the entire sea itself "The river," I think, is the river Euphrates, which will then be literally smitten at or near its several mouths. It is said the original will admit of this translation —"Shall shake his hand over the river and smite it *into seven streams.*" If so, it seems the meaning is, that in that day God will make the river Euphrates the means of watering and refreshing what is now the "desert" of Arabia, which, in that day, is to be made "like the garden of the Lord." See Isa. li. 3. That desert is included in the territory given to the posterity of Jacob. See Gen. xv. 18, and Ex. xxxiii. 31. In this view all is harmony, beauty, order, and God-like. In any other view all is fancy, unsatisfying and confusion ED.

GOD'S PURPOSE BY A FIRST-BORN.

BY a first-born it was God's purpose to bless and save the later-born. This fact is the substance of the Gospel; but, like all God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of the bruising the head of the serpent evil by the woman's seed (Gen. ii. 15), but it shines more clearly in the promise and oath of God to Abraham, confirmed to Isaac and Jacob, "In thy seed shall all the families of the earth be blessed" (Gen. xxii. 16–18, xxvi. 3–4, xxviii. 14), and the seed, in whom all the families of the earth are to be blessed, is distinct from and must be blessed prior to its blessing others, or becoming a blessing according to God's purpose. The blessing is to come on all families of the earth "in due time" (1. Tim. ii. 6), which is God's time, and which he has kept and still keeps "in his own power" (Acts i. 7), but shall be made manifest ultimately in the best way to the very letter of the promise.

This purpose of blessing all the families of the earth by a first-born is further revealed and confirmed in the law of the first-fruits and the first-born (Rom. xi. 16), though here the veil of type and shadow hides from most persons the face of Moses. But in Christ the purpose is unveiled, and the mystery by the first-born to save others is, by the Holy Spirit, made more fully manifest. Christ, says the apostle, is the promised seed (Gal. iii. 16); the first-born (Col. i. 18); and in and through him blessings shall flow down on the later-born.

Christ, as Paul shows, is first-born in a double sense. He is first-born from above, first out of life, for he is the only-begotten Son of God, begotten of the Father before all

worlds; "the first-born of every creature," for by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist."—Col. i. 15-17. He is more than this, for he is also "first-born from the dead," first out of death, "that in all things he might have the pre-eminence" (Col. i. 18), and it is in this relation, as first-born from the dead, that he is Head of the Church and first-fruits of the creature. All things are indeed of God, but it is no less true also that all things are by man, as it is written, "since by man came death, by man came also the resurrection of the dead."—1 Cor. xv. 21. Therefore, as by one first-born death came into the world, so by another first-born shall death be overthrown. Herein is love indeed, that the whole remedy for sin shall come through man, even as the sin did. Thus, not only is there salvation for man, but by man, for the Son of God is also Son of man; who by a birth in the flesh has come in to our lot, that by another birth out of the grave he might also be the first-born from the dead; and it is in virtue of this relation that he fulfils for us all those offices which are included in the word Redeemer.

What does the law of Moses teach us of this first-born from the dead? Be it observed, it is ever the first-born from the grave that the law speaks of, and therefore the woman's, not the man's, first-born, "the male which first openeth the womb" (Numb. iii. 12-13), who might also, though not necessarily, be the father's first-born. For the law, as made for sinners only (1 Tim. i. 9), needed not to speak of the first-born as proceeding out of God, but as only of the first-born as raised up by him out of the grave and barren womb of this present fallen and unclean nature.

According to the law, the first-born had the right (though it might be lost) of being priest and king—that is, of interceding for and ruling over their younger brethren; and on him devolved the duty of *Goel* or Redeemer, to redeem a brother who had waxen poor and sold himself unto a stranger; to avenge his blood, to raise up seed to the dead; and to redeem the inheritance if at any time it was lost or alienated.—Lev. xxv. 47, 48. To sustain these duties God gave him a double portion.—Deut. xxi. 17. Does not Christ fulfil these particulars? First out of the grave, that "barren womb, which cries, give, *give*."—Prov. xxx. 15, 16. He is the first-born through whom the blessing reaches us. In this respect no Christian doubts that God's purpose is by the first-born from the dead to bless and save a later-born.

Those who, like Abraham, in the present and past ages have become by faith "joint heirs with Christ" (Rom. viii. 17) are also of the first-born or first-fruits; and when Christ and his *body* are glorified together, and thus the head and body are perfected, it is most manifest; it is then that the blessing of "all the families of the earth" commences in its perfection, and "later-born" may be expected to share in the blessing of the offices belonging to the first-born as set forth in the types and shadows of the law. The righteous "shall shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43), and shine on "multitudes which no man can number."—Rev. vii. 9. The work of the first-born will then be understood.—*Selected.*

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I am truly glad in the Lord, and have been growing so for some time, and I had been praying that the BIBLE EXAMINER for August might be filled with the living truth as it is in Jesus. And now it is received. Oh, how glad it has made me! and I can truly feel the truth of the saying, "Light is sown for the righteous, and gladness for the upright in heart." And it was the grace of God, through our Lord Jesus Christ, that sowed the light and the gladness. I bless God for furnishing you with the contents of the EXAMINER. The article, "A Curious Marriage," rejoiced my heart greatly, so that I had to exclaim while reading it, "Bless the Lord! yes, Bless the Lord forever!" Thanks be to His glorious name for the light that it threw on His blessed Word and on our past experience, and far ahead, even to the day of God. Oh, how blessed to live now and see the goodness of the Lord, and to see His purposes ripening every hour, throwing a glorious light on the near coming of our Lord and the great restitution of all things, spoken of by all the holy prophets since the ages began! Oh, bless the Lord! "They that be planted in the *house* of the Lord shall," yes, *shall* "flourish in the courts of our God; they shall bring forth fruit in old age; their leaf shall be green." Again, Bless the Lord! But are there not powerful sufferings, trials and chastenings, till we often feel, like Job, to exclaim, "As for my *hope*, who shall see it?" Yes, I *know* it well. But the Captain of our salvation was made perfect through sufferings. And "if we suffer with Him, we

shall reign with Him." Like Paul, I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Oh, may the gracious God, by His Spirit and Word, help us to know *assuredly* that *we do suffer with Christ;* that our sufferings are like His; and know *assuredly* that we are or have been planted in the house of the Lord, and the fruit that we bring forth is unto holiness!

Looking at the startling news of England's espousing the cause of Turkey, for a moment I was surprised that she should take such a responsibility on her. Bless the Lord, it was but for a moment; to me the hand of the Lord was in it; to me it was an overwhelming evidence that the Anglo-Saxons are Israel. And God is opening wide the way for the return of Judah, or Jews, to their own land. Oh! who would not be glad to live now that has any interest in God or his Christ, or his eternal, immutable promises in his holy Word, or his kingdom that is to come when his will is done on earth as it is in heaven? Yes, who? If what God is now doing in the world does not make our hope like an *anchor* to our souls, that is embedded in Christ Jesus, the Rock of ages, and increase our faith in God and his Word, we have reason to fear.

I have been looking for many years at things transpiring in the East, especially since I began to look for our Lord to come the second time. I have been astonished at the position that England has taken, at times, since the war began in Turkey. But I feel that our God rules in the kingdoms of men, and that he appointeth over them whomsoever he will. England waited till she saw that Russia had gained the day—was triumphant, and Turkey, like a wilful, whipped child, unable to help itself; and by espousing its cause she has secured to herself a splendid broad way to her Indian possessions, and almost supreme power over Asiatic Turkey. When I look at these things and the short work the Lord is doing in the earth, I can but rejoice. Just look at Isaiah, xlix. After speaking of whom and by whom and for whom God's great plan of salvation is consummated, the prophet in glowing words of comfort tells what God is going to do for Zion. And He is now doing it before our eyes. Verse 11: "And I will make *all* my mountains a way and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and west, and these from the land of Sinim." Who shall come? Let us see. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will (future time) have mercy on his afflicted." Amen, so be it. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Oh, the condescension of our God, who in love and mercy reasons thus with his suffering, erring children! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold"—*i. e.*, look, see, give attention, hear what thy God saith—"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste *shall go forth of thee.*" Bless the Lord, the heavy tread of the Gentile foot is being lifted, growing lighter every day. "Lift up thine eyes round about and behold; all these gather themselves together and come" (who shall come? Ans. The children) "to thee. *As I live*, saith the Lord, thou (Zion) shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth." Oh, how abundantly willing is our God to show unto the heirs of glory and all that flee unto him for refuge the immutability of his word, to confirm it with an oath? Do I believe it? Yes, with all my being.

The prophet goes on to say: "For thy waste and thy desolate places, and the land of thy destruction, shall even *now* be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the others shall say *again* in thine ears, The place is too strait for me; give place to me that I may dwell. Then thou shalt say in thine heart, Who hath begotten me these, seeing I had lost my children, and am desolate, a captive, removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" Oh, let us bless God for the glorious answer to "Where had they been?" "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers." Oh, say not that God is not doing a great work in the world to-day, and fulfiling his promises to Abraham, Isaac and Jacob! Who would have thought six months ago that the Queen of England would hold a sceptre (in one sense) in Palestine to-day, or in Asiatic Turkey? Is not her word

law as much as the Sultan's, especially in the appointment of the governors over the fifteen provinces? No doubt she will be a motherly queen and the oppressed will feel her influence. Yes, they are all ready to come. The gold is ready, the silver and the cattle upon a thousand hills are the Lord's. How soon could our God fill Palestine till they would say: "Give place for us to dwell;" *it is too narrow!* A thousand prophecies crowd each other for development, and soon the land may be covered with villages without bars or gates, and dwellers dwelling at ease; and Russia only have time before she "thinks an evil thought" to gather up her scattered implements of war, go home and get ready for the great battle of Armageddon. Yes, as a result of *the evil thought*, "come from her north quarters a great company with thee, a mighty army as a cloud to cover the land in these last or latter days. Yes, O Gog, our God will bring thee against the land of Israel, and thou shalt fall upon the mountains of Israel; thou and *all* thy bands, and the many people that are with thee, for he (our God) will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. I will call for a sword against him throughout all *my* mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known" (bless the Lord, whom to know aright is life eternal) "in the eyes of many *nations*, and *they shall know that I am the* LORD. So will I make my holy name known in the midst of my people Israel; and I *will not let them* pollute my holy name any more" (Amen, glory to our God): "and the heathens or Gentiles *shall* know *that I am the* Lord, the Holy One of Israel." The knowledge of the Lord shall cover the earth as the waters cover the sea. For this bless the Lord, O my soul.

Dear brethren, truly our God is making his *Church* the *espoused* to Christ, the *pillar* and ground of the *truth*. I say, he *is* making *it* the light of the world and the salt of the earth. Let no one say, again, that the *wise* shall not understand; for they shall understand what our God is doing, so that they can truly lift up their heads and rejoice, "*knowing*" that their redemption draws nigh. Oh, let us begin anew the battle of the Lord, dear brethren, knowing that our God can save by a few as well as by many, and by the weak things of the world as by the mighty. I think God will assuredly hold up the EXAMINER, for it is his own instrument to spread the light on his word; and he will put it into the heart of his people to hold it up, for they are his sword and his battle-axe.

Your sister in the Lord, hoping, watching, waiting, God grant that it may be *patiently*, for our Lord.

Fredericksburg, Iowa, Aug. 16, 1878.

RECEIPT OF VARIOUS WORKS.—My friend JAMES LESSLIE, Esq., of Toronto, Canada, will accept my thanks for a pamphlet, entitled "*The Regal Advent and the Resurrection of the Past*, a Sermon, by Rev. Thomas Rattray," of Toronto. Brother Lesslie says of the author: "Formerly a minister among the Wesleyans, but now unconnected with any denomination, he is a devoted Christian and a firm believer in and advocate of Conditional Immortality. His pamphlet broaches a new theory as to the Second Advent and the resurrection of the righteous."

I have not had time to examine it before the issue of the September EXAMINER.

JOHN CHARLES EARLE, B.A., of London, Eng., will please accept my thanks for the works of his recently received, viz.: "THE SPIRITUAL BODY," a book of 200 pages; a pamphlet of forty-five pages, entitled "*The Forty Days; or, Christ between His Resurrection and Ascension*"; also another of similar form and size, entitled "*The Master's Field: A Series of Sonnets.*"

If life and health are granted me and the BIBLE EXAMINER continues to live, my intention is to give these works an examination and suitable notice hereafter.

Mr. EARLE'S letter accompanying these works is necessarily laid over for future consideration.

DEATH YET REIGNS.—THOMAS J. HARRIS, of Harrisburg, Pa., fell asleep in death August 10th.

This brother was with us, at my house, at the Passover, or "Lord's Supper," in April last, having come near 200 miles for that purpose. I am not informed as to his age, but think it was 80 years, if not more. He was one of my long-tried friends. For near 40 years I have had intercourse with him. He was a quiet and sincere Christian, and a true friend to me. I trust he "sleeps in Jesus" and will awake at His voice on our Lord's return "*from* heaven."—Phil. iii: 20. EDITOR.

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.
MISS HATTIE W. STORRS, ASSISTANT.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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EDITORIAL NOTICES.

PAMPHLETS.—The question may be asked, Why do you not advertise your pamphlets as in times past? I answer, Because I have not the means to publish them. Pecuniarily they never were of any help to me. I had for years been accumulating stereotype plates to the cost of near or quite a thousand dollars' worth. With the exception of the ones for the "DIVINE DISPENSATIONS" and the small tracts, they had been kept in the "safety vault" of John J. Reed, who had done most of the printing with them. Some two years since Mr. Reed died. As the business was still carried on by another man I supposed my plates were safe. It was some months before I had occasion to use them; then not one of them could be found: a total sweep had been made of the entire lot, and I could find no trace of them; so I have to suffer the loss of all and cannot furnish any more.

"The DIVINE DISPENSATIONS" I can still furnish, but shall be under the necessity of advancing the price to 15 cents per copy; $1.25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, carefully sealed and properly directed, without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order. GEO. STORRS.

The Bible Examiner is a Monthly Magazine. *Terms*, $2.00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-office and State.

Let all *Correspondents* be careful to address me as follows:

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The *ten* may be divided and sent to the address of *two* persons, if desired. The prices fixed above are expected to be paid in advance and the money sent at the risk of the subscribers.

"THE LORD'S POOR."—Several of my old friends have written me, lamenting their inability to pay for the EXAMINER, and asking to have it discontinued till they can get the means to renew. Such will please accept the Magazine without charge till the Lord shall give them *other* means. "The Lord will provide." EDITOR.

LETTERS RECEIVED TO OCT. 1.

Dr. F. Bruns, A. F. Cressy, Hattie N. Hazard, Wm. B. Putnam, Lottie E. Benton, Isaac Fondey, Ann Storey, J. M. Judson, Mrs. John Shafer, Mrs. S. C Webster, Daniel Hawks, Sally Dillingham, Dr. W. K. Everson, Eliphalet Nye, P. S. Hartough, Geo. Adams, Jr., Mrs. L. H. Buxton, Mrs. L H. Whitney, John Rink, A. McCord, Mary A. Beasley, Mrs Sarah Kent, E. S. Diman, Margaret Smith, Mrs. P. A. Krise, Sarah C Macomber, J. N Jerome, Charles A. Hastings, Henry Dunbar, J. A. Salin, Mary C. Benhem (thank you), Martha A. Hause, Daniel Wells, Wm. Lindsay, M. Tomkins, N. L. Thayer, M. W. Blodgett, H. Lowe, Mrs. Austin Andrews, S. Balley, G. B. Martin, E. D. Adams, Chas. Swift, T. W. Wright, Orville Jones, Mrs. I. G. Maltby, Daniel Westervelt, J. S. Lawver, Norman McRae, Lottie Hermes, Geo. L. Hart, N. B Stuart, Dr. E. Perkins, Ann M. Dickinson, Rev. Wm. Owens, Sen., Amy Cobb, Nathan Tefft, Mrs. Daniel Bush, James W. Stewart, A. Pennell, Wm. H. Smith, John Bigwood.

PARCELS SENT TO OCT. 1.

Jacob Shafer (a book), Dr. F. Bruns, Mrs. R. P. Freeman (bound EXAMINERS by express); also, by mail, to each of the following persons, viz., Danforth Parmelee, Rev. Jonas Olson, J. B. Eggleston, O. A. Fairchild, J. B. Johnson, and Elder J S. Lawver (bound EXAMINERS, Vol. xxii.), M. Tomkins, Elder J. S. Lawver, Mrs. M. D. Morrow, Rev. Wm. Owens (two parcels).

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, OCTOBER, 1878. No. 1.

THE BIBLE EXAMINER.

SEVEN years have now passed since this Magazine was revived from an eight years' slumber, and revived for the express purpose of vindicating the character and government of the CREATOR and REDEEMER in his administration over the human family. That one object the EDITOR has endeavored to keep constantly in view. How far he may have succeeded or failed others may determine: he knows what *his object* has been. He has endeavored to avoid all uncharitable feelings and expressions toward such as differ from his views of the subject, while he has presented his own faithfully and fearlessly, regardless of consequences to himself. He thanks those who have stood by him in the conflict, and trusts they will be abundantly rewarded by our Father in heaven, whose honor and glory may we ever seek in all we do or say.

As to the character of the work designed to be accomplished by this Magazine, the EDITOR, in addressing its "friends" a year ago, made the following remarks and here repeats them, hoping they may make a deep and lasting impression on all our minds, and stimulate us to continued exertions in the great and glorious work our God and Redeemer has intrusted us to do for the promotion of his cause, and the consolation of sincere souls that have been overwhelmed by the awful representations of the Divine character and government over the children of men.

The light we seek on the character and government of "Our Father in heaven" is, indeed, only to be found in the Bible. In the periodicals of all sects and parties the light we look for is excluded, or only shines through thick vails.

We wish to know what is God's purpose concerning *the race—the world*—that he "so loved" that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did he intend that vast millions should *perish* without the knowledge of his love, and without any opportunity to accept the benefits to be derived from it? If so—and nearly all Christendom *virtually* maintain that the Creator did so determine—then what becomes of truth, honesty, or any other attribute said to belong to God, who made us, and who is said to give his Son to be "the propitiation for the sins of the whole world"? 1 John ii. 2. What becomes of his "Oath" to Abraham, that in him "and his seed all families, nations and kindreds of the earth shall be blessed"? Yea, what becomes of that God who *sware* by himself, "I have no pleasure in the death of him that dieth"? if he so ordereth his administration of the Government of "the world" that innumerable millions die without any knowledge of "the only true God and Jesus Christ," whom he "sent into the world to be the Light of the world."

To impute such an administration to the CREATOR, which makes his "ways unequal," and his testimony of "*love* to the world" a palpable falsehood, is "Atheism" itself: though we may pray for such teachers, "Father forgive them, for they know not what they do."

Shall the *first* and *chief* periodical in America that spoke and still speaks out boldly on this question be compelled to suffer and be crippled for want of funds, after having lived so long in spite of all the attempts of falsehood and misrepresentation to strangle it? It must not be, and it will not be if God is on its side, as hitherto he has been, beyond a doubt in my mind. But if he says, "Thy work is done for *this* Age," I hope to respond, *Amen:* but give me a part in the glorious work of "the ages to come." GEO. STORRS.

AN APPEAL FOR THE BIBLE EXAMINER.

BY A RECENT CONVERT TO ITS TEACHING.*

BRO. STORRS: Permit me to say a few words upon a subject very near and dear to the hearts of all your readers—the continued pub-

*See EXAMINER for August, page 323, "TRUTH ADVANCING."—ED.

lication of the BIBLE EXAMINER. I am sure every one to whom it comes monthly as a welcome visitor, bringing comfort, instruction, exhortation and, above all, ever-enlarging views of God's love and mercy toward our fallen race, would joyfully sacrifice much to maintain it. But many who love and prize it are denied privilege of aiding it beyond payment of the subscription price; while others cannot do even that. As there is no organized Society to support it, and no advertisements to create a revenue for it (and it is purer and more independent without either), we who love it, and are able, must see that it is maintained. Let the strong bear the burdens of the weak; let the young and vigorous see that the aged, infirm and poor of God's flock are not denied this comfort and joy in their declining years. Surely the Elect of this dispensation should gladly make this sacrifice.

Since my introduction to the EXAMINER (so recent and sudden) I have noticed that not only its EDITOR but many of its contributors and supporters are far advanced in years; and this fact has caused me to feel at times like a young and impulsive traveller who has come unexpectedly upon a camp of aged and reverend pilgrims bound heavenward; and I wonder at the providence which impelled me forward from the caravan of the orthodox, toiling on so slowly in the fixed twilight of traditional belief, into this goodly company of patriarchs, who have journeyed so far into the land of truth that the bright rays of its rising sun are warming their hearts and lighting up their pathway. Surely I, and such as I, should rejoice and be sincerely thankful for this blessed deliverance. And while we enjoy companionship with the wise, and learn lessons of wisdom and prudence from their experience, we should gladly take from their shoulders the burdens they carry and cheer their hearts with words of hope and love.

Let us all, then, make it a matter of duty and of conscience to aid Brother Storrs in his work, holding up his hands by substantial contributions, as the Lord may prosper us.

JAS. W. STEWART.

Cairo, Ill., Sept. 21, 1878.

LUKE XX. 36 CONSIDERED.

THE opponents of the view that the "Promise and oath of God" secures the preaching of the "Gospel to *every creature*," suppose that the above text is a refutation of my position. Say they, "It cannot be preached to those who have died without the knowledge of it, unless they are raised from the dead; and Luke xx. 36 affirms such cannot die any more, and are the children of God, being the children of the resurrection. Hence, all the resurrected are immortal."

A careful examination of the text and context may serve to lessen confidence in its supposed teaching in relation to a future life. That there are at least *two* resurrections of dead ones seems clearly taught in Rev. xx., and more or less clearly taught in many other passages of Scripture. But Luke xx. relates mainly to the "*first* resurrection," or the resurrection of the saints who have become such in this life. The case put by the Sadducees supposes all the persons presented by them were righteous, because they had strictly conformed to the law; and hence, if there is any resurrection, marriages must take place; and whose wife of the seven husbands shall she be?

Our Lord manifestly accepts their supposition that the whole eight persons were righteous, or of "the just;" and hence would come into that class in "the resurrection of the just." Luke xiv. 14. That resurrection occurs at the second advent of Jesus, at the end of this age: at which time none but "the just" will be revived from the dead; such of the dead and they only, as will "be counted worthy to obtain that (*aionos*) *age*"—the next age following the present—the age of "the kingdom of God," or personal reign of Christ on earth, with his saints made immortal, and sitting with him on his *throne*. Rev. ii. 26, 27; iii. 21; v. 9, 10; and xx. 4. The "thousand years" in the text last mentioned, whether literal or symbolical, gives the duration of the next age to follow "the resurrection of the just."

Saith our Lord to the Sadducees, "The children of this (*aionos*) *age* marry and are given in marriage: but they which shall be accounted worthy to obtain *that* (*aionos*) *age*, and the resurrection from (*ek*–out from) the dead, neither marry nor are given in marriage: neither can they die any more; for they are . . . the children of God, being the children of the resurrection."

Our Lord then shows that Abraham, Isaac and Jacob are samples of the persons who shall be accounted worthy to obtain that honorable and distinctive resurrection, pertaining to the next *aionos* age. All such will "sit on thrones" and "reign with Christ the thousand years: but the rest of the dead lived not again until the thousand years were finished. Rev. xx. 4, 5.

Thus Luke xx. and Rev. xx. throw light on each other; and both together show the nature and order of the resurrection. "Blessed and

holy is he that hath part in the first resurrection: on such the second death hath no power, ["they cannot die any more" Luke xx.]; "they shall be priests of God and of Christ, and shall reign with him the thousand years" (Rev. xx. 6, and ii. 11.), and "shall not be hurt of the second death."

The whole character and structure of these portions of scripture show that there are two resurrections: the "first" embracing only such as have obtained, in this life, a worthiness to be made undying by a resurrection, and to be associated with Christ in his reign and glory; while others will be left to a later resurrection and be liable to the second death, and will experience it if they wilfully reject the LIFE-GIVER when he is clearly offered for their acceptance.

No one of the human race will be raised from the dead in a hopeless condition, or in a worse condition than that he was in before his death. All resurrection is of grace, and not of wrath. The "*first*" resurrection, among other things, is a preparation to bless the subjects of the future one; so that none shall finally become subjects of "the second death" for lack of knowledge or instruction which shall enable them to become worthy to have access to the "tree of life and live forever."

On the subject of the genuineness of the text (Rev. xx. 5) I have not dared to doubt since publishing the article of Prof. C. F. Hudson, a short time before his death, though I had previously thought it an interpolation; but, when convinced of an error, I abandon it; and "GEO. STORRS" is no more in my way of doing so than any other man. *Truth*, and not our past theories, is what every Christian's heart will seek, if actuated simply by the love of truth. The fear of reproach if we give up former positions, or modify them, is an unworthy motive of action and shows that we "love the praise of men more than the praise of God." John xii. 43. ED.

DOES THE SPIRIT LIVE WHEN MAN IS DEAD?

I NEVER expect to satisfy those who, like the Sadducees, think a resurrection impossible because they cannot comprehend "*how* the dead" are "raised up." As to the state the spirit of man is in while dead it is in vain to speculate; and we can know nothing about it further than God has been pleased to make known. The offence with our opponents is, that we maintain the dead are unconscious—that there is "no knowledge in *sheol*"—the state of the dead. This is what strikes the death-blow to their natural immortal-soul theory.

The idea that because consciousness may cease in this present state and yet the spirit be alive, therefore the spirit may be alive, though unconscious, after the man is dead, is not well founded. A *fact* is undeniable. While the man is alive the signs of life are evident; but when the man is dead there is no sign of life, and therefore no evidence of the spirit being exempt from death; to pass beyond that point, looking for life still existing, is to launch into an unknown land. That the *identity* of the man is maintained by the power of his Creator I have never doubted, and have always contended. But that *life* is essential to maintain that identity is what lacks proof. And to assume that if the life of the entire man is suspended God cannot restore the same life, is a palpable denial of the resurrection of the dead; it is an error that originates in "ignorance of the Scriptures and the power of God." It has been said that the identity of the body depends not upon the same particles of matter of which the body was composed, but "upon organization." The same identical organization must of necessity, when made alive, develop the same identical mind, and we have no occasion to suppose the mind or spirit had been kept alive to re-inhabit a house built for it. Not to philosophize about this matter, I regard the objection that if the whole man dies, then to resurrect would be to create anew, which cannot be the same thing, just as I would the objection of an unbeliever in the days of Abraham who might have said to that Patriarch when about to offer up his son as a *burnt*-offering—"Abraham, if you thus sacrifice your son, the promise of a multitudinous posterity through him can never be realized; for if God raise him up from the dead as you say, it will not be your Isaac—it will only be one *like* him; and you can never know certain that it is Isaac that God promised should 'come forth out of thine own bowels;' surely it will not be *that* Isaac, and God's promise will fail after all."

The truth is, unbelief is never satisfied, and never can be. All we have to enquire is, What has God said? Has he said he will raise *the dead?* Has he told us that any part of man is exempt from death? Has he said, that in order to enable him to raise the dead, man must be only *half* dead? If so, there is to be only half a resurrection; for that which is not dead cannot be raised to life.

The expression "breath of lives" (Gen. ii. 7) is not expressive of a "double life." The original is *ha'yim*, and is the same in Gen. vii.

22, where, in speaking of the death by the flood, "of fowl, of cattle, beasts and every creeping thing, and every man," it is added, "all in whose nostrils was the breath of *ha'yim*." The expression (Gen. ii. 7), therefore, imports nothing more than that man was made to live by the same breath which was common to fowls, beasts and creeping things. It was the breath of *all lives*, or of every living creature as well as man. Many examples of this truth might be urged from the Scriptures, but I think this is sufficient.

As to the text, Job xxxiv. 14-15, I think it is God's Spirit, and God's breath that is there spoken of. In the previous chapter, verse 4, Elihu had said, "The Spirit of God hath made me, and the *breath* of the Almighty hath given me life"; thus showing how we are created and by what means man lives. Then, in the same discourse, he says, "If he (God) set his heart upon man, if he (God) gather unto himself *his* spirit and *his* breath," [by which man was "made" and had "life," what would be the result]? "all flesh shall perish together and *man* shall turn again unto dust." That would be man's destiny if God withdrew *his* spirit and breath from man. This text, therefore, I regard as decidedly against the idea of a "double life" in man. The same explanation is applicable to Isa. xlii: 5, as to that by Elihu.

The text (Zech. xii. 1) has a rational exposition without resorting to the preposterous idea that there is a man within the man formed of the dust of the ground, or a distinct entity, called spirit or soul. The Mosaic account of man's creation gives no countenance to such an idea.

The term "spirit," Zech. xii. 1, is *ruach*. Turn to Prov. xxix. 11, and we find the same word translated *mind*: "A fool uttereth all his mind—*ruach*—but a wise man keepeth it till afterward." Does a fool utter—*yotso*, *bring out*—all his internal *entity* when he speaks? Again: God saith, Hab. i. 11, of the Chaldean—"Then shall his mind—*ruach*—change?" Did the Chaldean's "second" or internal "entity" change?

To assume that the mind—*ruach*—is a distinct entity, and so constituted as to form a second man, which may live independent of the man formed of the dust of the ground, is an unfounded assumption.

The text (Zech. xii. 1) means no more than that God formed an *intelligent* being with mind—a mind of a higher order than other animals.

The text (Job xxxii. 8) expresses the fact that there is a spirit—*ruach*—mind "in man," in consequence of which he is capable of receiving "the inspiration of the Almighty," and so obtain "understanding"; but proves nothing of a distinct entity or real being in man called a spirit. The very idea, to me, is a palpable absurdity. Man is *man*, and not *two* men. This notion has filled the theological world with confusion. "The spirit of man within him" is the *mind*, and not an entity. "Our spirit," with which "the Spirit bears witness," is our mind. "Understanding and knowledge are ascribed to" man *as man*. If there is in us an entity, called a spirit, that is capable of receiving "understanding and knowledge" independent of our organization, let it be proved. It never has been proved, though it has been and still is often assumed. Again I say, man is man—he is a unit; when, therefore, it is said, "the Spirit beareth witness with our spirit," it is but saying, that its testimony is in agreement with our own consciousness of the fact.

The text Eccl. iii. 21, taken with its context, proves that men and beasts "all have one breath"—*ruach*—spirit, or breath, "so that man hath [in death] no pre-eminence above a beast, . . . all go to one place." Surely, in the very next verse he does not contradict himself! A foolish man might, but a man wise as Solomon did not do it; hence he did not affirm (verse 21) what is so often alleged, viz.: that man's spirit goes up and a beast's down at death? No; the verse is an affirmation of the truth of what he had just said, "Man hath no pre-eminence above a beast" [in death]; "all go to one place." He then challenges any man to produce the knowledge in evidence that the spirit of the one goeth upward and the other downward at death. The verse is a question and challenge. "Who knoweth the reverse of what I have just stated?" That this is the sense is obvious from the context, and also from the 9th chapter, where he affirms "there is no knowledge in *sheol*"—in the state of the dead.

On Eccl. xii. 7, the same remarks are applicable that I have made on Job xxxiv. 14-15. "*The* Spirit" may be understood of the Spirit of God, by which man was made of the dust of the ground, which, when God resumes or withdraws to himself, "who gave it," *man* shall return to the dust as he was. I am further confirmed in this view from the language of Solomon in Eccl. viii. 8, "No *man* hath power over the spirit to retain the spirit . . . in the day of death." Here the man is one and the Spirit is another. The man cannot control the Spirit. It leaves *the*

man—God withdraws his Spirit—man dies; and unless God again "sendeth forth" his "Spirit," they will remain dead.—See Psa. civ. 29 30.

"Her spirit came again," Luke viii. 55, evidently means no more than the spirit of *life; i. e.*, she revived. In this sense the term *spirit* is often used. Thus it is said of Samson, when he was fainting with thirst, Jud. xv. 19, "when he had drunk his *spirit came again*, and he revived." Also, 1 Saml. xxx. 12, it is said of a man who was found faint in the field, that they made him drink water and gave him figs and raisins to eat, "and when he had eaten his spirit came again to him:" *i. e.*, his vitality or vital energy was restored. So in Luke viii. 55, Jesus said, "Maid, arise," and her vital energy returned and she arose straightway.

The "grain of wheat," 1 Cor. xv. 36, 37, to my mind, teaches an actual death; and that whole chapter is a clear statement of no future life without a resurrection; and that the first Adam was *not spiritual*, (verse 46), but was of the earth, earthy (v. 47), and such are they also who are only of the first Adam (v. 48). I do not question but what there is a "germ" from which God will bring up the resurrection man; but admitting that to be a fact, it does not prove that germ is a living spirit; it is quite as likely the germ is to be found in some portion of the bodily organization, which the power and omniscience of God preserves till the time it shall come forth at the call of the Son of God, quickened once more by the life-giving Spirit of God.

"Your life is hid with Christ in God," Col. iii. 4, has no bearing on the subject to favor the view of the spirit of man being alive when the man is dead, as I can see. Paul was addressing Christians who were living; not talking about "disembodied spirits." The life of these living saints, to whom he wrote, was *then* "hid with Christ in God"; hence, he adds, "When Christ, who is our life"—the author of that life of which he spake—"shall appear, then shall ye also appear with him in glory." Christ never did—and we have no authority for supposing he ever will—appear a "disembodied spirit." The Christian's life spoken of in this text is clearly that eternal life of which Christ is the author, and which he is coming again to bestow on those who now "die unto sin." This "life exists when the" man is dead, who dies united to Christ. To say, simply, it "exists when the body is dead," it seems to me falls short of the truth.

To say "these spirits will God bring with him"—Christ is not speaking as the oracles of God. God brought *Christ* "from the dead" (Heb. xiii. 20), and Paul assures the Thessalonians that so certain as "Jesus died and rose again, even so *them* also that sleep in Jesus will God bring with him"—from the dead, of course; for that was the place from which "God brought that great Shepherd of the sheep." The apostle teaches us that this work is a work of resurrection; for, saith he, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the *dead* in Christ [not the *alive*] shall rise first, then *we* who are alive, and remain—unto the coming of the Lord—shall be caught up together with *them* [the resurrected ones] to meet the Lord in the air." Their spirits did not come down from heaven with Christ; but the dead saints are "brought again from the dead" at the voice of Christ and by the power of that Eternal Spirit which brought Christ from thence. Thus, when Christ returns from heaven, "whether we wake or sleep," *i.e.*, dead or living, *then* shall "we live *together* with him;" *i.e.*, when he returns—not before; for the life spoken of is eternal life—"Christ dieth no more," and "they who are accounted worthy to attain that age, *and* the resurrection from the dead, cannot die any more." Luke xx. 35, 36; Rom. vi. 9; 1 Thess. iv. 14, 16, 17.

Having said this much on the subject suggested, I leave it for each one to satisfy his own mind as to what is truth on the topic; feeling assured that nothing is gained to the cause of truth by an admission of a spirit entity in man, and those who do it will find our opponents will give them no rest by such admissions. They will find it is only an apology for their unbelief and lack of knowledge of the *power* of God; and it will be used by them to push the admission that the spirit lives when men are dead, to an acknowledgment that it is also conscious. I could very easily believe the latter if admitting the first. But I firmly believe *the man* is dead; in other words, the entire life of the man is suspended; and if there is no resurrection there is no future life.

ED.

WHAT IS DEATH?

CRUDEN, is his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity:

"Death," he says, "signifies the separation of the soul from the body—this is *temporal death*. A separation of soul and body from God's favor in this life, which is the state of all unregenerated

and unrenewed persons, who are without the light of knowledge, and the quickening power of grace —this is *spiritual death*. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever with the devil and his angels—this is the second death, or *eternal death*. To all these kinds of death Adam made himself and his posterity liable by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the Scripture word *death*, is that which is generally held by modern Christian teachers. Can such extravagances fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasm of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the Scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he, by the grace of God, should taste death for every man."—Heb. ii. 9.

According therefore to the definition given by Cruden, Christ must have suffered this threefold death. 1. Temporal Death, or the separation of soul and body. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented forever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *threefold* death which satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and Scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz.: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirit of the race so far as no clearly defined views of a future life by resurrrection were possessed. Under such circumstances its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of modern theology, which begat the "bondage" of which the text speaks. ED.

IMMORTALITY as an offered benefit, through Jesus Christ, is the most powerful motive to a life of holiness and devotion to God that can be thought of. This motive the notion of inherent immortality entirely removes from man, and thus deprives him of a mighty influence for good. This consideration writes condemnation on the popular view of immortality, and makes it justly chargeable with being the betrayer and destroyer of men. It wrests from their hands the most powerful engine that infinite wisdom has provided to lead men to "*seek for* honor, glory, immortality, eternal life." Can any reflecting mind believe that God is the author of a doctrine whose legitimate result is to abrogate all the promises of an endless life? Can we believe that God has sworn by himself that he has "no pleasure in the death of the wicked," and yet has so constituted man that his death is an impossibility? What mockery thus to address man, if he is, by his constitution, deathless. Let the truth be proclaimed that deathlessness is an object to be secured and that it can only be secured through Jesus; and hence a union with him is essential to this end, which end is only arrived at by having our "fruit unto holiness." Such is God's order to arrive at immortality. Let men beware of all attempts to "climb up" some other way to an endless life. ED.

GOSPEL BENEFITS.

BY THE EDITOR OF "BIBLE EXAMINER."

"God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. ii. 6. 7.

MY object in the remarks I make upon this text will be to examine the nature or character of this cluster of benefits presented for our attainment, and then point out the means by which we may make them our own.

I. THE NATURE OR CHARACTER OF THE BENEFITS PRESENTED IN OUR TEXT.

1. "*Glory.*"—Greek, *Doxan.* The term glory is one often used, and generally includes the ideas of excellence and happiness, or something splendid connected with much enjoyment. As the glory spoken of in the text is something to be obtained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

I regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz., the resurrection of the just. Paul informs us, 1 Cor. xv. 43, "They are sown in dishonor, they arise in glory."—*Syriac.*

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful, *i. e.*, glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away from our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii. 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "*from* heaven," and that then he shall change our vile body (or, body of our abasement—*Syriac*) that it may be fashioned like unto his glorious body (or, the body of his glory—*Syriac*). But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery.—2 Peter i. 16–18. Peter says—"We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice which came from heaven we heard when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says: "We beheld his glory, the glory as of the only begotten of the Father."—John i. 14.

Let us now turn to the manifestations of that glory as recorded by Matthew, chapter xvii. 1: "Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them (*Syriac*, was changed before them), and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which Paul tells us "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it, in vision, made Peter say, "Lord, it is good for us to be here." Oh, how satisfying the sight, and how much more so the realization, when "vision" will be swallowed up in the reality! Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2. "*Honor*"—Greek, *Timeen.* "A state of honor, dignity; a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood"; to be "kings and priests unto God and the Lamb," to "reign on the earth and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."—Rev. iii. 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven" who is "like the Son of man;" and he "came to the Ancient of days, . . . and there was given him dominion and glory and a kingdom, that all people, nations and tongues shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall be not destroyed."—Dan. vii. 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share; and "judgment" is to be "given to the saints of the Most High" when the time has come "that the saints possess the

kingdom," verse 22; then "the kingdom and dominion, and the greatness of the kingdom (or, the greatness of the kings—*Septuagint*), under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

Such is the royal honor presented to our faith as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor"; and to occupy some important post of trust where their honor can be conspicuous is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die before even that short period terminates; while the honor proffered the followers of Christ is an honor never to pass away nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors and presidents could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that of one saint who shall become a king in the empire of Jesus Christ! Let, then, the men of earth, or worldly men, seek their dying honors, which so soon fade away; the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him if found possessing the required characteristics. Here, then, is motive sufficient to stimulate the most desponding child of God. Take courage, brother; you are shortly to wear a kingly crown, and wear it forever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

3. "Immortality"—Greek, *Aphtharsian*, "Incorruptibility"; a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state proffered in my text is essential to confirm us in the glory and honor previously noticed. Without this that glory might fade away—that honor might have an end. With this they are both made eternal.

The apostle here clearly shows that men are not possessed of immortality by creation or birth; and he shows also that it is a favor to be conferred on those only who pursue a defined course. He had stated in the previous chapter that "men professing themselves wise became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," etc. Little did he then know of the folly which was to be developed in after times by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshiped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now men affirm that they are "immortal"—incorruptible, like God! True, they admit their bodies will die, but the essential man, they affirm, is "immortal, and can never die," thus making "void the word through their tradition."

Man is not inherently immortal or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God—and on the action of him who shall partake of it. Paul informs us when it will be conferred and how, viz., "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian;* the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 52-54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality and the time when it will be attained. Let all remember this, and lay aside that pride which possesses men's hearts from a fancied notion of inherent immortality.

4. "Eternal life," *zoee aionion*—"life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man most of all needs is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

I understand life here, in its most obvious sense of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, I regard as a corruption of the word of God—a making void the testimony of the faithful

and true Witness, who saith, "I am come that they might have life," John x. 10; and who furthermore declares, "I am the way, the truth, and the life," John xiv. 6; all of which is confirmed by John, who saith, "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given unto us eternal life, and this life is in his Son"; not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language when presenting the great crowning benefit of the work and mediation of the Son of God is a position of fearful presumption and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal-soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi, makarismos*, as Paul does, Rom. vi. 6, 7, 8, 9, where these words are translated "blessed" and "blessedness," and have the proper signification of happy and happiness. But *zoee* is the emphatic term selected by the Holy Spirit as expressive of that glorious reward God has promised to those who obey him. This fact is sufficient to condemn forever the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoee* life; not merely *makarismos*—happiness; though, having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God cease making "God a liar" by saying he does not mean *zoee*, but *makarismos*, when he uniformly employs the former term in presenting the great climax of proffered benefits for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoee aionion*—"life eternal." Let the simplicity in which the gospel approaches us with its offered benefits stand in all its purity and plainness, and darken no longer the counsel of God by perverting his word and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the gospel salutes our ears. Joyful sound to dying men! Let them heed it.

Having presented, as clearly as my limits will allow, the glorious cluster of benefits presented by our text, I proceed to notice,

II. THE MEANS BY WHICH WE MAKE THE BENEFITS OUR OWN.

This I shall do only so far as suggested by the text. That teaches us they are to be sought for, and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is, to acquire by labor or work. It is not an idle wish that will give us possession of those glorious benefits, but earnest application, which leads us to notice,

2. How we are to seek for them. (1) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort; it is working "the work of God," or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is "to believe on him whom God hath sent," viz., Jesus—John vi. 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which all our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of the age. Their faith is, in fact, a do-nothing faith; a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study to possess the mind of Christ—walking as he also walked—who spent his life in doing good, and for the joy that was set before him endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men, not as the cant is —"to their souls"; but to men as men. Their present wants and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men by instructing them and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing," or doing the work God demands of us, and to which the proffered benefits are promised.

(2) There must be a "continuance in well-doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as

it were, action? No; a dead body may show signs of life under the action of a galvanic battery, but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well doing.

(3) But there must be a "*patient* continuance in well-doing" to secure the proffered benefits—a disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure or sensual gratification, and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory and honor and immortality, eternal life, remains behind to do good, even though left of all, and though tempted with the strong current that has passed him to join in their pursuits. Yes, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice he remains behind the multitude to do the work of God, that he may be Christ-like, and so attain the proffered glory. Worldly-minded professed Christians and sensualists may count him a fool, but he has learned "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterizes his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perserveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails I can conceive no other which would be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality and endless life to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! Oh, what a prize is here! Stop, poor, dying, care-worn and disappointed man: stop and contemplate this boon which high Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are the honors and treasures of earth which now so command your energies, compared with the glory, honor, immortality, eternal life, I have endeavored to set before you on God's authority. Stop, poor disappointed worldling, stop and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? Oh, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents and our energies in doing the Work of God; and now, especially, when the prize is manifestly so near. A few days, or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits, and life's toils, trials, sufferings and woes will all be passed, and glory, honor, immortality, eternal life, be entered upon by you! Oh! how comforting, how invigorating the thought while we are yet struggling in the mighty conflict! "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

THE HOPE OF THE CHURCH.

WHILE one of the Cæsars was reigning with iron force over the world a distinguished Syrian nobleman was called to Rome to receive a vassal kingdom. Before he departed to the seat of imperial honor and glory he gathered his friends and dependents and put his immense estate into their hands, allotting to each his work and promising great reward for faithful service and continual remembrance. In the midst of much weeping, and many vows and benedictions the nobleman started on his long journey. For a short time there was great labor on the estate, and many earnest prayers for the return of the master. In fact it beame marked that those who were most distinguished by conscientiousness, honesty and manliness had their deep life nourished by the prospect of his return. The brightness of his eye was upon them, the gladness of his countenance kindled them into power and animation.

It came to pass that while he tarried many long days some began to say that he never would return, and some bolder ones that he had never been here. Some said that he had forsaken the estate and it belonged to them in absolute possession—and others that he had only dreamed of a kingdom and could give no rewards. Hence, they concluded to seek power, splendor and privilege in the present, leaving the future of which they knew nothing to soothsayers and Chaldeans. In the long run

they began to revile and beat each other and had alternate seasons of revelry and violence, passions of evil were let loose and blood ran freely as rain in winter. The parable is not obscure.

In the fullness of the time there appeared one who had all the moral and supernatural power to establish grandeur of a King, and he claimed the right and the power to establish the kingdom of prophecy. The unsullied sancitity of his character, the wondrous majesty of his works, the profound wisdom of his teaching, the open recognition of the Father from heaven, all combined in declaring him to be the Son of God and the Prince of life. His ambassadors—forbidden to enter into any Samaritan or Gentile city—went through all the coasts of Israel with one cry, That the kingdom of God was at hand. Nigh it must have been when the King himself was present and the powers of the world to come were revealed in such affluence. The kingdom had descended upon them and the King was seeking by all the charming attractions of heaven, to gather the people under the sheltering wings of his love and his life. No one will deny a manifest change in his final aspect toward them when it became manifest that he was rejected by the nation. He taught them that they would die in their sins, that their house would be left to them desolate, and that they would never see him again until they could say, "Blessed is he that cometh in the name of the Lord." Nor did he leave the early teaching without distinct and explicit correction. For, when in the midst of the triumphal procession, some began to think that the kingdom of God would immediately appear, he taught them that the noble man must go into a far country to seek for himself a kingdom and to return. Whatever differences there may be among us as to the nature of that moral dominion which he did establish, it is beyond all controversy that the kingdom which he went to receive in the far country cannot come into manifestation until his return.

The apostles and their fellow-laborers all lived and taught as if the day of the Lord and the kingdom of glory were at hand, and their most forcible and impassioned appeals have their spring and roots in such ground. It will not be denied by any one grounded in Church history that the great leading men of the early Church made the coming of our Lord and the kingdom of prophecy, as the Gospel hope, exceedingly prominent, though the interval was wide and the descent very great from the sobriety and dignity of Paul, Peter and John, to that presentation of the truth which may be found in Irenæus, Justin Martyr and Lactantius. Such allegorists as Dionysius did mischief in confounding some simple people; but the chief ruin came when Constantine avowed himself a Christian and took the Church under his imperial wings of darkness. The divinest realities which had lived through storm and bloodshed perished in court favor, only lingering in a few solitary hearts which were not debauched by political influences. When the bishops became companions and councillors of royalty, and persecuting rage was not only arrested, but succeeded by great benefaction in the power, honor and glory of this world, they seemed to think that the sublime kingdom of prophecy had become a reality and they lived and intrigued and caballed in accordance with the growing darkness and degradation. How rapid and how appalling the corruption which followed! The constellations disappeared. One star after another went out. Sacerdotalism became intense and arrogant. Idolatry followed hard with worship of rags, relics, images and, overshadowing all, the worship of a woman. It was the morning star which was blotted out when saintly mediators and Mary substantially displaced the *One* Mediator. Then came transubstantiation, purgatory, indulgences, priestly celebacy and all the manifold falsehoods which gradually darkened into glooms of the middle ages. The Lutheran trumpet blast was to a large extent political, though not without gracious spiritual consequences. But the Reformation of the sixteenth century was a very partial work, and the fogs and miasma of the Pontine marshes are still heavy upon us. The Lutheran theology mainly dwelt with a present salvation, the justification of the sinner before God. One-half of the Lord's work, his redemption of nature, was almost entirely ignored. The great adoption, the manifestation of the Sons of God in their immortal beauty and sovereign power never received any earnest treatment, and that exceeding glory toward which the whole creation moves and for which every creature sighs, was scarcely in the field of contemplation. The old papal concept still seemed to rule and reign, of getting into glory one by one and enjoying in ghost condition the vision of God and the blessedness.

The volcanic storm of the French Revolution was not long in following the Lutheran revolt, and the hard black frost of German rationalism was close upon the French eruption.

Such periods of death and convulsion did not seem likely periods for the revival of any

ancient hope. Yet it was really in the midst of such dread moral scenery that many devout souls began to say, as they did in Israel, "Why speak ye no word about bringing back the King?" After long bad ages of blasphemy, sin and rebuke, after a terrible night of evil dreams and evil deeds, tremendous periods of superstition and moral darkness, a cry began to arise—"Behold the bridegroom cometh. The nobleman has received the kingdom and is coming for its manifestation." When this cry went forth old passages in the document of life which had seemed without meaning began to glow with wonderful significance. They speak of waiting, watching, fasting, praying, looking and desiring; and those who began to read and understand began to rise on tiptoe with loins girded and lamps burning.

A man of some mark as a scientist takes in hand occasionally to mock us and our hope; but, alas! he has nothing to offer. He says we are all melting away into the infinite azure; hence, the professor is nothing better than the gas he plays with in the laboratory.

We do not admire the melting process nor the result. We would rather see all the orient crimsoned and glorified by the splendor of his appearing who hath life in himself and likewise the power of giving it freely as eternal possession.

On the coming of our Lord we have a few words which we trust may be profitable to all believers in the Son of God.

When the disciples were to be left as a trunk bleeding at every pore, the departing Head gave such consolation as was fitting. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." —John xiv. 1-3. A poor simple child, who has got somewhat muddled among divines and skeptics, says: "How sweet that reads! But is he really coming personally?" Personally! The Lord be gracious to us! In what other way could he come? It is quite possible that the apostles, notwithstanding all their explicit teaching, were straining their eyes as if they would never see him again and sobbing as if their hearts would break. "Men of Galilee, why stand ye gazing up into heaven? the same Jesus now taken from you will so come in like manner as ye have seen him go into heaven."—Acts i. 10, 11. This has the ring of the true metal.

Young man—looking for the return of an absent mother who is your very ideal of grace and loveliness—do you want her back in figure and shadow? Is it a ghost or a true, sweet woman you are looking for? Wife, whose husband—long away in a foreign country—is the embodiment of all your belief and trust in the noble and heroic, in truth and tenderness, in purity and valor, is it the man you are looking for or a phantom?

Not a shadow do you desire; you have seen too many in the long separation; but you long for the true personal man in the grace and glory of his manhood.

Holy Scripture gives no countenance to gnostic dreaming. The verities of Christianity are not so much phantasmagoria or shadows on the walls of time. They are, from Incarnation to Second Advent, all great and supreme realities. Our Lord is indeed a true Person, and must be revealed as such, Son of Man and Son of God. Son of Man! the true, the perfect, the immaculate Man, the first-born of the new creation, and as such God's ideal of what humanity should be. Son of God, first-born of all creation, born in eternity as well as in time, and declared to be the Son of God with power by the resurrection from the dead; still further to be declared when he appears with the ancient name written upon him, and we see with finer vision all the clustering glories which belong to his nature and rank, to his office and his work.

It is surely Jesus the anointed that we want. We know something of the promises. A country glorified by renovation, every curse repealed, until the desert blossoms like the rose and the healing rivers run with life; a city so sacred that it needs no temple, and so bright that it needs no luminary; where the streets are shining gold and the blessed river runs from the throne of power, on the banks of which the tree of life blooms with fruit unfading; and immortal companies of saints and angels in glory beyond all speech! The accessories are all wonderful and all comely in the proportion of fine keeping. But it is the anointed and holy One for whom we sigh, as the spring, well-head and centre of all the glories. We want the One who loved us with love stronger than death, who descended so low for our recovery and washed our sins away by his precious blood, and gave us the charter of life eternal by his resurrection from the dead. The forests of eternity may be grand, the fields and rivers may be transendent in favor and beauty undefiled; but the face of our Lord will be the true glory and charm

of every landscape, and all things bright and fair will gather splendor and grace from his countenance. His face gives strength to the archangel, his voice awakens the dead, his presence secures the everlasting harmonies and the never-fading bloom.

We read some time ago an article by a learned but not a wise man, who said, concerning our Lord, "he came providentially at such a time, he came spiritually at another time, he came figuratively at another time." Such men would turn the blood of atonement into a figure, and the truth of God into a fable. We never got quit of the heartache after the infliction until we turned to a magnificent passage in Hebrews, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . And unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. How welcome such a clear, authentic voice from the source of authority? The dreamer may tell his dream, surely, but what is the chaff to the wheat? The word of the Lord is a fire and a hammer to break the rock in pieces.

Once in the confluence of the ages, or in the completion of the periods, he appeared to put away sin. Others, of slender human force, had tried to diminish the sum of that great burden and horror which is the shame, the anguish and the ruin; but at last there came one of Divine force, strong enough, both to *put away* sin and to *abolish* death. They may linger yet a season, but the iron has stricken into them, and in the end they will be thrust from the universe. Once he came, and in the mysterious sacrifice of love purged away our sins; and to them that look for him shall he appear a second time, apart from sin, unto the great salvation; that salvation concerning which a great Christian thinker once wrote, after he had long enjoyed the life divine in close communion with God, "Now is our salvation nearer than when we believed." The passage is exceedingly comprehensive; for, while death and judgment are declared as solemn verities, the Lord delivers his people from the fear of both. He has taken away the sin which gave death a sting, in his first appearing, and in his second appearing he comes for the glory and salvation of the ransomed; hence, judgment has no terror to those who, from mortality or death, are to shine in incorruption.

There is a passage in the letter of Paul to Titus which will repay a little consideration: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Chap. ii. 11-13.

When the ages or periods, which were not formless spectres of an atheistic dream, but missionaries from God, had delivered their messages and accomplished their work, there appeared the favor of God providing salvation for all men. "The day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death." One who was waiting for the consolation of Israel said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 29-32. We learn from John i. that the Logos had been, through all former ages, the light in the darkness. Lights of nature, providence or supernaturalism; lights of reason, conscience, imagination or love; lights of sun, moon or star; lights of old tradition, stone table or human constitution; there was no lamp burning in the heavens or on the earth which he had not kindled and fed with his divine fire. But the darkness apprehended it not. So the Logos, or Word of God, took human shape and appeared to men with a richer and warmer revelation. No man hath seen God at any time, but the only begotten Son from the bosom of the Father he hath declared him. Surely the life was manifested, the eternal life, that men might get into communion with God the Father and with his divine and honorable Son. It is just at this point that human records begin to glow with divine significance, that we get a true philosophy of history, and from a living centre distinguish gracious plan in the past and glorious promise in the future.

Between the two advents—the appearing in grace, and the appearing in glory—we are taught, or put under training, that we may live soberly, righteously and godly while looking for the blessed Hope. Soberly marks the dignity of men who escape from the frivolous pursuit of trifles and unrealities, to live with high purpose and resolute endeavor. Righteously determines the justice and equity which must mark all our transactions with the Jew, the Gentile, or the Church of God. Godly signifies such a flooding of the human with the divine that we become distinguished by the love which distinguishes God. We no longer

look on nature and humanity with the narrow vision or half-blind eyes of the flesh, but with the large eyes of gods who are made partakers of the divine nature. Once he appeared in grace to bring us home to sin-pardoning and life-giving God, to open our eyes and turn us from darkness to light, and giveus an inheritance among the sanctified. A second time he will appear with the salvation of power, that we may shine out in immortality and hear the triumphal music of the kingdom. A peculiar and disciplined people find the power, glory and blessedness for which they have been aspiring and working under divine influences and the leading of the Holy Spirit. Many things in Christianity can be, and have been vulgarised, but immortality cannot be vulgarised, it is the reality of comely proportion, of grandeur, of supreme desire. That man, with his regal intellect, his mysterious conscience, and his almost divine force of will, should inherit the same corruption as the brutes is surely a miserable ending. Such a goal has a lameness about it which revolts, as well as a horror which no language may declare.

The philosophers who, in the rejection of Christianity, lose all hope or prospect of continuance or resurrection, have for some time been trying to make the horror presentable. They miserably fail. They can only promise a grand funeral, and draperies of gold and purple as curtains round the couch of everlasting darkness. What glory is it to the dead, who can neither see nor hear, that roses should blow and nightingales sing over the graves, or the southern wind linger over sepulchres after rifling spice fields on the way? We might as well have the gloom of midnight and eclipse, the north wind howling and roaring forever, and all elemental forces of wrath and ruin making grim play with the bones and the dust of the dead. It is life and joy to know that our citizenship is in heaven, from whence we look for the divine One, who will change the body of our humiliation and fashion it like unto his own by the energy of his all-subduing power. The divine life which belongs to us is wisely veiled for a season, hid with Christ in God; but when he who is our life shall appear, then shall we also appear with him in glory.

"The Spirit and the bride say, Come." Their combined voices call the Lord back from the seat of his priesthood to the throne of his royal power. And surely the nations of the world in their inarticulate fashion call as loudly as martyrs under the altar or Church in the wilderness. They are either getting into convulsion or getting into ghastly fear, on account of the things which are coming on the earth. And he, the God-man, who once, in Palestine, spake peace to wind and wave, is the only one who can control the wilder storm which agitates a deeper sea, and bring the vessel of humanity to the shores of eternal rest.—DR. LEASK, *Editor of the Rainbow.*

A FEW MORE WORDS ON THEOLOGY.

I HAVE read with interest the paper "On Theology" which appeared in the *Rainbow* of this month. With the *conclusions* of the writer I am not disposed to differ. With his *definition* of what he justly terms "the science" of theology I do. If this be so mischievous a thing as he supposes it to be, and I am not inclined to dispute that it *is* so, it must be something *more* than "the study of divine things," whether through the intellect or though the heart; it *must* be something above and beyond Scripture, something human and not divine, or it could not be, under any circumstances, the source of "cruelties and horrors unspeakable."

If I were asked to define what I understand by theology I should say it is the deduction of *supposed* truth from *revealed* truth—a purely human process—and therefore necessarily mixed with defect and error. Scripture is of God. Theology is of man. It is man reasoning and dogmatising, and attempting to systematise that which God has not been pleased to reveal *as a system*. When the result of his reasoning and systematising is made, as it always is made, *a test* of the reality and rightness of a man's belief, it necessarily alters at once both the nature and the grounds of faith. Faith, says St. Paul, is believing *with the heart* unto righteousness. Faith, says the consistent theologian, is *not only* this, it is the right intellectual conception of the truth professed to be believed, which can only be arrived at by systematising what God has revealed, and so viewing each separate truth in its relation to the rest. Hence, the orthodox theologian, not content with the simple acceptation of a revealed truth as it stands in Scripture, is always restless and unhappy until he has made it *fit in* with that particular system which he regards as alone consistent with the moral character of God.

Dr. Angus, than whom a more competent expositor of the term can scarcely be found, defines theology as "that *methodical interpretation* of Scripture, the result of which is systematic divinity." The late Professor Rogers entitles it "a systematised view of the facts respecting God and our relations to him, ob-

tained by induction of the substantial contents of Revelation." These definitions, which are given by two eminent divines, when anxious *to contract* the functions of theology as much as possible, are perhaps as unobjectionable as any that can be found. *Both,* however, speak of theology as something *more* and different from the mere study of Scripture. The one says it is essentially *interpretation,* "the methodical interpretation of Scripture." The other affirms it to be a view of facts *obtained by induction,* which is again the human interpretation of Scripture, and therefore fallible. Need it then excite wonder that whenever these human processes are regarded as infallible, placed side by side with divine revelation, and *enforced,* "cruelties and horrors unspeakable" must be the consequence—a consequence which could never follow the mere "study of divine things" through the intellect alone. Rightly, therefore, is it affirmed that, "Not until men learn to throw off the authority of human theology and to trust themselves as it were, to God and his Word alone, will bright and hopeful views take possession of their hearts."

But how is this to be brought about? For, although it is clear as daylight that Christianity is not a theology, that the Scriptures were never constructed with a view to the preparation of one, yet is it equally clear that if Christianity was planted in the world *as a society* rather than an individual influence, a theology is indispensable. Churches of whatever kind, the simplest as well as the most hierarchial, are necessarily founded on a theology. They could not exist without it. What are called churches in the New Testament did indeed do so, because of the miraculous conditions under which they were formed, taught and governed; but no church since the decease of the apostles has ever existed, or can by any possibility exist without a theology, by which I mean without *something more* than the possession of the Scriptures, without a common view expressed or understood—to borrow Professor Rogers' language—of such "facts respecting God and our relation to him as can be obtained *by induction* of the substantial contents of Revelation;" in other words, by a *human interpretation* of that which is divine.

How are we to get out of this? If theology be mischievous, churches must be also also. If churches *of any kind* be of God, theology must be so likewise, and the only question for us to consider is whether *a given theology* is or is not the true Church? We must in attempting to decide this start by assuming as almost all Christians now do, with or without evidence that *some* form or other of Church organization, and *some* system or other of theology is essential to the spread and permanence of a faith which rests on the revelations of a Book singularly *unadapted* to the formation of any tabulated system of truth, distinguished by "almost entire absence of anything approaching to scientific accuracy," all "its statements of doctrine if we except some of the apostolic epistles, being thrown together without order or exact definition."

My own belief is that churches, like their varying theologies, are of *man,* and not of God; and will, therefore, before the coming of the Lord be "plucked up," like everything else that is not of God's planting. But I am open to correction, and invite remark.—H. DUNN, *in the Rainbow.*

ON SILENT WORSHIP.

DEVOTION, considered simply in itself, is an intercourse betwixt us and God—betwixt the supreme, self-existent, inconceivable Spirit, which formed and preserves the universe, and that particular mind with which he has animated a portion of matter upon the earth that we call man.

It is a silent act, in which the mind divests itself of outward things, flees into heaven, and pours forth all its wants, wishes, hopes, fears, guilt or pleasures into the bosom of an Almighty Friend. Although this devotion in its first stages may be a wearisome or insipid exercise, yet this arises merely from the depravity (weakness) of nature and of our passions. A little habit will overcome this reluctance. When you have fairly entered upon your journey the ways of this wisdom will be "ways of pleasantness, and all its paths peace." True devotion doubtless requires a considerable degree of abstraction from the world. Hence, modern Christians treat it as a vision: hence, many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the Fathers; it burned in an Austin, and in many others of the persecuted martyrs. That we hear but little of it is not wonderful. It makes no noise in the circle of the learned or of the elegant. Under a heap of worldly cares we smother the lovely infant and will not let it breathe. Vanity, pleasure, ambition, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began writers have been amusing us only with shadows of this piety instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrim-

ages, persecutions, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world instead of the engaging child of Reason and of Truth, while the lukewarm have rested in a few outward duties, which have had no vigor, and, as they spring not from the heart, never enter the Temple of the Most High.

Real piety is of a very different and of a much more animated nature. It looks up to God; sees, hears, feels him in every event, in every vicissitude, in all places, in all seasons and upon all occasions. It is theory vivified by experience; it is faith substantiated by mental enjoyment; it is heaven transplanted in the human bosom; it is the radiance of the divinity warming and encircling man; it is a spiritual sense gratified by spiritual sensations. Without this all ceremonies are inefficacious; books, prayers, sacraments and meditations are but a body without life, or a statue without animation.

That man is capable of such an intercourse with his Maker there are many living witnesses to prove. Without having recourse to the visions of fanatics or the dreams of enthusiasts, it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind. Bodies can have intercourse, so can minds. When minds are in an assimilating state of purity they have union with their Maker. This was the bliss of Paradise. Sin interrupted it and holiness must restore it. To a soul thus disposed the Creator communicates himself in a manner which is as insensible to the natural eye as the falling of dews, but not less refreshing to its secret powers than that is to vegetation. The primitive saints speak of this when they are describing their transports. David felt it when he longed for God, as the hart panteth after the water brooks. St. Paul experienced it when he gloried in his tribulations. It was embodied in him when he was carried up into the third heaven and heard things impossible to be uttered. St. Stephen was filled with it when he saw the heavens opened and prayed for his murderers. By it martyrs were supported when they were stoned and sawed asunder, and until we feel it in ourselves we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction you will at once have made your future for eternity. It will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life; prosperity or adversity, health or sickness, honor or disgrace, a cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your minds to God, and in his greatness and perfections you will insensibly lose the littleness, the glare and tinsel of all human things. If I wished only to set off your persons to the greatest advantage, I would recommend this true, sublime religion. It gives a pleasing serenity to the countenance and a cheerfulness to the spirits beyond the reach of art or the power of affectation. It communicates a real transport to the mind which dissipation mimics only for a moment; a sweetness to the disposition and a lustre to the manners which all the airs of modern politeness study in vain. Easy in yourself, it will make you in perfect good humor with the world, and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. This devotion, however, though essentially a silent intercourse betwixt the heart and God, yet to creatures, consisting of matter as well as mind, may be nourished by external forms. Let it strike the senses in order to awaken the imagination.—*Selected.*

"GOOD FRIDAY."

[THE above-named day was kept this year (1878) as usual, by a great part of nominal Christians as the anniversary of our Saviour's crucifixion. It happened this year April 19th. The same day there appeared the following editorial in the New York *Tribune*, which contains so good a moral that I transfer it to the columns of the BIBLE EXAMINER for the benefit of the "lovers of this present evil world," and as a caution to all not to *imitate* Judas.—ED.]

THIRTY PIECES OF SILVER.

The great sacrifice made on this day on Calvary has blotted out in our minds all other events of which it is the anniversary. Yet it is worth while for us to remember that on this same day, ages ago, died the most unfortunate of all human beings, a man on whom fell a fate so unspeakable in horror that his memory has come down through time guarded by a strange and terrible silence. It is that Hebrew, that friend and follower of Jesus, who gave him up to death. Men have shown a keen interest in dissecting the motives and characters of all other moral monsters. They have, apparently, not even curiosity about Judas. Nero and the Borgia had their analysts; even Satan himself is not without his apologists. But from this man humanity has

turned away without a word. His name has become the synonym for treachery. For his sake his whole nation has been held accursed for generations.

Yet Judas, like the rest of us, was a baby once upon his mother's knee; a boy with boyish impulses and affections. There is no record of any abnormal development of vice or cruelty in him while he was the daily companion of the Lord and his friends. He had, as far as we can learn, but one besetting sin—*the greed for money.* He was neither sensualist, murderer nor brutal—he was a thief. He held the bag as they journeyed, and the fingering of the few poor coins had the effect upon him of that deadly poison the touch of which kills by paralysis. He was benumbed in heart and soul. He rose up and sat down with the Spirit of all good, and he thought only of his bag. He touched every hour the Elder Brother of mankind. He saw the multitudes crowding about him, moved by a mighty faith; the blind saw, the dying were healed, and the dead brought back from the grave. The whole world stood waiting to know if this were the Saviour for whom it had tarried so many ages; and this poor creature turned his back on it all—to count his money. The man must have known he would die some day. The most vicious of us know that, and struggle madly for a vague chance of existence hereafter. Beside Judas, visible, tangible, stood the Divine Helper—the way to unending life; a word from His lips would have made certain eternity for this his follower. For thirty coins he gave up this chance forever; he put out this light which shone for him and for the world. When the Son of God hung upon the cross, when the earth shook and the sun hid its face, and the dead rose in horror from their graves, this Hebrew began to see the real value of his money. He understood now the misuse he had made of his mean life and creeping outside of the darkened city over which lay the shadow from Calvary, he put an end to it. Where he has gone no curious eye can follow. Near Jerusalem to this day is shown a ghastly gray abyss — the Potter's Field—heaped for ages with the bones of the dead. It seems fitting that the thirty pieces of silver should be thus sunk into eternal decay and corruption.

Now, there is no man living to-day so vicious that his worst enemy would accuse him of a likeness to Judas. And yet is not the Saviour alive and at work in the streets of New York this morning as then in Jerusalem? Who is the Helper now of the lame, the blind, the dying? Who calls our dead out of the grave to life again? When we go to church this morning, or sit in our own house or office, is not the spirit of all good, of honor, truth, love, the guide to sure high life beyond death, beside us, close at hand? The very miracle of the spring, the rain, the sun tell us of his presence. Since we were children, have we not heard his secret voice begging us to come to him? We are blind and deaf and indifferent to it. Why? The stocks, the fee, the invoice of goods to which we give our waking thoughts—what are they but the money which Judas made his god? We, too, carry the bag. We finger the coins greedily. Let God go on with his miracles, let the poor crowd about him; the bag is our business. We, being disciples, see that our Master is being thrust out of the Church, out of society, out of literature. We pay him formal homage in church and go out to barter honor and honesty for the thirty pieces of silver on which we have set our hopes. Judas also did not forget to kiss the Master before he betrayed him to his enemies.

THE EASTERN QUESTION SOLVED.

BY DR. EDWARD PERKINS.

First. The great dominion of territory given by Jehovah to the Patriarchs and their seed for an everlasting possession is in the possession of the seed of Esau (the Ottoman Supremacy), the twin brother of the Patriarch Jacob.

Second. The fourth kingdom in Daniel's prophecy is not applicable to Rome, but to Syria and to Turkey, Syria's descendant.

Third. That the Romans are the descendants of Ishmael, the illegitimate son of Abraham, and are the robbers of the Jews, not their protectors.—Dan. xi. 14.

Fourth. The Seventh Seal (Rev. viii.) was opened when Nebuchadnezzar, king of Babylon, invaded Palestine and carried the Jews into captivity.

Fifth. That the four angels in that chapter represent the four universal kingdoms who should rule over Jerusalem during the indignation (Dan. viii. 19) or throughout the seventh sealing time which closes with this dispensation. These kingdoms are Babylon, Persia, Greecia and Syria.

Sixth. The falling of a great star (Rev. ix.) represents the downfall of the old Syrian Dynasty, after reigning over Jerusalem about 264 years, when Rome steps in and reigns in her stead; afterwards Turkey subverts Con-

stantinople, regains Jerusalem and yet possesses it as the fourth universal Empire.

Seventh. The ten lost tribes of Israel, the settlers of Western Europe, never possessed the promised territories which Turkey now claims; but the great battle of Armegeddon will settle the long vexed Eastern question before the inauguration of the fifth universal Empire.

Eighth. The time of the Second Advent—*how known.*

INTRODUCTION.—REV. xvii.

The lewd Woman of Babylon.—An Enigma.

The apostle, at the end of this chapter, says the woman here referred to is a symbol of a great popular and wicked city, which reigns over many kingdoms, nations, peoples and multitudes of tongues of different languages on the earth, and is being brought to judgment to answer for the trust, as a Trustee of God's appointment over his ancient church in Jerusalem.

This mysterious subject, which is one of very many, should be carefully examined, as it is propounded after the mode the Oriental nations penned much of their writings. Thus Samson's riddle to the Philistines is one of these remarkable embarrassments or puzzles. —Jud. xiv. 12. Another is recorded as Nathan's parable to king David (ii. Samuel xii.) and a great number of others abound throughout the Old and New Testaments; and they all contain great and important events: information of facts to individuals, to communities and nations, for weal or woe.

The inconsistent and trifling exposition never could make these dove-tailed subjects fit, any more than the base absurdity of trying to turn a lewd harlot woman into a (Roman Catholic) bachelor priest; but, by applying a harem city to the catagory, we would have met a harmonious result, which heretofore has always been a failure, owing to incorrect exigesis, for in nowise in the Scripture can the ten horns be applied to Roman Catholicism, or to the Romans nationally. This position I have held a long time, and still maintain, while public remonstrance remains silent.

And true it is, the mind that can follow critically these *most* important enigmas seeking to realise an answer, and obtain it, will, in the end, say with Mr. Cowper, "God moves in a mysterious way his wonders to perform."

THE TURKISH GOVERNMENT—THE SCARLET-COLORED BEAST.

Rev. xvii. 1, 2.—"And there came one of the ven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

In the twelfth century, when Richard Cœur de Lion, king of England, was near the Black Sea on his tour to Palestine, standing on an eminence, and overlooking a great city, he exclaimed to his courtiers, "Constantinople holds the keys of the world." Hence, centuries before Constantinople, great kings and cities, were near located. Her impregnable situation on many waters makes her a desired locality. Constantine, Emperor of Rome, founded it, and after it had been occupied about a thousand years it was subverted by the Turks. She stands in what is known as Turkey in Europe, a territory containing 196, 770 square miles; divided into ten states, with a population of nearly seventeen millions of inhabitants, besides her extensive dominions in Asia and Africa. Commencing at the Atlantic Ocean and continuing through these two continents to the Pacific Sea, she absorbs millions of miles of territory and its inhabitants.

These kings of the earth are the Sultans and kings and other subordinates under Constantinople governmental power throughout all these vast dominions (Dan. xi. 5), all worshipers of Mohammed, the Sultan of Constantinople being their chief and only prophet.

Verse 3.—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

The woman here brought to view is a representative of a great city. The question is what city is it? We answer, there is no known city on the earth that will answer every item in general comprising the whole so well as the city referred to, viz., Constantinople; and the beast on which she rides, with its colored clothing and blasphemous names, is a true symbol of the Ottoman supremacy, with all its vile, filthy vices of whoredom and fornication, blood-shedding and murder, and an indignity offered to Jehovah in their worship of prayer and praise. Furthermore, her governmental power and administration of her laws and penalties have been proverbial for cruelty,

and her former pedigree for injustice has been unequalled.

The rich location of her city, with its site of seven hills denoted by the seven heads, and that under protection by her forts and waters, have been extraordinary barricades of safety. The ten horns denoting her ten states of territory in European Turkey, contiguous to her city, and tributary thereto, comprising 196,770 square miles, containing 17,000000 of inhabitants, and are probably the clay-iron toes referred in Daniel ii., to which we shall refer in its place.

Verse 5.—"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

It appears from all information obtained this has been a dark passage for exegesis through Rome. Ever since the dawn of Christendom the Church has been blindfolded. At the close of the vision the apostle is informed by the angel that this woman represents a great city which is being brought to judgment, to give an account of her responsibility to God for the maladministration as the chief magistrate and governor of a great estate committed to her charge. "Babylon the Great" was written on her forehead. The Prophet Daniel, in his second chapter, in explaining the image dream says, "Four responsible nations represented by God, silver, brass and iron were appointed by God as trustees to have charge of the land of Palestine, Jerusalem, his Church and people during the seventh sealing time which commenced with Revelation, chap. viii. Babylon was the seat of government of these four responsible nations, who in succession were to rule over Judea, etc., collectively or otherwise. The first was the Chaldean, the second was the Persian, the third the Grecian, the fourth was the Syrian. These kingdoms all reigned in Babylon. The three first died in Babylon. Selucus Nicator I. succeeded them as the fourth kingdom and reigned in Babylon, and while there built him a new city, naming it after himself, Seleucia, removing his seat of government there; very soon after Babylon was destroyed, and in the following years this Syrian seat of government had several removals, and eventually run out and became oblivious.

It is needful to keep in mind that what is recorded under the seventh seal is relative to Jerusalem and her people only, with the Gentile nations appointed to care for and protect them. Hence this mysterious city here represented by this lewd woman is this new Babylon, a resurrected city in place of old Babylon destroyed, and becomes a seat of universal empire for the fourth delegated power, which fell into the bottomless pit—a rich figure of Syria's downfall.

Verse 6.—"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration" or astonishment.

That Turkey is the subject of this prophecy, and that Constantinople is this great city is becoming questionless to thinking, reflective minds, and that their forerunner, Syria the Edomite, is severely criticised by Obadiah forEsau's persecutions and slaughter of Jacob's posterity, which took place under Antiochus Epiphanes, and the Syrian Dynasty of Kings who were the descendants of Esau when they ruled over Judea before she fell into the hands of the Romans. Likewise, up to this present time, Turkey's history abounds with direful reports of their persecutions, tortures, imprisonments and death of Christians wherever found, and all non-adherents of Mohammed, Jew or Gentile. The apostle was when he had the vision a Roman prisoner in the Isle of Patmos. But the blood of the saints and of the martyrs seemed to far transcend anything he had witnessed.

Verse 7.—"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her which hath the seven heads and ten horns."

If it was such a marvelous sight to the apostle to look upon this mysterious beast and its rider, making such destructive havoc with the Church of God, that the angel explains how he may know "the mystery of the woman and the beast that carrieth her, with seven heads and ten horns," we shall here discover that the key to this enigma was lost when Rome became the usurper over Palestine, obtaining the governing power, thus hiding the key under her own authority and dissemblance.

THE INTRODUCTION OF THE OTTOMAN POWER.

Verse 8.—"And the beast that thou sawest *was*, and *is not*, and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that *was*, and *is not*, and yet is."

In following after truth experience teaches us we must set aside all our old preconceived notions and tautology about Rome being of

God's appointment, having the Scriptures committed to her charge and the founder of his Church. Although she abounds in many errors, yet she has the Scriptures and some good precepts, but the subject under consideration takes very small notice of her, viz., filling up the time of Syria's silence over Judea, a hinted recapitulation of her conduct and of her fall, as contained in Revelation xii., where her Scripture history ends. Thus, the beast that *was*, is the old Syrian kingdom. She *is not* while she lay silent in the abyss (bottomless pit). The prophet Daniel says of her, (chap. xi. 19), "He shall turn his face toward the fort of his own land, but he shall stumble and fall and not be found. About the year B. C. 64, the Syrian kingdom fell, and was lost to the world, laying (obsolete) entirely unknown during many centuries. The Revelator, in chapter ix., says he "saw a star fall from heaven unto the earth; to him was given the key of the bottomless pit, and he opened the bottomless pit." This star is a figure of a great personage or dynasty of rulers; the Restorer of the old Syrian kingdom into life: the kingdom that *was* and *is not*, and *yet is*. A resurrection from the bottomless pit into life, under a new cognizance—Syrio-Turkey.

THE LITTLE HORN.

Dan. vii. 7.—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and break in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn before whom three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

The three first beasts here referred to, Babylon, Persia and Greece, differ much from the fourth beast in its form and strength and dreadful savage cruelty. What it did not need, after satisfying its own wants, it brake in pieces, destroying the remainder. And on its dreadful looking head it had ten horns; which led the prophet to contemplate their usefulness; and while so doing, he saw another little horn come up *amongst them* after the former ten horns were full grown and matured. This little horn, with a man's head and mouth, grows up after them and amongst them.

This monstrous beast is a symbol of the old Syrian governmental power which ruled over Judea and the Jews about 264 years, when Rome disannulled her power, and she fell as we have just considered above.

The ten horns are synonymous with the Revelator's ten horns, and with the ten clay-iron toes, which we shall consider in their place; and with the three horns plucked up by their roots, in their connection.

There is wisdom in searching and in finding on this subject, by the hills on which Constantinople is built; but much ambiguity on Rome. So when a literary person becomes lost and weary on the subject he calls there for help and information, and he obtains neither; he remains lost in disappointment and mystery.

THE SEVEN BABYLONIAN KINGS.

Verse 10.—"And there are seven kings: five are fallen and one *is* and the other is *not yet come;* and when he cometh he must continue a short space, and the beast that *was* and *is not*, even he is the *eighth* and is of the *seventh* and goeth into perdition."

The seven kings were: 1st, Babylon; 2d, Persia; 3rd, Grecia: 4th, Syria; 5th Thrace; 6th, Macedonia; 7th, Egypt. The first four kings reigned in Babylon. The first three died there. Syria, the fourth, reigned there; and Thrace, Macedonia and Egypt received their commission in Babylon to their kingdoms at the time the four divisions of Alexander's kingdom took place. The five fallen kings were Babylon, Persia, Greece, Thrace, Egypt and *one* (*that*) *is*, that is Macedon, and the other (*that*) is not yet come is *Turkey;* and when he cometh he must continue a short space. That short space is five months—prophetic time; *i. e.*, 150 years. The time commencing in the year 1299 to their final settlement in Constantinople was 154 years (the four years occupied preparing for war), when, under Mahommed II., Constantinople became the seat of the Ottoman supremacy in Europe. Thus Turkey is the eighth head or king, and is of the seventh; that is, he comes out of Syria and reigns in succession as Syria restored.

"And they that dwell on earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not, and yet is."

In Arabia, one of the Syrian colonies, after the Crusade with the Saracens had subsided, and Christianity, Judaism and Moslemism had caused much strife and tumult, with a continued disquietude under different factions,

Governor Ottoman, of one of her disturbed districts, and said to be a descendant of Oquz, a Tartar Prince, did on July 27, A. D., 1299, ascend the throne at Adrianople as Ottoman I., King of Syro-Turkey. The foundation of the Ottoman supremacy, and the commencement of the 150 years.—Chap, ix. 5.

Hence, when at the coronation the Syrian population saw the flag waving in the breeze with their ensigna of royalty emblazoned thereon, there was wonder and admiration at the resurrection or restoration of their old governmental power, which Rome had, by forecasting evil devices against them, inveigled them thereof, reigning in Jerusalem and over Syria, imposing upon them heavy annual tributes. We understand by the phrase "whose names were not written in the book of life from the foundation of the world" it was neither Jew nor Christian that was interested in this wonderment, as there were no favors in view for them; the whole being a Mohammedan movement establishing an hierachy of persecuting power.

"And here is the mind which hath wisdom." It really appears this clause was put in as a caution to the Church or to writers more generally, not to use these subjects deceitfully or incautiously. Discernment and sagacity were used undoubtedly; but *prudence* had hid herself. Hence so much inconsistency and division have been maintained among Christiains. "The seven heads are seven mountains on which the woman sitteth."

THE TEN HORNS.

These ten horns, or nations, have no affinity with Western Europe, but are situated in European Turkey, and are known as Romelia, Bulgaria, Wallachia, Moldavia, Servia, Croatia, Bosnia, Herzegovina, Albania and Thessaly. They were subjects of Grecia many centuries before the little horn came; he came *up after them*, and amongst them, in what is now known as Turkey. The successors of Ottoman, the Osman family, resided in Thrace. Orchan, an abdicated Sultan, and his brother Amurath II. resided in Adrianople. Mahommed II. was born there in 1430, about 130 miles west of Constantinople, which is good evidence that they were not strangers in Europe, and for aught to the contrary they may have been descendants of old Syria, who conquered Thrace and Macedonia, and added these provinces or principalities to his dominions, and in after years recovered them under Mahommed II. in 1453.

When I penned the last few lines, I had not consulted Dan. vii. 24. The whole of this chapter is altogether in unison with Rev. xvii. on the judgment of the little horn. That these ten kings shall arise and another king shall arise after them, that should differ from Babylon, Persia and Grecia, and he should subdue three kings. This will not apply to any other kingdom but to old Syria only, which did rule over the Greeks in these ten states or principalities as long back as B. C. 70, to over 200 years.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put it into their hearts to fulfill his will, and to agree and give their kingdom unto the beast until the word of God shall be fulfilled."

THE THREE HORNS PLUCKED UP BY THE ROOTS.

After the division of Alexander's dominions, Thrace and Macedon, the two kingdoms, a division of his first territory he reigned over before he went on his great expedition, then known as the Byzantium Greek nations, and their city of governmental power, of the same name as its capitol, was the allotment of these two nations, and may now be known on Mitchell's Atlas as Thrace and Macedon, converted into the State of Romelia, in European Turkey.

The other two divisions of Alexander's territory or dominion were Syria, called the king of the North, and Egypt, known as the king of the South. These two nations, though blood relations, were bitter enemies of each other for more than two centuries.

Soon after they were settled in their kingdoms jealousies and animosities led to war; Syria subverted Thrace and Macedonia, and ceded their territories to his crown, which plucked up these two first horns or kingdoms by their roots.

The broils and wars between Syria and Egypt continued many years, when Rome interferes, silences Syria, wars with Egypt, fights the great battle of Pharsalto, in Egypt, subduing Egypt, henceforward taking possession of all Alexander's territory occupied by these four kingdoms. Thus Syria was silenced into the abyss, and Egypt plucked up by the roots. Rome now becomes conqueror of the East, and settles in Palestine a monarchy ruled by Romans, but eventually removes her own imperial government to Thracia and settles in old Bysantium, the capitol of the old Grecian monarchy, rebuilding a new city, calling it after his own name—Constantine-*ople*.

The introduction of the governmental power of Moslem into these states, with her iron legs of discipline, was a severe blow to the Greek Church, although they were themselves very far from obeying the pure principles of the Bible. Nevertheless, the doctrines of the Mohammedist they depised, rejecting their precepts and examples, for which they where often admonished and punished; fulfilling the prophecy (Dan. ii.) that the clay-iron toes could not form a compact and strong governmental power altogether, no more than iron and clay would stick or cohère together Hence these two religious factions passed lives of strife, hatred, punishment and war. Herzigovina, on the Adriatic, at one time was a dukedom, and for over 200 years was the battle-field or battle-ground of the contestants, all in connection or cognition of the Eastern question. Hence they, with the assistance of their great High Priest, the Czar of Russia—that is these multitudes of peoples, nations and tongues have become free from the Turkish yoke, and herself existing only by suffrage, represented as desolate and naked and burned with fire, losing its power or a division of European Turkey, partly strong and partly broken; taking away his power and dominion to consume (as by fire) and to destroy it unto the end. A large sample of the whole was the ceding of his Eastern territory to Great Britain a year ago, or in the year 1876, which is only a copy of what is to follow.

These ten horns are entirely crownless, having received no kingdom as yet. They were under Turkey, not as a confederacy. For centuries ago, as Grecian states, they were subjects to Alexander the Great before his Eastern expedition; and after his death they fell in the succession of his generals by conquests from Syria down to Turkey, and were always ruled by a federal head. In the Scripture connections of these horns they speak only of multitudes, nations and tongues, but not as kings until the ONE hour with the beast, which is nigh at hand to come.

Verse 17.—"For God hath put it into their hearts to fulfill his will, and to agree and give their kingdom unto the beast until the word of God shall be fulfilled."

Although Turkey is down, as the cry runs abroad, *she* is not *utterly abolished.* For, in the early future, general national circumstances, by many unforeseen, may take place; among which these states or provinces will be led to make a league with the Porte, and eventually will crown them kings as his allies, for his own and their protection and safety, which is of short duration; for great disquietude and the sound of war pervades all nations.

Verse 14.—"These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings."

Only a few short years will have passed away when the two banners of these two great nations were floating over these principalities in deadly feud, warring for delivery from the iron yoke of Moselmism. Now the two banners, the crescent (Babylon) and the cross (Greece) stand together in unison, hand in hand, the insignia of royalty of the two little horns, presenting themselves in battle array against the banner of the *Lamb;* or, as the prophet so beautifully predicts of that day, "when I have bent Judah for me"; *i. e.*, when the Jews are returned and settled in Jerusalem, "and Ephraim," the Gentiles' bow or armies "are prepared with the sons of Zion," the Church, and Greece comes with all his mighty power against them with his aids to recover their lost principalities and kingdoms.

"Then the Lord is seen over them with the whirlwinds of the South, for he is LORD of lords and KING of kings, and they that are with him are called and chosen and faithful. The LORD of Hosts (of armies) shall defend them, and save them as the flock of his people; for as the stones of a crown shall they be lighted up as an ensign." Henceforth a stone smites the iron, the clay, the brass, the silver and the gold, and brakes them to pieces together, and they become like the chaff of the summer threshing floors, and the wind carrieth them away that no place is found for them.

THE COMING THRONE.

BY D. T. TAYLOR.

A VACANCY. Since B. C. 588 there has been a vacant throne in our world. A kingdom of heavenly rule, a throne called the Lord's, tumbled down, and was subverted for want of a suitable king. First, a theocracy became obsolete (1 Sam. 8:7), then a throne became perpetually vacant. Ezek. xxi. 25–27. This throne has been without a lawful occupant for 2465 years. Since Zedekiah, not another king has ruled in it. Where is the rightful King? Ans.: On God's throne. Rev. iii: 21. Who is he? Ans.: One Jesus. He is the King in David's line, of Israel's stock, of Judah's lineage and of God's begetting. He is the sole, the only, the true heir to the vacant throne. "I will give it him," says the Almighty. "I am David's offspring," replies the King. "He

shall occupy David's throne," shouts the Angel. Luke i: 32. Will he do it? Who believes the promise to day? What is meant by this promise? And how and when is it to be fulfilled?

THE THRONE. From the Greek *thronos* we have throne—a royal word indeed. It is used sixty-one times, is rendered "seat" seven times, and "throne" fifty-four times. In every place it should be translated throne. Forty-eight times it refers to the throne of God, six times to the thrones of the elders and apostles, and three times to the throne of Satan. The throne of Jesus is referred to as "the throne of his father David," "the throne of his glory," "the throne of the Lamb," "my throne," etc. A true throne is a high, royal seat, a chair. In classical works "the throne" meant the king's estate, or dignity; it is always a seat and centre of power, and the word alone stands as a symbol and synonym of rule, authority and dominion. A princely order of angels is in Col. i. 16 termed "thrones." Compare Dan. x., where Michael and Gabriel are called princes, being celestial potentates, or archangels. Regal sovereignty and supreme power centre in the throne. It is a magnificently sounding word. It savors of dignity and splendor. Of God it is written, "His throne is in the heavens," and again, "Heaven is my throne." His is the seat and centre of absolute, unlimited power. Might and protection reign on God's throne.

THE ANCIENT THRONES. God, enthroned in heaven, was once King of Israel. 1 Sam. viii. 6, 7. This divine rule was theocratic and supreme. Deity himself reigned. Then Israel said, "Give us a king." And God "gave them a king in his anger, and took him [Saul] away in his wrath." Hosea xiii. 10, 11. Then David was divinely chosen. He was anointed as king long years previous to his taking the throne, and then again at his inauguration. He reigned forty years over an undivided nation, *i. e.*, Israel and Judah, or "the whole house of Israel." 2 Sam. v. 5. His throne, first named in 2 Sam. iii. 10, is not described. The circumstances of its erection, kind, or quality, are not revealed. He had two capitals —Hebron first, then Zion, the city of David, afterward called Jerusalem. God proposed and decreed the perpetuity of David's throne: "Thy throne shall be established forever." 2 Sam. vii. 16; 1 Kings ii. 4; viii. 25; ix. 5; 2 Chron. vi. 16; Jer. xxxiii. 17.

As surely as are the laws and ordinances that govern the heavenly bodies, so surely some son of David in direct line shall sit on David's throne and inherit David's sovereignty. The eternity of the throne was also pledged to David's son, Solomon. 2 Sam. vii. 13. The territory reigned over in David's day extended from Dan to Beersheba. 2 Sam. iii. 10. In Solomon's day its extent was from the river Euphrates to the border of Egypt. The rule of these two kings was not limited to the *same territory*, nor to the *same persons*. There was also a difference in the royal seat of this father and son. The thrones of David and Solomon differed in material, shape, and splendor. The two were not identical, neither were the subjects wholly identical. Nevertheless, the sovereignty was the same. Solomon was instant successor to the throne, the crown and kingdom of David. This shows that when we come to the kingdom of him who styled himself "greater than Solomon," we are not compelled to suppose he is limited to the area of territory, identical subjects, royal seat, or royal city of David and Solomon, though truly their lawful successor. Let this fact be borne in mind. The Lord made Solomon's throne "greater" than David's. 1 Kings i. 37. He will make Christ's throne greater than Solomon's. Unprecedented "royal majesty" engirded Solomon's throne; grander by far will be the throne of Jesus—the Coming Throne. 1 Chron. xix. 23–25; Matt. xxv. 31

A THRONE PLEDGED. He who had God for his father, and Mary for his mother, is sole and rightful heir to the Davidic throne. (1) A God-man was decreed for this throne. Ps. cxxxii. 11. Mark the words, "Of the fruit of thy body will I set upon thy throne." The occupant was to be the offspring of David, but he was to be God, or out from God. (2) Jesus was born and given for this object, and he alone can fulfill this decree. "The Lord God shall give him the throne of his father David." Luke i. 32. (3) The angel called David our Lord's "Father," and Jesus took the title of "the son of David." Matt. xxii. 42. He is called "the seed of David" twice, and "the son of David" fifteen times, by the sacred writers. And now, while in heaven on God's throne, Christ calls himself "the root and offspring of David." Rev. xxii. 16. He has also "the key of David." Rev. iii. 7. Post-millennialists may ignore and forget it, but Jesus never forgets his pledged heirship and sacred right to the Davidic throne. (4) It was for this purpose that Christ was resurrected. God swore with an oath to David "that of the fruit of his loins he would raise up Christ to sit on his [David's] throne," and David, "seeing this before, spake of the resurrection of Christ." Acts ii. 30–32. "This

Jesus hath God raised up." For what? Answer: To sit on David's throne. Nothing but the most subtle infidelity, the most pernicious interpretation of a text, the most outrageous dealing with God's words, can erase the promise of God concerning Christ. The proof is unanswerable, and the promise absolute and imperishable.

JESUS TO-DAY. Rev. iii. 21 opens to view two thrones. Christ sits to-day and all through this age on his Father's throne. His own throne is in prospect; he is waiting for it. It is not the upper throne, the Father's throne that is promised to the overcomer; it is the coming throne, the Davidic throne, the throne of Jesus Christ. Jesus is the heir-expectant of a crown, a throne, a kingdom and dominion in our planet. At present this throne is vacated by God's decree. The royal seat is unoccupied, the King "whose right it is" has not come. For his coming the earth groans, and all faithful souls sigh and pray. The Lord yearns to come again. His coming is his own hope, it is the hope of the pious dead, it is the hope of the righteous living, it is the hope of a marred universe.—*Selected.*

The following article, bearing upon the duty of religious teachers in these times, is commended to the serious consideration both of teachers and hearers:

THE ENGLISH PULPIT.

2 TIM. iv. 1-5.

THE interests of truth, the honor of God and the highest welfare of the people alike demand, and at all times demand, fidelity on the part of the pulpit. But the intensity of thought which marks the present time gives unusual emphasis to the demand for faithfulness to the divine record in the case of our public teachers. Two remarkable facts which, seem at first sight irreconcilable, characterize the Sunday congregations of England. The first is that, as a rule, places of worship are more largely attended than heretofore. There is a strong desire to hear what the pulpit has to say, springing no doubt from the universal conviction that the world is nearing some extraordinary crisis, which, whatever may be the essential character or mode of development, will remove some of the landmarks of our venerable theology and introduce great changes into human thought on almost every subject.

The second fact is that this ardent wish to receive light from the accredited leaders of religious thought is not, generally speaking, gratified. The *intelligent* occupants of the pew—and these are far more numerous than the pulpit imagines—are tired of fine essays or eloquent orations on some sentence or half sentence, quoted from psalmist, prophet or apostle, upon which the essayist or orator builds his argument and shows what *he* can do in elaborating some principle or doctrine which may be both good and true in itself, but which utterly fails to shed light upon the awful and glorious realities of the impending crisis. The people want to hear what God has said concerning these last days; they wish for expositions of the divine Word, readings from the inspired prophets of both Testaments and clear unfoldings of Christ's teachings respecting his return for his Church and to his inheritance—the world. Men are wearied of theological wranglings and hair-splittings; of Calvinistic and Arminian "doctrines," of creeds and catechisms; and not before time. They want light, food, strength, the air of heaven to breathe, the will of heaven to guide. There is a deep and a true conviction on many minds that there are truths in the Bible which have not yet been brought before our congregations generally.

The fierce falsehood of eternal torments is now abandoned by most men as an intolerable horror, which has no place whatever in the Word of God.

Some men are slow of apprehension, and with a praiseworthy sense of the sacredness of what they have been taught as religious truth are reluctant to part with any notion, however incredible or awful in itself, which is supposed to be a part of "the faith." This conservative feeling springs from a good motive, and is, therefore, and so far only, worthy of respect. But it will not bear a moment's criticism; for that which is incredible or awful *in itself* cannot be an integral part of a system which avowedly and confessedly had its origin in the love of God to man; and the more valuable a thing is the more anxious should its friends be to keep it clean from the dust and bright from the rust which are so common in the world. The feeling which will not endure a speck of mildew on the sacred parchment, or a mob of chaffering money-changers in the Father's temple, is intellectually nobler and morally more beautiful than that which timidly shrinks from the removal of a hoary falsehood as if it were a buttress to eternal truth. Among the other false things which have darkened the story of man, a false piety has been none of the least. Intelligent loyalty is not reckless, but it is always fearless, and it does *not* mean to undermine the building when it puts forth a strong hand to tear away the parasites, that the mar-

ble and gold of the glorious erection may flash back the light of the noon-day sun.

But there are other men who are quick in apprehending logical results, who see as it were by inspiration, or intuition—if you prefer the word—what must be the ultimate issue of a given doctrine. A long process of reasoning is not required in their case. They *can* reason, and that most rigidly, but while you are slowly piling up your scholastic argument with "this" and "that" and "therefore," they have reached the goal and are calmly sitting with folded arms smiling at your needless toil. The remarkable fact is that these men are almost always right. Careful subsequent examination proves that the conclusion reached is in harmony with Scripture. The reason is not difficult to find. The quick perception was really the effect of Scripture truth lodged in the mind, and perhaps long lodged there, although the rapid thinker may not have been conscious of the fact at the time. These are the men whose disagreeable lot it is to be misunderstood, and misrepresented, and evil spoken of in our churches. As a general rule this is what they get for heralding any great reformation, or bringing to the light of resurrection some long-buried truth, that is to say, until they die, and then the empty compliment of having been before the age is paid to their dust.

Between these two types of mind there are many intermediate links which it would be a waste of time to particularize by characteristic epithets, even if it could be done correctly. Nor is it in the least needful to attempt this, as every one knows the fact. Indeed, it is questionable whether anything short of a miracle could make all men think alike, and then it would speedily become questionable whether such a miracle could be a blessing. We are certain that it could not, and for that very reason equally certain that it will never be wrought. Heaven's miracles contemplate infinitely higher objects than a level uniformity of thought among men, which would make conversation a sleepy absurdity, discussion an impossibility and pulpit ministration superfluous.

But does all this imply that there is any insuperable difficulty in ascertaining the meaning of Scripture respecting the nature of man, the character of God in Christ, the significance of redemption and the future of the world and the Church? No, it implies just the contrary. We have the truth of God declared to us on the points named. The lines of thought along which different minds travel in relation to these points will be different; but where there is an honest desire to accept revealed truth untarnished by the defiling touch of pagan philosophy, mediæval tradition or science falsely so called there is not the slightest doubt but that revealed truth will come home to the mind and the heart as a sublime and joyful reality. What the pulpit, therefore, has to do, ought to do and must do, if it would discharge its duty to God and man in view of the supreme crisis to which all things are tending, is clear enough. I must lay aside with holy and resolute determination the Westminster Confession of Faith, the Thirty-nine Articles of the Episcopal Church and all the other creeds of Christendom—that is to say, lay them aside, so far as the *slightest idea of doctrinal* AUTHORITY is concerned—and accept and teach the plain declarations of Scripture concerning life and death, the coming of Christ, the extinction of evil and the glorious future, when, in a cleansed and happy universe, without sin or sorrow, "God will be all in all."

The question, however, may be asked, Supposing the pulpit clothed with the moral strength necessary for this fearless testimony, would the pew endure it? We reply, undoubtedly, certainly! The devout and thoughtful in our assemblies would not only "endure" this heroic surrender of mediæval dimness for cloudless apostolic light, but would exceedingly rejoice in it. This is not a supposition founded on the fact that, sooner or later, truth commends itself to all its friends but on actual experience. At first the timid and the ill-instructed—the men who "need that some one teach them again the first principles of the oracles of God"—take the alarm and depart to some congenial fold where the orthodox echoes of many generations form the pleasant lullaby of somnolent folks; but those who are alive to the responsibilities of moral life, and are consequently anxious to be living witnesses to God and his truth, will "prove all things, and hold fast to that which is good."

Of course there are men in some of our pulpits who are mentally incapable of realizing the grandeur of an effort to return to apostolic doctrine at all hazards; men who, unconsciously to themselves, reveal the narrow limits of their vision by alluding contemptuously to the glorious truths of the second advent and immortality only in Christ; and men from whom, therefore, it is absurd to expect anything in the battle which is now being waged between truth and error. But is a fact that intelligent hearers of such men are perfectly weary of the infliction. They go to "church" or "chapel" from a mere sense of

duty and to set a good example to others, but as for life or joy in the service, the thing is unknown. We say, therefore, with all emphasis, that if our ministers would become teachers and rise to the height of the great argument which the divine Book places before them; if they would throw their moral and mental strength, consecrated by the Holy Spirit, into the splendid battle for a divine immortality and the pre-millennial return of our Lord; and if, to facilitate their acquaintance with these sublime doctrines of Scripture, they would cast aside misleading formularies, they would find the best men and women of their congregations standing heartily by their side. Let the pulpit be true to God, and the pew will be true to it.—*Selected.*

CANON FARRAR'S PROTEST AGAINST THE POPULAR BELIEF OF DIVINE RETRIBUTION.

Extracts from a sermon preached in Westminster Abbey, Dec. 5, 1867.

WHAT the popular notion of hell is you, my brethren, are all aware. Many of us were scared with it in our childhood. It is that the moment a human being dies, at whatever age, under whatever disadvantages, his fate is sealed hopelessly and forever; and that, if he die in unrepented sin, that fate is a never-ending agony, amid physical tortures the most frightful that can be imagined; so that, when we think of the future of the human race we must conceive of a vast and burning prison in which the lost souls of millions writhe and shriek forever, tormented in a flame that never will be quenched. You have only to read the manuals—you have only to look at the pictures—of the Roman Catholics on the one hand and of Nonconformists on the other, to see that such has been and is the common belief of Christendom. . . . I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition.

If St. Paul again and again flings from him with a "God forbid" the conclusions of an apparently irresistible logic, we, surely, who have no irresistible logic of any kind against us in this matter, but only, in great part, spiritual selfishness and impenetrable tradition, do we not, in the high name of the outraged conscience—of humanity—nay, in the far higher name of the God who loves us, of the Saviour who died for us, of the Holy Spirit who enlightens us; do we not hurl from us representations so cruel of a doctrine so horrible that every nerve and fibre of our intellectual, moral and spiritual life revolts at it? Ignorance may, if it will, make a fetish of such a doctrine; Pharisaism may write it broad upon its philacteries; hatred may inscribe it instead of holiness to the Lord; instead of all the sacerdotalism in which it simulates and degrades the name of love; but here, in the presence of so many living, and in this vast mausoleum of the glorious dead—here, amid the silent memorials of the men of fame and the fathers who begat us, of whom many, though not saints, were yet noble though erring men; and whom, though they and we alike shall certainly suffer, and suffer bitterly both here and hereafter the penalty of unrepented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible decrees. I repudiate these crude and ghastly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love. More acceptable, I am very sure, than the rigidest and most uncompromising orthodoxy of all the Pharisees who have ever judged their brethren since time began—more acceptable by far to him who, on his cross, prayed for his murderers, and who died that we might live—more acceptable, I say, than the delight which, amid a deluge of ruin, hugs the plank on which itself alone is saved, would be the noble and trembling pity which made St. Paul declare himself ready to be anathemad from Christ for the sake of his brethren—which made Moses cry to God at Sinai, "Oh, this people have sinned a great sin; yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."

But I would ask you to believe, my brethren, that I speak now not with natural passion, but with most accurate theological precision, when I say that, though texts may be quoted which give *prima facie* plausibility to such modes of teaching, yet, to say nothing of the fact that the light and love which God Himself has kindled within us recoil from them, those texts are, in the first place, alien to the broad, unifying principles of Scripture; that, in the next place, they are founded on interpretations demonstrably groundless; and, in the third place, that, for every one so quoted, two can be adduced on the other side. There is an old, sensible, admitted rule of theology

—*Theologia parabolica non est demonstrativa*"—in other words, that phrases which belong to metaphor, to imagery, to poetry, to emotion, are not to be formulated into necessary dogmas, or crystallized into rigid creeds. If this rule be used to test them, nine-tenths of the phrases on which these views are built fall utterly to the ground. But even were it otherwise, once more, in the name of Christian light and Christian liberty—once more, in the name of Christ's promised Spirit, I protest against the ignorant tyranny of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the most corrupted Church. Ignorance has engraved texts upon her sword, and oppression has carved them upon her fetters, and cruelty has tied texts about her fagots; and ignorance again has set knowledge at defiance with texts woven on her flag. Gin-drinking has been defended out of Timothy, and slavery has made a stronghold of the Epistle to Philemon. The devil, you know, can quote Scripture for his purpose, and quoted texts against Christ himself; and when St. Paul fought the great battle of Christian freedom against the curse of the law, he was anathematised with a whole Pentateuch of texts. But, my brethren, we live under the dispensation of the Holy Spirit, and our guide is the Scriptures of God in their broad outlines—the revelation of God in its glorious unity, the books of God in their eternal simplicity, read by the illumination of that Spirit of Christ which dwelleth in us except we be reprobates. . . You must take words and you must interpret words in their proper and historical significance, not in that sense which makes them convey to you a thousand notions which did not originally belong to them.

Now, I ask you, my brethren, very solemnly, where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the words "damnation" and "hell"? Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and of my Saviour, those words ought not to stand any longer in our English Bibles, and that being, in our present acceptation of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their duty. . . I shake off the hideous incubus of atrocious conceptions attached by false theology to the doctrine of final retribution.

P.S.—CANON FARRAR wrote to the London *Guardian*, in respect to misrepresentations of his views as follows: "Sir: Since many complete misrepresentations of the language and purport of a sermon which I recently preached in Westminster Abbey have found their way to public notice, I am reluctantly compelled to trespass upon your courtesy. I will, however, confine myself to the correction of one erroneous statement. To say, as these reports have done, that I "denounced the doctrine of eternal punishment," or expressed a hope that the word eternal might not appear in the revised translation, is, as most of your readers will have seen at a glance, utter nonsense. The object of my sermon was to prove that the word eternal did not necessarily connote endlessness; and at the same time to vindicate that faith in the possible effects of Christ's infinite redemption even beyond the grave, which seems to be most expressly stated in the text from which I preached (1 Peter iv. 6). Neither the Anglican nor even (I believe) the Romish Church has dogmatically decided against the permissibility of such a hope; and, as known to all students of Church history, it has been widely held in different ages, both by very eminent fathers and theologians, and by some of the holiest of the saints of God."

A CRITICISM ON H. DUNN.

BY DR. F. BRUNS.

BRO. STORRS:—Will you kindly grant me a few comments on Henry Dunn's *Real Difficulties*, in Vol. xxii., page 335, of our beloved BIBLE EXAMINER. I am sorry to say anything about the writings of such a learned and clear-headed scholar, one you and myself respect and honor so much.

No doubt, if the sayings and teachings of our Lord are brought in contact with "may and may not," as Bro. Dunn thought, the "yea and amen" in him are doubtful. I think the Lord referred in the first of the "real difficulties" to his transfiguration; and in the second instance to the generation which will see the wonders and signs predicted (Matt. xxiv).

My first position is backed by 1 Peter, "We saw"; and my second by "Shall not pass." So far as I understand the language, "shall" does not imply any "may or may not" in any sense. Christ knew more about his second coming in glory than we do to-day; and he knew even more about the duration of this

age than Bengel, Miller and Barbor did or do to-day. I could be almost persuaded to call Bro. Dunn's comparison of Christ's knowledge in regard to his return, with the misapprehension of his disciples in this matter, a libel on our Lord His words are "yea and amen" to me, and therefore my warm indignation. There are no real difficulties for me at all.

REMARKS BY THE EDITOR.

I agree with my friend in the application of the text referred to; and do not accept friend Dunn's suggestion on it; but may he not be justified in the suggestion of the word "*may*"; for there were some things, at least *one*, that Jesus did *not* know in his humiliation; and that "one thing" is the very thing of which Mr. Dunn was speaking, viz., the *time* of his second advent. Our Lord Jesus said of that event "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father" (Mark xiii: 32).

This looks as though the Saviour spake of his knowledge *as* the "Son of man" previous to his glorification. That while he was in the state of humiliation he "increased in wisdom" is affirmed (Luke ii: 52). It seems, therefore, *as* "the Son of man" he might *not* have known everything in the future; and Mr. Dunn might not be censurable in his suggestion, though we may not agree with him in making it.

EXTRACTS FROM LETTERS.

[LUCRETIA B. LAMB, St. Paul, Minn., is 78 years old, nearly totally blind, and depends on making rag mats for her support. It is strange how she can make them at all. She insisted on pledging $14 toward the BIBLE EXAMINER the past year and had seven copies sent to her children and friends. She paid half the amount last winter, and I neither desired nor expected any more; but a few weeks ago she sent the other $7, and a friend wrote by her dictation as follows.—ED.]

"BRO. STORRS: I have had much anxiety about obtaining the means to meet the payment of my pledge, as I have no funds. The blessed Jesus is a present help in time of need. I betook myself to him in prayer. In a way I little thought of I obtained a sale for my work, so that I can now remit to you the full amount. Why do we not always remember this stronghold? I have too often experienced its wondrous power to forget with impunity my beloved 'ISHI,' which is mine while ages roll. Angels taste not of the glory of holy 'ISHI' of the soul. That selection of Sister Pitts is a complete description of the exercises of my heart, growing stronger and deeper day by day and hour by hour. I watch and wait for the time when I shall see Jesus as he is and find in his bosom my eternal resting-place. 'Oh, to grace, how great a debtor!' What is the best return we can make? Give him our whole being. Will he accept so vile an offering? Yes, and fashion it after his most glorious body. The eye of faith is dim, but 'tis enough that Christ knows all and I shall be with him. I had hoped I should not address you in this way again, but with you behold Jesus as he is, and wear his image. But it seems we are not yet ready and must wait a little longer. I will wait patiently, for the Master knows best. Not my will but his be done; nevertheless 'I will daily stand upon the watch-tower to see what he will say unto me' His grace aiding me, I will not draw back; it will speak in the right time, and we shall find it did not tarry."

ELD. J. PARRY, Sandy Hill, N. Y., sends pay for Vol. XXIII. for himself and daughter in Iowa, and writes: "My daughter says she cannot do without the EXAMINER, and I feel much the same. We hope you will be spared to spread the truth more and more as light shines on this dark world. We are anxious to see and believe all our gracious Father has in store for us. I am nearly 84 years old and feel the infirmities of age creeping on, but my hope is in the promises of God to his people—all who love his appearing."

DAVID MCBRIDE, Indiana, writes: "I am yet alive and in my 83d year, thanks be to the Lord. I am at a loss without the BIBLE EXAMINER, for I think it a great help to enable us to comprehend with all saints what is the length and breadth, and the height and depth of the love of God in Christ Jesus our Lord for a lost world. Please send me the EXAMINER for *this* volume and *the next*."

J. M. JUDSON, Ohio, writes: "You may look for about $10 at least from our little band in Elyria. We will do all we can. God bless the BIBLE EXAMINER, and its Editor especially. Yours in hope."

WM. B. PUTNAM, of Wisconsin, aged seventy-one years, sends for *ten* copies of EXAMINER, Vol. xxiii., and writes: "We feel that we could not do without the EXAMINER, for it seems to be meat in due season. I am glad that I live to see this day. How comforting to those who have the faith of *Abraham*.

God be praised for the prospect of his seed soon possessing the gates of his enemies. The time of singing of Birds is coming, and the voice of the Turtle Dove of peace will be heard in the land. Come, Lord Jesus, and come quickly. Amen, *and* amen. Your aged brother, in hope of Eternal Life."

WM. LINDSAY, Michigan, sends *new* subscribers and writes: "I have long been trying to do something for the BIBLE EXAMINER; and am thankful for some success. I feel that I can never do too much for the abiding happiness it has brought to me; and while I am thankful to you and the dear ones who contribute to our monthly feast of fat things, may I ever remember "to give due credit to God, the giver of all blessings; and may my heavenly Father help me still more to pray, to labor, and to pay all I can for more of these God-given truths; that our path may be a shining light, is the desire of your brother in the blessed hope."

MARGARET SMITH, Maryland writes. "The BIBLE EXAMINER is all the preacher I have, and I am well satisfied with its teachings and hope it will be kept alive until the kingdom is set up; an event which, according to my faith, is not far distant.

A. MCCORD, Ohio, writes: "I appreciate your efforts to promulgate the great truth that 'God is Love,' and that he will have all men come to the knowledge of the truth. I am truly thankful for a glimpse of God's purpose in 'creating all things for his own pleasure,' and that in due time he will make known to the world, through the Church, the riches of his grace, when the Church shall have become the Bride, having been made like her Head. The Lord bless and sustain you."

SALLY DILLINGHAM, of Mass., aged eighty years, writes: "The BIBLE EXAMINER is a source of comfort to me. I like it better every one I receive. I have taken it whenever published ever since 1850. At that time a brother gave me a copy of it and I felt rich in its possession. I feel the Lord to be very kind to me in my trials. I am all alone in my belief, but the Lord is with me, and I thank him for his mercies bestowed on such an unworthy creature as I feel myself to be. The EXAMINER has imparted great light to me on the Scriptures; in particular on the Old Testament. Thanks to the Lord for it. I hope the EXAMINER will be sustained. May you and yours be blessed of our heavenly Father, and your needs be supplied."

MRS. S C. WEBSTER, of Mass., writes: "The truth 'of the *Ages*' is spreading. My faith is strong in God. 'His word shall *not* return to him *void*,' and so I *speak* it; it is my meat and drink. God bless and keep you, that you may still be able to dispense needed food to the household."

G. B. STACY, Virginia, writes: "The EXAMINER for September is at hand, and read; and, as usual, its contents were found to be rich and varied and full of the food of life. It is a pleasing and a highly satisfactory consideration that our FATHER has brought out and manifested the means of its sustenance; evidence that it is doing a good work; for he developeth, controlleth, restraineth, or withholdeth them at his own pleasure. He is working 'all things after the counsel of his own will'; and if we feel sorry that we are personally unable to give a helping hand, we nevertheless bow to our Father's will, and accept his disposition of our surroundings as those which are best suited to us, and through which he can teach us most effectually the lessons we need to learn, and pray that we may be able to comprehend the lessons he would teach us, and understand all their bearings and requirements that we may, by them, be moulded into his perfect image and likeness."

N. L. THAYER, Wisconsin, writes: "In my mind the truth seems to be gradually unfolding, so that the path of the just looks brighter and more glorious from time to time. Paul, to the Ephesians, speaks of the 'unsearchable riches of Christ'; by which I suppose he means, 'who, by searching can find out God'? But as the student of the word proceeds he is enabled to see very many of its riches in Christ. In the first place, his Father is sole owner of all worlds and the fulness thereof; and he has given his Son all *power* in heaven and in earth, and his kingdom and dominion shall be under the whole heaven; and the Father hath given him all the elect to reign with him. Truly, we can begin to see some of the riches of Christ. All the riches any of us have ever possessed have been liable to be taken from us: but his kingdom shall stand eternally; for of it 'there shall be *no* end.' He is not only rich, but of 'the *increase* of his government there shall be no end.' Now, friends, what would you give to be joint-heirs with him in all these posses-

sions? The only price asked is, give up all your sins; believe on the Lord Jesus Christ; obey his commands; live to his honor and glory; overcome, as he did, and you shall sit down on his throne, among the royal, reigning, immortal family of earth. Then shall we be fully prepared to go forth to those ignorant of the truth, and say, 'Behold the Lamb of God, who taketh away the sins of the world.' My heart says, Glory and honor and power be unto him now and eternally."

M. TOMKINS, Wisconsin, writes: "I have received all the BIBLE EXAMINER, Vol. xxii., and feel thankful to God that I was prompted to send for it. I also feel grateful to you and other writers of the EXAMINER. I have found them a great help to me in understanding prophecy, especially on the 'Ages to come,' both by yourself and Mr. Dunn. It is my earnest prayer that the good Lord may give you health and strength to continue to publish the magazine."

D. J. ELLSWORTH, Connecticut, writes: "I am intensely interested in the lightening *light;* especially concerning the *object* and *manner* of our Lord's return. Oh, what erroneous and crude ideas most have who are even looking for and loving the Lord's appearing. I realize that I have far outstript the mass of our people; and I get it by here a little and there a little. New light is now dawning; and what we have called *light* in the past is much like dense fog. Our people are too fast. There is and has been a shadowy fulfilment going on in this Gentile dispensation, in the Gentile world at large; but the proper, literal fulfilment will take place after Israel and Judah's settlement in the land of Palestine, and after Babylon has been rebuilt, and in *it* and *symbolic* Babylon, Gentile pride and civilization reaches its culminating point and falls, with a *terrible fall*, too, in the place where it took its rise. The Napoleanic Dynasty may furnish a shadowy 'Man of Sin' to correspond with what has resulted in the past, but the 'Terrible man of Sin' that treads down Jerusalem, its Sanctuary and people, is '*The Assyrian.*' 'He is the king of fierce countenance,' Daniel viii.; 'The Prince that shall come,' Dan. ix.; the 'Little Horn,' Chap. viii.; 'Second Little Horn' of Chap. xi.; 'King of Babylon and Lucifer,' of Isa. xiv.;' 'The Assyrian' of Chap. x.; 'The Beast,' of Rev. xiii., with two horns.'

"The grand highway of nations is soon to be built down the Euphrates Valley, and that become the garden and splendor of the world. I have just thrown out these points, for you may live to see Adventists' interpretations go to 'the moles and to the bats.' When the bride will be taken is not in man's wisdom to specify; it may be *very* soon, and there may be years first; I think the latter. However, we must watch and wait, and do what our hands find to do."

S. BATTEY, Kansas, writes: "I cannot do without the BIBLE EXAMINER, as it comes laden with precious truth to cheer up the dear ones who are laboring under trials and besetments by the way, in striving to overcome all difficulties in running the race set before us, with patience, if, so be, we may attain to a 'resurrection out from among the death' and be glorified with our risen Saviour."

DEATH'S DOINGS.

"The Tyrant" still reigns. The tidings has reached me since the issue of the EXAMINER of the death of another of my aged friends, our beloved brother Charles Hope, of Abbott's Corner, P. Q., Canada, in his seventy-ninth year. He has been to me a long-tried friend, though I never saw him but once, and that seven years ago, at Springfield, Mass., in the days of my great trial, when I was obliged to leave a host of those who had been my friends, on account of my present position. Brother Hope stood by me, and has done so to the time of his death. I doubt not he "sleeps in Jesus," and will come again from "the land of the enemy." He died Sept. 3. I have no particulars in regard to it. These frequent departures of my aged friends admonishes me that my time here is short. But my life and time are in the Lord's hand, where I choose to leave them for his disposal. EDITOR.

ELDER H. ROCKWELL fell "alseep in Jesus" in Winsted, Conn., the 9th of September. I have no particulars in regard to it, and only had the information through Sister Maltby, Bristol, Conn. She writes: "Our beloved brother in the Lord, Hiram Rockwell, is dead; aged eighty-four years He died the 9th of September, a great sufferer; but he is released from all and rests in hope: a blessed hope." Brother Rockwell was with us at my house at the Passover, last April, though in a very feeble condition. He was a sincere lover of truth and followed it wheresoever it led him. Peace to his memory.

EDITOR.

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Bible Examiner.

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, NOVEMBER, 1878.

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EDITORIAL NOTICES.

THE BIBLE EXAMINER is a Monthly Magazine. *Terms*, $2 00 per year, in advance.

Subscribers' *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post-Office and State.

Let all *Correspondents* be careful to address me as follows:

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All "Postal Money Orders" sent me should be drawn on *Brooklyn, N. Y.*

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Any person wishing either volume of the EXAMINER in sheets—that is *unbound*—shall have it on receipt of one dollar. The volumes that I can supply are 18, 19, 20, 21, and 22; only a few, however, of volume 20.

BOUND VOLUMES.—The BIBLE EXAMINER, *bound*, can now be furnished at $2 per volume in neat, plain binding; in morocco, with gilt edges, $3 25. Volumes 18, 19, 20, 21, and 22 can be had of me at the prices named per volume.

PAMPHLETS.—The only one I can furnish is the "DIVINE DISPENSATIONS: or, The Divine Plan in The Government of our Race." Price, 15 cents single copy; $1 25 per dozen.

REMITTANCES.—In these times of theft and robbery no one should venture money by mail except by a "*Postal Money Order*," if you can get one. If that cannot be done have your letter "*Registered*" at the office where mailed. Even then its safety depends on the honesty of the officials who take charge of the letter. It is, perhaps, just as safe to send small sums in a letter, sealed and properly directed, without registering as with.

The next best thing to a "Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order.—GEO. STORRS.

GEO. D. WILSON, Glasgow, Scotland, will accept my thanks for the package of pamphlets and magazines he sent me a few weeks since. I hope to be able to make use of them. "BEULAH" is especially interesting.

"THE RAINBOW."—I regret the *absence* of that valuable magazine. None have reached me since July.—EDITOR.

MY CORRESPONDENTS will please be patient; and they will be when told I have more correspondence than funds; and many wish to express their estimation of the work in which we are all so interested, though poor in this world's goods. I shall do the best I can with my limited space and means.

THE CONFERENCE called in this City by Dr. TYNG and others, to consider the subject of the Second Personal Advent of Christ and of his reign on earth, closed too late for any remarks by me except that it was largely attended, and a good deal of interest manifested. I may say something on the aspect, as it appears to me, next month.—EDITOR.

ERRATA.—Page 57, first column, sixth line from top, read *a* God, instead of "*by* God." Also, page 56, fourth line from bottom of 2d column, after the word "Why" place (?).—ED.

LETTERS RECEIVED TO NOV. 1.

☞ No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Charles G. Willey, Wm. S. Dibble, Barzillai Brown, Julia A. Abbey, Casper B. Miner, O. A. Fairchild, Solomon Hovey, Abel Robinson, A, Logan, Mrs. Ann Boult, P. E. Newton, Edmond Wolcott, W. H. Barnes, Janett A. Mayo, Angeline F. Waterson, William Mitchell, Abraham Sharick, J. Beeching, Sarah C. Macomber, Edwin F. Young, J. B. McIntire, J. D. Sheridan, Ed. Turner, H. N. Plumb, Levi Bouton, Mrs. D. O. Hopkins, Alfred Annabel, C. W. Burringer, M. D. Isaac, S. Small, D. B. Cutter, J. N. Jerome (2), D. C. Blakeman, J. B. Egglestone, H. K. Foster, L. B. Lamb, S. C. Lockwood, M. S. Higbee, D. B. Salter.

PARCELS SENT TO NOV. 1.

Alfred Annable, H. M. Plumb (Bound EXAMINERS), Rev. H. K. Foster (unbound volume of EXAMINER).

WM. MITCHELL, Mass., writes: "It is the Lord's will that I have another opportunity to renew my subscription for the BIBLE EXAMINER. I thought last year would be my last, as the doctors say my lungs are badly affected; but I think I am better. Thank the good Lord for all his mercies to me and to all the friends of the EXAMINER. Such is the prayer of one waiting the Lord's return."

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, NOVEMBER, 1878. No. 2.

A QUESTION ANSWERED.

A FRIEND asks me, "Will you please answer this question: When death and hell are destroyed will there remain any in a state of death?"

There are two literal deaths brought to view in the Bible. The *first* is the death that came upon all men by Adam. The *second* is that which comes on no man, except by a *wilful* rejection of the LIFE-GIVER.

The first death will be destroyed, and there will not be any left in that state. I need now give but one text in proof of this, viz., Rom. v. 18, "As by the offence of *one* judgment came upon all men to condemnation [to death], *even so*, by the righteousness of *one* [CHRIST] the free gift came upon all men unto justification of life."

Just as extensive as death reigned by Adam's transgression, just so extensive will that death be destroyed, and no man will remain in that death state; and, of course, *'adees* (the *hell* of the text), will be no more forever.

The "second death" is another matter—that is, for a personal and wilful rejection of the *only* "sacrifice for sin." "For if we sin *wilfully* after that we have received the knowledge of the truth" [concerning the *one* sacrifice for sins] "there remaineth no more" [*no other*] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. Having been delivered from the death that came by Adam, and having been placed in a position to make this revived life an endless one by accepting Jesus Christ as an "offering for sins," and *wilfully* rejecting Him, they bring on themselves the "second death," from which the Word of God says nothing of deliverance; so far as any light is given us it is eternal.—EDITOR.

SALVATION: GOD'S PURPOSE IN RELATION TO IT.

"Who will have all men to be saved, and come to the knowledge of the truth."—1 Tim. ii. 4.

THE term "saved," in general, signifies to *deliver*. What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies, temporal or spiritual; from sin; from temptations; from death, temporal, spiritual, or eternal; it may be from ignorance, or a helpless state that prevents our attainment of good that our CREATOR has prepared for his creatures. In this case it is the removal of these disabilities, etc. These uses of the terms save, saved, and salvation, it is presumed will not be questioned by any one.

Two facts are stated in the text above: 1. God "will have all men to be saved," 2. God "will have all men come to the knowledge of the truth." On these two facts rest the sum of the gospel. Without controverting the truth that the terms save, saved, etc., are used often in a restricted sense, or are applied to a deliverance which is conditional, I proceed to notice the first fact stated in the text.

(1) "God our Saviour, who will have all men to be saved." Here is a salvation which is clearly *unconditional* and depends alone on the *will* of God. It is equally clear that an ultimate or final salvation is *conditional*, based on the "belief of the truth" as well as through "sanctification of the Spirit."—2 Thess. ii. 13. Texts need not be multiplied on this point. The salvation in the text under consideration admits of no conditions, as we shall see; it depends entirely on the "will" of "God our Saviour; who *will have* all men to be saved"; not *desires* them to be saved: but has willed or determined they shall be saved.

The question then is, What is the nature of this salvation which is unconditional and certain? Paul answers: "As by the offense of one, judgment came upon *all men* to condemnation" [to death]; "even so, by the righteousness of one, the free gift came upon *all men* unto the justification of life: for as by one man's disobedience *the* many [all men] were made sinners, so by the obedience of one shall

the many be made righteous."—Rom. v. 18, 19. That is, As all men die by one man's sin—Adam's—so by one man's righteousness—Christ's—shall all men be made alive from the dead. This revival from the dead is to all men unconditional; but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"—annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God *will have* all men receive, irrespective of any will of their own. This will further appear as the examination of the second fact in the text proceeds.

(2) "God our Saviour, who will have all men . . . come to the knowledge of the truth." This second fact shows why God will have all men revived from the dead. How else can innumerable millions ever come to the knowledge of the truth? They have died without such knowledge; but Paul, who received his commission and his message directly from the Saviour's personal manifestation, declares, "God our Saviour *will* have all men come to the knowledge of the truth"; and in order to this, he "will have all men to be saved." Observe, the salvation is placed *before* coming to the knowledge of the truth, and in order that they shall have that knowledge; for, no man's final state is fixed till he has first had it. When I say "the salvation is placed before coming to the knowledge of the truth," I do not mean that in the order of the work all men must actually be saved or made alive from the dead *before* they receive that knowledge; but, that God's will to revive all men is based on the fact that in no other way can the mass of the race ever come to the knowledge of the truth, the reception or rejection of which is to determine their final state: and God's impartial "love of the *world*" is a pledge that "every man" shall come to the knowledge of that love in the gift of his only begotten son" to bestow life eternal on all who will receive him when known to them.

It is a fact, the gospel is to be preached "to every creature"; the gospel of God's love to the world, and of Christ as the LIFE-GIVER for all men: and until it is proclaimed to "every man," or, to each individual that individual has not his proper probation, and his final state cannot be fixed according to the gospel preached to Abraham and confirmed in Christ. Then, saith Paul, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more or no other sacrifice for sin."—Heb. x. 26. Thus the apostle keeps the two facts of the text in view, and shows that death must be abolished and all men saved from it or God's will would be defeated, and all men could not have the knowledge of the truth. But God's will shall be accomplished, and death cannot prevent it: he has taken care to see that that "last enemy shall be destroyed" (1 Cor. xv. 26), so that no man who has died in ignorance of God's love and his provisions for their ultimate redemption from sin and all its final consequences, shall fail of eternal life except by a wilful rejection of the truth when, or after, he has come to the knowledge of it.

Such is "God our Saviour's will;" and who or what can defeat his counsel, so as to make his word void? Has he not said, "My counsel shall stand, and I will do all my pleasure"?—Isa. xlvi. 10.

That I have taken the correct view of the text the context shows. The apostle says: "I exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved," etc.; "for there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 1–6. Hence, the absolute necessity that all men be saved from death: else God's will that they shall "come to the knowledge of the truth," is defeated, and his "due time" will never be reached. The death by Adam is annulled, so that no man can be held by it. If held in death at all, it is because he has sinned "wilfully after that" he has received the knowledge of the truth." Such exceptions no more affect the general truth of the salvation of all men from death, than the general truth that "death passed upon all men" is affected by the translation of Enoch and Elijah or that of saints alive at Christ's return from heaven. The word all embraces the mass of the race; the exceptions are the few. Some may never be released from death, because, personally they have involved themselves in its dominion, by a wilful rejection of the DELIVERER after he was made known to them. —ED.

WRATH AND MERCY: OR, PUNISHMENT AND FORGIVENESS.

MOST religionists suppose, if the Bible speaks of wrath, inflicting punishment on the wicked, mercy to such is out of question. This is a great mistake. The Scriptures abundantly disprove such a conclusion; and the

advocates of such an administration in the Divine government entirely misconceive God's method in dealing with the children of men. They overlook the fact that "GOD IS LOVE," and that even wrath is in love, and designed to bring men to a sense of the evil of sin, or the consequences of disobedience to the Divine commands written or engraved in our nature by the creative hand; which laws can readily be learned by all men.

No one doubts that the violation of physical laws will be followed by punishment or wrath on the transgressor; yet the fact in a multitude of cases is learned by the experience of the wrath. See that child put his hand in that beautiful flame. Wrath is experienced immediately; but he learns a lesson that will be useful to him all his life. So of a multitude of other transgressions of physical laws; laws established by the CREATOR. But who shall accuse him of ill-will or of inflicting unnecessary pain, punishment or wrath on those who violate these laws? All his laws are established in love to the creature man with the design of educating him, by the experience of evil, for a higher state of enjoyment, such as he never could have realized but for his knowledge of evil; the contrast between good and evil makes the good a thousand times more precious than it ever could, otherwise, have been.

All laws established by our CREATOR are from the outgoings of love; and are designed for the greatest and highest good of the created. No other laws could originate from the great and inexhaustible fountain of goodness, implied in the declaration, "GOD IS LOVE." Hence, all pains or penalties connected with the violation of those laws are the result of love; though expressed under the idea of "wrath," the only idea, perhaps, by which this action of love could be expressed to a finite mind; an idea, however, to a perfectly purified mind that does not convey what it feels and knows to be the fact; for such a mind can have no conception of the existence of wrath, properly speaking, in the nature of him whose whole work of creation was one of love, and designed to impart to the creatures of his power a measure of his own inexhaustible happiness.

We are now prepared to look at Scripture testimony concerning the theme chosen as the subject of this article; and, if not greatly mistaken, it may be found that wrath or punishment is not opposed to mercy or forgiveness.

The first text to which attention is called reads thus: "In my wrath I smote thee, but in my favor have I had mercy on thee."—Isa. lx. 10. Again: "For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and his mourners."—Isa. lvii. 17, 18.

In both of these cases the people of Israel had been guilty of great and provoking sins, (see chapters 57 to 60 inclusive), and the prophet had said of God, "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak; according to their deeds he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun."—Isa. lix. 17, 19. Here, not only is the punishment or wrath spoken of, but the design of it is brought to view; it is to bring men to a sense of the evil of sin and to repentance for it, so that they may be forgiven; for, it is added, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD (verse 20); or, as Paul states the case, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins."—Rom. xi, 26, 27.

It is thus seen that God's wrath inflicted on transgressors is an act of love, to bring them and others, who may be witnesses of it to the knowledge that "the way of the transgressor is hard" (Prov. xiii. 15), and that the way of obedience or wisdom's "ways" are ways of pleasantness, and all her paths are peace."—Prov. iii. 17.

The psalmist says, "Thou wast a God that forgavest them though Thou tookest vengeance of their inventions."—Psa. xcix. 8. It is clear that men may be punished for their sins, or the "wrath" of God may be inflicted on them, and yet they be afterward restored to the favor of God. In further proof of this see Isa. xl. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double (*kiphlayim*, i. e., *manifold*) for all her sins." Yes, though men may experience wrath or punishment for their sins, here or hereafter, yet mercy may be extended to them if they do not wilfully reject it, and will accept the proffered mercy through the "One Mediator." The prophet prayed, "Oh, LORD the . . . in wrath remember mercy."—Hab. iii. 2.

Saith the LORD, "I will not contend forever, neither will I be always wroth."—lvii. 16.

Therefore, though those who "are contentious and obey not the truth, but obey unrighteousness" shall have "indignation and wrath, tribulation and anguish" for their "evil doings," it does not prove they are beyond the reach of mercy. One sin, and one only, puts a man in a state which "never hath forgiveness," and makes the sinner "in danger of eternal damnation."—Mark iii. 29. And no man has authority from the Bible to limit the time when God will cease to have mercy or forgive sins. That the time is confined to this life is a human tradition and a fable.—ED.

"LINE UPON LINE."

WHEN I find intelligent and honest men making mistakes in understanding my position, I conclude my statements are peculiarly unfortunate; or, that men in the present day are the same as in the days of the prophets, when the "Lord gave line upon line, line upon line; here a little and there a little" (Isa. xxviii. 10), that men might see and understand.

A "private" letter lies before me from a highly esteemed friend, in which he evidently does not comprehend me, or I am not as clear as one ought to be who writes intending to benefit others. A few of his statements and conclusions I propose to notice, and see if I can make myself understood, though chargeable with repetition. He says:

"The fulfilment to the letter of God's oath to Abraham is your main pillar—your stronghold; and that plainly declares that in Christ shall ALL the families of the earth be blessed. As auxiliary to this, you bring the testimony of the annunciating angel of glad tidings of great joy to *all* people; and the declaration of Paul that Jesus gave himself a *ransom for all*, to be testified in due time. Now, my dear brother, how you can hold these strong positions on the one hand, and at the same time admit *some* will not be benefited is a mystery to me."

To me there is no mystery about it. That man is a free and accountable agent is established by the fact that he was and is under law, connected with rewards and punishments. Such a position is proof of the possibility of a failure, or else the law is a farce and a mockery. I do not "admit *some* will not be benefited" by the blessing God has promised. Every soul of the human family will be benefited; but the *extent* of the benefit must be in harmony with man's freedom and accountability. The ultimate benefit can never be reached except man's free-will harmonizes with God's free grace; manhood cannot be destroyed by an act of the CREATOR to introduce the creature to the highest benefit; for that would be to say, God committed an error in man's creation by making him a subject of law, and now has to annul his first work, because he cannot carry out his purpose and give man the greatest blessing he had prepared for a responsible being. All blessings necessary to an ultimate possession of a higher one, have been or will be provided for by God's *free grace;* but they are provided for creatures who have a *free will*, which cannot be forced or irresistibly overpowered without destroying *manhood;* and thus the CREATOR destroy his own work in man's creation—man would be no longer man, but entirely another creature.

My friend goes on to say:

"I understand you to hold that every man has a God-given title to life until he personally rejects the Gospel."

If my friend had used the phrase, rejects Christ as his REDEEMER and LIFE-GIVER, instead of "the Gospel," he would have expressed my idea more clearly. He adds:

"Applying that to this age, if you mean by *rejection* a failure to embrace the opportunity we have in this country to search the Scriptures and obey its commands, we may well say with the apostles, 'Who then can be saved?' You and I know the Gospel is not, nor has it as yet ever been glad tidings to all, nor to one-quarter part of the people who have had an opportunity to hear. The truth is, the world is filled, so to speak, with men who do not accept or reject it; and many of them are in reality the best citizens we have; moral, upright and honest. Is the 'free gift'—the 'ransom' to be withheld from them?"

I do not say who has had an "opportunity" in "this country," or in any other, "to search the Scriptures" so as to come to a true knowledge of Christ as their REDEEMER and LIFE-GIVER, because I do not know who have, in fact, have had such opportunity. I have no doubt the number is small; much smaller than most people are aware of. From unavoidable causes the mass have been kept in ignorance of the love of God and the work of Christ. The corruption of God's truth by the "Apostacy," and the almost irresistible influence of that deception on all Christendom, and the forcing into the minds of little children the poison of that abomination, has so closed up the avenue to the minds of men, that even now when the Bible is put into their hands it is a *sealed* Book; and those who call themselves "Watchmen" are quite as

blind as those whom they profess to teach. The measure of guilt attached to all this, I pretend not to determine. But the men of whom you speak, who have neither accepted nor rejected this gospel, have been "benefited" by what of truth that still remains in the rubbish that passes for gospel by professed teachers, and I trust will be better prepared to receive the "free gift"—the "ransom"—when God's "due time" comes for it to be "testified" to them in its purity. Then they shall know that "God," in his infinite love, "hath given unto us eternal life, and this (eternal) life is *in* his Son."—1 John v. 11. "This is the record"—the true record to be made known to all men, here or hereafter, "in the ages to come," Eph. ii. 7; and, when clearly made known, the acceptance or rejection of it decides man's ultimate destiny. If he accepts Christ, the Son of God, as his REDEEMER and LIFE-GIVER, he enters on eternal life; but, then, if he consciously and wilfully rejects God's free gift of life, "*in* His Son," all previous blessings are forfeited—his "talent," his "pound," given him for improvement, is taken from him.—Matt. xxv. 28 and Luke xix. 24

My friend closes his objections as follows:

"What is meant by the word 'families,' in the oath? Can a family be blessed unless they are *all* blessed in a greater or less degree? Would you consider it a 'great joy' to receive a gift for yourself and family, if you were certain it would cause the *loss* of one of them? I think you love all your family, consequently would reject a gift on those terms; and don't you think your heavenly Father is merciful and good to his family, as you are to yours?"

All the members of the human family are or will be "blessed in a greater or less degree": that is just what I maintain. But will they be blessed in the *highest* degree unless their free will improves God's free grace? I am "certain" that God's "free gift" will *not* "CAUSE the *loss* of one of the human family." No such "terms" are imposed on any of the families of the earth. Nothing but the obstinate and conscious rejection of God's love, *in* Christ, will "CAUSE loss" to any one. God's terms are easy, and he "willeth not the death" of any one. But if men, when fully instructed, as *all* will be, "WILL NOT come to Christ, that they might have life" (John v. 40), then nothing remains for them but a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb x. 27. I trust I am now understood, and have answered in "meekness," as all ought. ED.

"GATHERING OF ISRAEL."

UNDER the above head a writer has attempted to show that all the prophecies relating to that gathering were fulfilled in the return of the Jews from Babylon, under the decrees of Syrus and Artaxerxes. One can but admire the ingenuity of the writer, and his skillfulness in keeping out of view important facts.

If it were admitted that the return from Babylon was a partial fulfilment of the prophetic utterances of the gathering of Israel, yet it would not follow that it was a perfect one, any more than the prophetic declarations concerning the Messiah were perfectly fulfilled by his coming into the world 1,800 years ago; and to argue, therefore, he will never come again. From the Old Testament how is this writer to prove there were to be *two* advents of Messiah? Would it not be by showing there are things spoken of him which were not fulfilled at his first advent? Could he prove it in any other way from the Hebrew Scriptures? As all those prophecies were not fulfilled by the first advent, there must be a second and greater one than the first, as the greater things spoken of Messiah are yet unfulfilled.

So it may be said, The gathering of the Jews from Babylon, if partially fulfilling the prophecies, was by no means a perfect one; and hence a greater one is certain to take place hereafter. For example: The writer above referred to attempts to show that the prophecy of Jer. xxxi. 38, was fulfilled by quoting Neh. iii. 1. Here are his words:

"The building of the city. 'Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.'—Jer. xxxi. 38.

"Fulfilled. 'Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it; even unto the tower of Meah, they sanctified it unto the tower of Hananeel.'—Neh. iii. 1. Any one that will read the entire chapter will readily see that the city was builded just as Jeremiah said it would be. And there is a perfect correspondence between Jeremiah's prophecy and Nehemiah's record of its fulfilment."

Why did this writer fear to tell the whole truth of Jeremiah's prophecy, which after describing the building of the city goes on to say—"And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse-gate toward the east shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." Why did this Babylonist omit so important a part

of this prophecy? The reader can judge: his theory is "thrown down" by it, or Jesus and history are at fault; for the city, her walls and temple, built after the return from Babylon, were "thrown down" and "not one stone left upon another," as Jesus said it should it be; and he wept over Jerusalem when he beheld its coming desolation; and that city has been "plucked up," and "thrown down" for 1800 years.

The return from Babylon theory contradicts Christ and history, and is therefore false, and, carried out to its legitimate result, denies the second advent. An appeal to the New Testament does not help their theory. Jesus says "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—Luke xxi. 24; and Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved; as it is written" [in the Old Testament], "There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins; . . . . for God hath included them all in unbelief, that he might have mercy upon all."—Rom. xi. 25–27, 32. Gabriel is quite as explicit in his address to Mary concerning Jesus. He says, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."—Luke i. 32, 33. Then will Jeremiah's prophecy of Jerusalem's stability be fulfilled, and the return from Babylon be seen only as faint type of the reality.

The other statements made by the writer on the question of the "gathering of Israel," by an examination, will be seen to be as utterly baseless; but it may be left to those who have access to the columns of the paper where his statements are made to show their sophistry. Even if it were admitted he is correct in his imaginary conclusions of Israel's past return, it does not fill up the prophetic chart; for Judah and Israel are to be gathered not from one nation (Babylon), but from Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea"—Isa. xi. 11; yea, "out of all nations"—Isa. lxvi. 29; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely. . . . Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the seed of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land"—Jer. xxiii. 5–8.

Observe, these things are to be done under the reign of the King, the righteous BRANCH, who shall execute justice and judgment in the earth; and Ezekiel tells us, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all." . . . "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, . . . and the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for ever more."—Ezek. xxxvii. 16 to 28: please read the whole. Then will their city be "no more plucked up, nor thrown down," as it has been since the return from Babylon. ED.

RELIGIOUS DEPRESSION.

IT is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep communion with God. Fact very often says, "No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look at John the Baptist in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John, in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion.

There is one thing we remark here by the way. Doubt often comes from inactivity. We cannot give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing (or mysticizing), are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John, shut up, became morbid and doubtful immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all—for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—*Selected.*

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. I.

BY THE EDITOR OF THE "BIBLE EXAMINER."

THIS subject we consider one of the greatest importance we have ever presented to the consideration of our readers; because, if this promise and oath are equivocal, or uncertain of fulfilment, what foundation have we on which to stand in relation to any other promise supposed to be made by God? All other promises are made doubtful if this is proved of uncertain meaning. No promise of God was ever made with greater clearness or more solemnly proclaimed. To treat it, therefore, with neglect, or as if it might be explained to suit human theories, is to undermine all faith in the words of God.

HAS THIS PROMISE AND OATH EVER BEEN FULFILLED?

Let us present the subject as it appears in the Bible. God had called Abram out of his country to go into another, "unto a land that I will show thee." He then told him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 1-3.

After this, when Abram was ninety-nine years old, God appeared to him and said, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations: neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. . . I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant," etc. After this, when God was about to overthrow Sodom and Gomorrah, he said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"—Gen. xviii. 17, 18.

At length Isaac is born, the heir of the same promises, and, when he was grown to some years, the Lord called Abraham to go to a certain place and offer up his son Isaac "for a burnt offering." Abraham made every preparation to carry into execution this command of God. He had gone to the place pointed out, erected his altar, bound his son and laid him on it. He then stretched forth his hand and took the knife to slay his son. At this point, "the Angel of the Lord called unto him out of heaven," forbidding him to proceed any farther. Then followed a second call out of heaven saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. xxii.

This promise was renewed to Isaac (Gen. xxiv. 4) as follows, "In thy seed shall all the nations of the earth be blessed," etc. The same was more fully confirmed to Jacob. Gen. xxviii. 14: "In thee and thy seed shall all the families of the earth be blessed." Thus it is seen by the language used by the Lord that all nations embraced all the families of those nations. Peter, in referring to this matter, Acts iii. 25, says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." Here all families of the earth are embraced. Paul also saith, "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Here is no limitation—"all nations," and of course "all the families of the earth" are to be "blessed" with the gospel proclamation in order that they may be "justified by faith"; that is, by believing the message of God's love to the world, or to all the families of the earth. In order to believe it they must have it proclaimed to them. How can a man believe in that of which he has never heard? Have all the families of the earth heard of the love of God to "the world," in any age or dispensation, past or present? Certainly no man living can prove that they have, and the evidence is clearly against any such assumption. If any age could boast of such a result it is the present century in which we live; but what are the facts?

In a work of a recent date by Mr. Shimeall of New York City, who has written and preached much on prophecy, he gives the following statistics:

The aggregate population of the earth is twelve hundred and twenty-five millions. They may be divided into the following religious systems namely:

1. Of Brahminical Pagans, in Asia. 650,000,000

2. Of Mohammedans, in Asia and Africa	150,000,000
3. Of Pagans in a purely savage state	100,000,000
4. Of Jews, the kingdom of Judah, dispersed	14,000,000
In Christendom there are—	
1. Of the Western or Romish Church	170,000,000
2. Of the Eastern or Greek Church	60,000,000
3. Of Protestants throughout the world	80,000,000
Total population	1,224,000 000

He then adds: "It results from the statistics, first, that less than one-fifth of the earth's population are included within the pale of Christendom. Second, that of these latter, only about one-third bear the Protestant name. Third, computing, as we must, the real numerical strength of Protestant Christianity by the communion statistics of all the various branches of the Protestant Church, scattered over the world, they do not yield a total of over 15,000,000 of the 1,224,000,000. What a picture!"

All this, notwithstanding the promise and oath of God that in Abraham all the families of the earth shall be blessed. From facts like these, one of two things seem inevitable. First, there are ages yet to come in which the promise and oath of God will be fulfilled; or, second, that promise and oath of God does not mean what it says, and it is impossible to tell what it does mean; and so the "two immutable things, in which it is impossible for God to lie" cannot be relied on to teach what truth is. No wonder if men are made infidels under the teaching which involves the possibility of the promise and oath of God meaning something entirely different from what is expressed, or is never to be fulfilled at all.

If we put in connection with that promise and oath certain other statements of the Bible, we see not how any impartial student of Scripture can come to any other conclusion in regard to the meaning of this engagement of God to Abraham than its obvious sense. It either belongs to the past or future ages of this world's history. That it has been fulfilled in any past age or ages it is impossible for any one to prove.

Let us now look at corresponding testimony, and see if the Bible does not re-affirm the same idea of times in which all the families of the earth are to be blessed in Abraham and his seed.

Jesus was introduced into the world with this proclamation by "the angel of the Lord": "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke ii 10, 11. This is the same, in substance, as "the angel of the Lord" uttered to Abraham, when he "called to him out of heaven," Gen. xxii., after the trial in offering up his son Isaac. "All people" are announced by the angel at Jesus' birth as those who "shall be" the recipients of the "good tidings of great joy" thus proclaimed.

Again. When the child Jesus was brought into the temple at Jerusalem to be "presented to the Lord," old Simeon, full of the Holy Spirit, took the child in his arms and said, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 28–32. "All people" have not yet seen this light in any age past; then it will have a fulfilment somewhere in the future.

John says of "the Word made flesh," "That was the true Light which lighteth every man that cometh into the world."—John i. 9. Is this not equal to saying, "All the families of the earth shall be blessed in Abraham's seed"? Take this in connection with Jesus' words, John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." If God required belief in his Son in order to the reception of eternal life, then he is pledged to have all the world, that is, "all the families of the earth," blessed with the knowledge of his love and gift. How else could they believe in his Son? To me this text, in connection with the promise and oath of God to Abraham, is demonstration that in some age "all the families of the earth" are to be blessed with the knowledge of God's love to them, and so have an opportunity to believe the good news.

Again. After his resurrection from the dead Jesus commanded his disciples, saying, "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. Was not that command based on the promise and oath to Abraham? and was it not an announcement and pledge that said promise and oath should be accomplished under his superintendence? and will not he, who was the "propitiation for the sins of the whole world," fail in the work he came into the world to accomplish, if "every creature" does not in this age

or "the ages to come," hear the "glad tidings" under circumstances which shall enable them to embrace or reject the offered mercy? The command was given to the apostles, and through them to the Church universal. But it has never yet been carried out. Will this age close without it being done? Certainly it will, if it is to close near the time in which we live. Does not this fact involve other ages in which the promise and oath of God, and the command of Jesus shall all find a full and perfect fulfilment? I have no doubt such will be the fact. Does it not follow that Abraham, Isaac and Jacob, and all who belong to the seed promised, viz., all the true Church of Christ, must first have their resurrection from the dead, or, if alive when Christ returns from heaven, be changed to immortality?

Abraham did not receive the land God sware to give him during his natural life; therefore, you all say, he must be raised from the dead to have the promise and oath fulfilled. The Gospel has never yet been preached to "every creature." Yet the command has never been revoked and must some time be carried out: else how are men to be judged? Justified or condemned? "He that believeth and is baptised shall be saved;" or, have life; "but he that beliveth not, shall be damned;" or, be condemned. Here the principle of judgment is laid down. Faith brings the life which is eternal. Unbelief is that which brings the condemnation to death eternal.

Here, then, we see the proclamation of God's love and good-will to men must be proclaimed to "every creature" before their final state is determined, or made permanent; *i. e.*, the Gospel message is to be proclaimed to men first; and their reception or rejection of it determines their final state. The Gospel message is that by which they are to be judged. In no age or dispensation has that message ever yet been proclaimed to "every creature"; therefore future ages will be employed to carry out God's promise and oath that all the families of the earth shall be blessed in Abraham and his seed.

Again, "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6. Here the fact is set forth that Christ gave himself a ransom for all "men," and that fact is to be testified in due time to all for whom he gave himself a ransom. In other words, "all the families of the earth shall be blessed" in the seed of Abraham according to the promise and oath of God. Yet again, "We see Jesus, who was made a little lower than the angels . . . that he by the grace of God should taste death for every man."—Heb. ii. 9. "All the families of the earth" are embraced in this language. But the beloved John says, "Jesus Christ . . . is the propitiation . . . for the sins of the whole world."—1 John, ii. 1, 2. This expression covers the whole ground—all men, all families, all nations. Still more, John adds, "We have seen and do testify that the Father sent the Son to be the Saviour" (Life-giver) "of the world." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 9, 10, 17.

Do not these testimonies cover the whole ground of the promise and oath of God to Abraham, that in him and his seed all the families of the earth shall be blessed? I think they do, and see no way to escape that conclusion; hence believe a time is to come in a probationary state, when the promise and oath will be carried out in all their fulness according to God's design and intention. If, then, no such universal blessing of the families of the earth has taken place in any of the past ages, there must and will be ages in the future when the promise and oath of God will be seen not to be an unmeaning pledge, but will have a fulfilment which shall justify it in all its fulness and beyond all finite conception.

I do not hesitate to admit that I believe the promise includes all those who have died without any knowledge of God's love to the world; that by some means God will, hereafter, cause all men to see the love he has had to them in giving his Son to give them eternal life. What God has promised He is able also to perform, no matter how impossible or improbable the thing may appear to finite wisdom. After God had promised Abraham that in Isaac his seed should be called, he commanded him to offer up this child of promise for a burnt-offering. Did Abraham stop to find fault and say, God cannot fulfill his promise if Isaac is to die? No, he "accounted that God was able to raise him up, even from the dead"; and his faith embraced the fact that such would be the case if Isaac died; for, "he staggered not at the promise," though all appearances were against it in that hour of the trial of his faith. Is God less able to raise all the dead to whom the blessing of Abraham and his seed has never

yet appeared than he was to raise Isaac, to fulfil his promise of a multitudinous seed? We hardly come up to the Abrahamic faith in these days, though we perhaps think ourselves strong in faith; yet too many, if they cannot see just how a thing is to be done reject it, as if it were impossible for God to do it because they cannot see the process.

In the foregoing remarks I have set forth this promise and oath as found in the Old Testament, and shown that the language of the New Testament, both in its letter and spirit, abundantly sustains the certainty of the fulfilment of the same: "In thee and in thy seed shall all the families of the earth be blessed."

It is important that we understand what is included in blessing. Blessings are divided into two classes, which we call antecedent and consequent. The first is given in order to enable the recipient to secure the other. Man needs and desires an endless life, but of himself he has it not, nor the means to obtain it. God, in his love to man provides the means entirely independent of man, and blesses men with those means without any effort on their part; they are presented as a free gift: without this gift man never could attain to eternal life. This blessing is antecedent to any thing performed by man. God proposes to confer on him a life without end if he will improve this blessing. This eternal life is a consequent blessing, and depedent on the improvement of the antecedent one. But in order to an improvement he must first be put in possession of the antecedent blessing; without which he cannot do anything, because he is destitute of any means with which to do.

To illustrate my meaning: God has not only given man natural life, but he has given him the earth or soil, the sun to warm it, rain to moisten it, and to man wisdom to know how to cultivate the soil, seed suitable to raise fruit for food, etc. All these are antecedent blessings, a free gift of the CREATOR. Without these blessings man, though he has life, could not produce food to sustain life. Notwithstanding these unsought and free gifts of blessings, we all see that man must improve them or he will not receive food or protract life. The product of improvement is the consequent blessing; and the man who would argue that because God had given him the antecedent blessings, therefore he need make no effort to secure consequent ones, for God is too good to withhold them seeing he has done so much entirely gratuitou ly—I say, such a man would be condemned by all thinking persons: blessings consequent are always dependent on improvement, or are conditional.

It is the antecedent blessings, or, those which are essential to put man in a condition to obtain eternal life by improvement, that man needs in his helpless state. These God has provided richly and freely in the Son of his love; but the provision itself would prove no blessing if never known, and no opportunity ever given to improve it. God, therefore, has pledged himself by promise and oath that "all the families of the earth shall be blessed" in Abraham and his seed, that is, they shall have those antecedent blessings which are necessary to enable them to secure eternal life; making that further blessing dependent upon improvement—or conditional.

"Faith" is the first and principal condition. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Is he a preacher of the Gospel who does not give the same testimony, or who denies that all nations, not excepting the heathen, are to have the Gospel proclaimed to them and an opportunity to secure eternal life? "All nations" includes all the families of the earth; and "all families" includes every individual of those families; hence, Jesus said, "Preach the Gospel to every creature." That commission or command, as I have said, embraces all that the promise and oath of God to Abraham embraces, and is a pledge of the fulfilment of it; and God gave Jesus "power over all flesh that he should give eternal life to as many as" God had "given him."—John xvii. 2. "All flesh"—"all the families of the earth" then, are to have an opportunity or the means granted them to secure that eternal life. The proclamation made to them in God's provision in Jesus, his only begotten Son, "he that believeth and is baptised shall have life;" that is, "eternal life." "He that believeth not shall be condemned;" *i. e.*, to death, or "not see life."

Our Lord thus fixes the final doom of the sinner on unbelief; which would be no sin if the individual had never heard the proclamation of a provision made for him; hence, in order to a final condemnation to death, men must have been blessed with a knowledge of God's merciful provision for them; a final rejection of that provision fixes their destiny in the dominion of death.

But the idea of a provision made, yet never proclaimed to men, and death eternal inflicted for a sin of which they never could have been guilty, is too much like the administration of a tyrant, who caused his laws to be placed so high as to make it impossible for the people to read them, and yet punish them for

not conforming to them. Such an administration is not to be attributed to the God who gave his Son up unto death for us "all, to be testified in due time."—1 Tim. ii. 6. God's time is not so limited as our finite minds may suppose; and his will surely come in this age, or "the ages to come" (Eph. ii. 7), when "all the families of the earth will be blessed in Abraham and his seed"; which "seed is Christ"; and "if ye be Christ's, then are ye" also "Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Hence, Abraham personally, and all his seed by faith, will be concerned in carrying out God's promise and oath of blessing all the families of the earth; therefore, if this present age is soon to end, other ages are inevitable to complete the work of the promise and oath.

It seems to me that Christians generally do not yet understand for what the present age was given. It was not given to "convert the world"; for God well knew it would be a wicked and corrupt age; "evil men and seducers waxing worse and worse, deceiving and being deceived" (Tim. iii. 13); and that "the time would come when" men would "not endure sound doctrine; but, after their own lusts," would "heap to themselves teachers having itching ears; and . . . turn away their ears from the truth, and be turned unto fables."—2 Tim. iv. 3, 4. Such is the history of the present age; and God foresaw that it would be so. Hence, he provided for "ages to come" (Eph. iii. 7), "that he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The nation of Israel having failed to become "a kindom of priests" (Exo. xix. 6), and rejecting their King, God determined to "visit the Gentiles to take out of them a people for his name" (Acts xv. 14); a people to do the work that ancient Israel was called and set apart to do, but utterly failed by their unbelief and final rejection of God's chosen King and Leader in the work of blessing "all the families of the earth." From that time, the grand privilege of doing this work was taken from the nation of Israel, "according to the flesh," and thereafter a people taken "out of the Gentiles" were to constitute the "kingdom of priests," at the head of whom Jesus was to be placed as their King and High Priest, to carry out "God's promise and oath to Abraham," that "In thee and in thy seed all families of the earth shall be blessed."

The present age or dispensation has been, and still is, the age in which God is gathering that seed of Abraham, of whom Christ was and is the "first fruits," and preparing them for their work of blessing "all nations" and "kindreds of the earth." This dispensation, or age in which we now live, was not designed to witness the fulfilment of the promise and oath of God, but to prepare a people freed from carnal and selfish designs, earnestly desiring not only to see God's promise and oath to Abraham carried out, but, alike one to Moses by the same God, viz., "As truly as I live all the earth shall be filled with the glory of the LORD."—Numb. xiv. 21.

This age, then, so far from being the *final* one is only a *preparatory* one, to prepare men and women for the great work of blessing "all the families of the earth" in "the ages to come," of which Paul speaks. Let our hearts be enlarged, then, on the subject of God's love to "the world."

HOPE FOR JERUSALEM.

THE following extracts are taken from a thoughtful address by Canon Hoare, just published (Hatchards, Piccadilly), in which he regards the two treaties as signs of the immediate return of the Jews.

I. First, then, *what do we see?*

Do we not see the complete and, as far as man can judge, the final overthrow of the Ottoman Empire? The result of the Berlin Treaty is that although the form is preserved the dominant power of the Ottoman Empire is at an end.

Look first at Europe as rearranged by the Treaty of Berlin. If you compare the new map of Turkey in Europe with the map before the commencement of the war, you will find that it is not one-third of the size. Montenegro, Servia and Roumania are no longer tributary States; Bulgaria, north of the Balkans, is independent of Turkey; Bosnia and Herzegovina are virtually transferred to Austria, and a considerable portion of Thessaly is handed over to Greece. Then, again, the position of the remnant that is left is entirely changed. The remainder of Thessaly, Thrace, Macedonia, the New Roumelia and Crete are all to have their own independent administrations, so that there is nothing left under the sole power of the Turks but Constantinople itself with its immediate precincts. The power to oppress is at an end, and as far as man can judge, forever. The Ottoman was let loose from the Euphrates as a scourge on Apostate Christendom. He has done his work, though not for God's glory, and is now laid aside by the same hand that raised him up. He was appointed for a given time and a given work, but now that time is expired,

that work is done, and he is wasting under his predicted doom.

But how is it in Asia? Let the treaty between the Porte and England answer the question. In that treaty, and in the letter of the Secretary of State explaining its object, there is the clear recognition of the complete defencelessness of the Turkish Empire. The treaty was made because there was no power of self-defence left in the Ottoman, or in other words, because the Euphratean flood was almost dry.

Now these are the indisputable facts of the case—the undoubted results of the two treaties; and the remarkable fact is that these results are exactly such as the students of prophecy have been predicting for many years. From one prophecy they have foretold for years that there must be a decay of the Ottoman Empire, simultaneous with the loss of the temporal power of the Pope,* and now we see their words come true. From another prophecy they have believed that the decay of the Ottoman power is represented in symbol by the drying up of the Euphratean flood, so that the Ottoman must recede from his conquests just as the waters of a flood recede from a land over which there has been an overflow,† and this is the process we are now witnessing. From Europe the waters are almost, if not entirely gone, so that Europe is practically dry. And as for Asia, the waters there have become so shallow that the Englishman, we hope, will walk through them and scarcely wet his feet. I am well aware that some people have felt a difficulty in applying the symbol of the Euphratean overflow to the Ottoman invasion, and I am quite prepared to acknowledge that there is a great uncertainty about the interpretation of all symbolic prophecies; but one thing we must all admit, that if we are right in our interpretation of the symbol, we see in these two treaties the most remarkable fulfilment of the prophecy. We see the drying up going on in our own days, under our own eyes; so that we have this day a fresh evidence conspicuous before the world of the Divine inspiration of God's holy Word, of the truth of the prophetic Scriptures, and of the sovereignty of God over the mightiest nations of the world. Sceptics may doubt and infidels may scoff, but we see that God's Word is from himself. What he has predicted, that is coming to pass; and though the time appointed has been long, we see in the great facts of our own day that the Word of God's prophecy is true.

* See Faber on the Prophecies.
† See Rome, Turkey and Palestine.

II. We may proceed, then, to consider *what we may anticipate as the probable consequence of all that has taken place.*

If we turn to the prophecy respecting the drying up of the Euphrates in Rev. xvi. 12, we find that it will be dried up in order that "the way of the kings of the East may be prepared." That expression, "the kings of the East," does not mean the kings now reigning in the East, but it does mean the kings who are to come up from the East; so that the full meaning of the text would be given if we were to render it, "That the way of the kings might be prepared from the East."

The same conclusion may be drawn from the words of our blessed Saviour in Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." These words most clearly teach us that Jerusalem is to be trodden down for a time, but for a time only, for they no less clearly imply that it will be restored when the times of the Gentiles are fulfilled. By whom, then, is Jerusalem now trodden down? Who is it that is at the present day treading down the captive city? There can be no doubt as to the answer. It is the Turk that is the treader down of Jerusalem. It is the Ottoman power that holds it under foot. It is the Euphratean flood that has overwhelmed it.

And if so, is it not an obvious conclusion that the fall of Turkey is likely to be the rise of Jerusalem, and that Turkish decay is the harbinger of the Jew's prosperity. When, therefore, we see the waste of Turkey, and witness the receding of the waters, we see in that waste the budding of the fig-tree and, as believers in God's Word, we are taught by the prophetic Scriptures to look out for the summer to burst in all its glory on Palestine.

But now turn to the treaty with Turkey, and see how it bears on the prospects of Israel. Look at it well and consider whether it may not be regarded as the budding of the Jewish fig-tree.

According to that treaty Turkey in Asia is placed under what may be termed an English protectorate, and one of the principal covenants is that England shall in future have a voice in its government. Now think for a moment of the vast importance of that part of Turkey in Asia now called Syria, and consider whether there is any plot of land on the face of the globe that is of more importance to the commerce of the world. On the south-west it reaches down to the Isthmus of Suez, through which the traffic between the Eastern and Western hemispheres is now passing, like the sand through the narrow neck of an hour-

glass. The result is, that any powerful nation holding Syria would have the power of interrupting the greater part of the trade of the world. Then on the east and north-east it is bounded by the valley of the Euphrates, which is almost certain before long to become the line of railroad from Europe to India. That country, therefore, though not much above 400 miles from north to south, commands the two great highways between the Eastern and Western hemispheres. Any powerful nation holding Syria will command both those communications between Europe and the East.

As things are now, nothing can prosper, because there is no security. If people grow a crop they cannot be confident that they will ever enjoy the fruit. If it is not plundered by the Bedouin it is too often seized by the Pasha. So that one of our missionaries writes: "The inhabitants of Palestine are becoming poorer every year. This is especially the case with the cultivators of the soil, who mostly suffer the burden of a cruel and grasping system of taxation, now doubled on account of the Russian war." But if there were a good government all would be changed. This, I trust, before many months are past, will be the blessed result of our country's use of her new treaty rights.

But we have not yet done with Syria, for there is this peculiar interest attached to it, that it is the very country which God gave to Abraham. The boundaries are almost exactly the same. Take the map of Syria and compare it with the promise originally given to Abraham. Look at Israel's title-deeds as recorded in Gen. xv. 18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." And see how this title-deed was afterwards ratified through Moses (Deut. xi. 24); the only difference being that he draws his line from east to west, and speaks of the Mediterranean as the western boundary. "Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be." That most important district is therefore the very district given by God to the seed of Abraham more than 3,000 years ago. It belongs, therefore, to the house of Israel. It is their own, and why should they not return? People say they would not return if they could, and I have no doubt that of a great number that is perfectly true. I have no doubt that it would be with many Jews, in respect to Palestine, just as it is with thousands of Gentiles in respect to eternal life. How many are there who have life and restoration offered them in Christ Jesus, but who are altogether indifferent to the offer? So, doubtless, it will be with multitudes of the house of Israel when the Jubilee trumpet is blown. The return may be proclaimed as that from Babylon was proclaimed in the edict of Cyrus, but none will respond but those whose spirit God will have raised. But how many are there in Russia, in Poland, in Hungary, in Roumania, in Arabia, and among God's hidden ones throughout the world who look on Palestine as the long-lost home of their fathers, and who are crying and sighing for the recovery of Jerusalem!

And why should not they hasten there as soon as Palestine is safe? They have all that is required—the capital and the enterprise. They hold the title-deeds of Palestine, and they are only strangers among the people where they are scattered. What then is to delay their return as soon as righteous government is established? It is of no use for them to go there now. If they were to take their silver and their gold with them now the probability is that they would soon lose it through either plunder or taxation. But let England put forth her power, and establish with a strong hand a government that may be trusted, and before many months are passed we may see the fulfilment of the prophecy recorded in Isa. lx. 8, 9: "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for he hath glorified thee."

But if such should be the case, how wonderful are the times in which we live! It is 2,600 years ago since that prophecy was given by God, through Isaiah, but hitherto there has not been a sign of its fulfilment. How marvelous it would be if we, or even our children, should actually witness its accomplishment!

It is 2,500 years since Israel was outcast and 1,800 years since Judah was dispersed. During those periods the four great predicted empires have risen and fallen, but there has been no movement yet for the restoration of the Jews. On the day of the Ascension the Apostles asked when the kingdom should be restored to Israel, and the Lord Jesus answered that it was not for them to know the time. Ever since that day believers have been waiting for it, assured that it would be, but

unable to calculate the date; but now, not only do we seem to be on the verge of a return, but it is perfectly clear that the way is opened for it as it has never been since the dispersion, and it seems not improbable that our own dear country may be God's chosen instrument in its accomplishment. It seems, indeed, not impossible that England, and England's Queen, may be the persons referred to in that other prophecy (Isa. xlix. 22): "Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers."—*Word and Work.*

THE ELECT AND THE NATIONS.

"The nations (of them that are saved) shall walk in the light of it (the New Jerusalem)."—Rev. xxi. 24.

THIS passage, it appears to me, is one of the most comforting in the whole Bible, and may in fact be said to strike the key-note of the harmony of revelation. It refers clearly to the almost forgotten, and certainly much ignored, truth—that *the elect are totally distinct from the nations.*

In the first place, it should be observed that the words in the above passage, which appear within brackets, are omitted in all the oldest MSS.; and that, therefore, the clause should read thus: 'The nations (*ta ethnee*) shall walk in the light of it." Alford accordingly so reads it in his New Testament, and there is, I think, little doubt that the words in question were inserted in the text by some would-be orthodox transcriber, who thought to make the Word of God more perfect by adding thereto. No doubt the nations above referred to are in one sense *saved*, but they are not saved in the highest sense of the word.

On the general question involved Alford observes: "The city shall be so bright as to serve for light—for sun and moon both—to the world that then is and her inhabitants; . . . for such inhabitants are clearly supposed." And again, he says, "Among the mysteries of this new earth this is set forth to us, that besides the glorified Church there shall still be dwelling on the renewed earth nations organized under kings and saved by means of the influences of the heavenly city. . . . If, then, the kings of the nations bring their glories and their treasures unto her, and if none shall enter into her that are not written in the book of life, it follows that these kings and these nations are written in the book of life. And so perhaps some light may be thrown on one of the darkest mysteries of redemption. There may be—I say it with all diffidence—those who have been saved by Christ without ever forming part of his visible organised Church."

Now here, I think, that though Alford is perfectly right as far as he goes, he does not go half so far as legitimate deduction from this passage would warrant him in doing. The fair deduction is, I think, this: that the elect—risen and glorified—are the *dwellers* in the New Jerusalem, while the nations are infinitely below them in glory. And, furthermore, we have every reason to suppose that "the nations" will be proportionately numerous, as compared with "the elect," as were the nations of the world in the days of Solomon as compared with Israel. The one body may be compared to the sand on the sea shore, the other to the stars of heaven. In other words, mankind as a race will be saved and permitted to exist on the new earth, while the elect will be the glorified dwellers in the New Jerusalem.

The New Jerusalem will be in the age to come what the earthly Jerusalem might have been to the nations of the present world. Indeed, for a very short time it would seem that the first Jerusalem was permitted to fulfill its mission: so much so that the kings of the earth flock unto it. In like manner in the new earth we find that the kings thereof bring their glory and honor unto "Jerusalem the golden," and learn from the true Solomon the knowledge of the Most High. As the great High Priest upon his throne, and therefore with unlimited, unquestionable, and absolutely unassailable power, our Lord will reign over the earth; while his elect—pillars, as it were, in the temple of God—will go out no more; but all who seek to know God will come to them for wisdom and guidance. That which all nations are now looking for, and which in various ways they seek to obtain—sometimes by main force and sometimes by blind groping—but always unsuccessfully, will then be found.

All history, and all our experience of life, alike prove that as a rule the masses of mankind *desire to be led*, and this instinct which now too often leads them to put confidence in fallible men, will then be directed aright to those who will be infallible, because, being "the spirits of just men made perfect," they will be the representatives of Christ himself.

The great declaration of Jehovah on the subject of the separation of Israel from the other nations of the earth, and that which gives us the key to the whole of his dealings with them, is that contained in Exodus

xix. 3–6: "And Moses went up to God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." The same is repeated in Deuteronomy vii. 6: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

Now, the great point to be noticed in all this is, that Israel was chosen simply *above* all nations. Other nations are not utterly cast off, cursed or neglected, because Israel is chosen; they are merely placed in a position of comparative *inferiority*. In other words, though Israel was *separated* from the rest of the world, the separation only implied *superiority*. In the above quoted passages it is distinctly declared that all the earth is the Lord's, and not the land of Judea only. *All* people, every human being that ever existed, all nations, tribes and tongues, are the work and care of God. They are all his creatures, and in him they live and move and have their being. But, in perfect accordance with all that we see of God's works, there is as distinct a gradation visible among nations as there is among individuals. Consequently some must be superior, and some inferior; but, nevertheless, *all* have their various positions assigned to them, and all have advantages and functions peculiar to themselves. To Israel was given the inestimable privilege of being the channel through which Divine truth was presented to the world. The descendants of Abraham were to be priests unto God; and so they were, until they mingled with the heathen and learned their works.

If we take the great promise of God to Abraham—the charter of the human race, as it has been not inaptly called—we find the same grand distinction brought out. "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen. xxviii. 14); *i. e.*, in and through the race of the true Israel, as intermediaries, shall flow the blessings of God to the whole human race. And with this distinct prophecy accords most fully the remarkable statement in Deuteronomy: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel: for the Lord's portion is his people; Jacob is the lot of His inheritance."—xxxii. 8, 9. In the lxx. we read: "He set the bounds of the nations according to the number of the angels of God." Whichever may be the true reading, the meaning would seem to be that special glory and honor, and that in respect of their leadership over the nations, was intended for the elect people of God. "This people have I formed for myself, they shall show forth my praise."—Isa. xliii. 21.

Surely, then, every unprejudiced reader must come to the conclusion that the design of the Almighty was that through Israel the knowledge of himself might be spread throughout the world. This design, like all the other designs of the Most High, though it has been deferred for a time, shall assuredly one day be brought to pass, and the true Israel shall be the real *lights* of the world. Man may *impede*, but he can never *prevent* the accomplishment of God's purposes in all their fulness, beauty and glory; and though to our eyes the world may seem utterly forgotten of its Maker, yet it will surely be one day seen that never for one single moment has this really been the case, but that through all the darkness, the misery and the suffering of the world the magnificent promise and oath of the Almighty to Abraham has constantly been kept in view.

Again, the wonderful and glorious declaration of the prophet Isaiah, quoted by our Lord, "My house shall be called an house of prayer for all people," implies that all the nations had a share, so to speak, in that temple. It was neither built nor designed exclusively for Israel. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer."—Isa. lvi. 6, 7. All who came to this holy house were equally with Israel, or at all events after Israel, to have a share in the privileges conferred upon the worshipers therein.

Now of this house the elect are the spiritual antitypes; the Lord Jesus himself, of course, being the chief corner-stone, "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord."—Eph. ii. 21. And so St. Peter, "To whom coming as to unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also,

as living stones, are being built up (present tense) a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. ii. 4. The temple, then, was the type or shadow of things in the heavenly places, just as Jerusalem itself was; and accordingly we have reason to anticipate that the risen saints in the new earth will occupy a place analogous to that which Israel held in the present earth in their best and brightest days. The spiritual house will surely be as truly "an house of prayer for all nations" as was the earthly house, and all nations shall see and rejoice in its light.

The holy city, New Jerusalem, will indeed be the light of the world, and shall, so to speak, form the connecting link between the new heavens and the new earth. In the first or present earth Jerusalem was in fact designed to be so; but because of the unfaithfulness of the Jews the fine gold became dim, and the light of the "city set upon an hill" became darkness. But *this* city shall in truth be "a burning and a shining light," never to be extinguished. Surely the images of a city set on a hill, and of a great and high mountain, imply that it is *meant* to be seen by all, and will be the great object of attraction in the new earth. Its exceeding height is no doubt meant to teach us that it is visible to all, and indeed cannot but be seen by all.

To every nation on the face of the earth God has given some special and definite part or office to perform. That part may not be always evident to us, but in many cases it is obvious enough. To the great Roman empire, for example, was given power and authority over the greater part of the known world, with the view apparently, that the great principles of law and order might be proclaimed and duly recognized; and though Rome abused this power, yet she so far fulfilled her mission that the civilized world has been enabled to perceive that only by obedience to law and duty can authority be properly maintained or peace lastingly secured. The division of Europe at the present day into separate and distinct kingdoms is in itself a sufficient proof of this, for they have one and all more or less learned the lesson, or at all events are learning that only by obedience to law can nations prosper.

Even so in the new earth, the nations will be organized under kings and rulers, each one having its definite sphere assigned to it. Nature will have been greatly ameliorated, still there will be room for the exercise of those habits of order and industry which have been acquired on earth.

If we may at all reason from analogy we have every ground for supposing that the new earth will be the analogue of the present. The prophet Isaiah tells us that "God created not the earth in vain, he formed it to be inhabited" (Isa. xlv. 18); and this will be equally true in principle of the new earth. It will be inhabited by men who will be just as suited and adapted to it as we are to this present world. Adam in Paradise was not freed from the necessity of work, though that work was neither severe nor toilsome. He was placed in the garden "to dress it and to keep it," and consequently *work* of some kind or other is not only natural but desirable for man, and I think it will be so even in the new earth.

Over the earth thus renovated and "receiving blessing of God" it will be the privilege of *the elect* to rule To them—so as to be at their disposal—will flow in all the wealth, all the goodness and fatness so to speak, of the earth. They will be the guides and instructors of humanity, ready to assist and glad to give counsel and advice to all that seek their aid.

There are many indications in the announcements of the prophets that in this new earth "the nations" will require such aid and instruction; that they are not in fact *equal* in knowledge, in power or in nearness to God with the dwellers in the heavenly city. Among the most important of these announcements is that in Rev. xxii. 2: "The leaves of the tree are for the healing of the nations." The fruit of the tree of life is only for the elect—they, and they alone are permitted "to eat of the tree of life" (Rev. ii. 7); but the *leaves* are for the benefit of the nations. Surely this implies a vast difference in the status of the two classes. The use, too, of the words "kings and priests" unto God indicates a grand subdivision in the future of the *subjects* as distinguished from the *rulers*.

Every argument from analogy, also, would seem to teach us that there must be differences and gradations of rank and condition hereafter. All the *elect*—those who have here "made their calling and election sure"—will doubtless have direct access to their heavenly Father, but it is exceedingly doubtful whether this will be the case with the *nations*. The royal priesthood will apparently be the intermediaries between God and his creatures, though even between the individuals composing this priesthood there will probably be differences of rank. St. Paul tells us that "one star differeth from another star in glory"; and as he uses this fact as being illustrative of the condition of "the saints here-

after"—those who shall attain unto the first resurrection of whom alone he appears to be speaking—we are justified in concluding that everywhere there will be gradation in order and rank hereafter. The answer of our Lord to the mother of James and John seems distinctly to declare that those only for whom those positions have been prepared will sit, the one on his right hand and the other on his left, in his kingdom.

If, as many of us believe, the holy city of New Jerusalem, described in the last two chapters of Revelation, and which is not seen until the first heavens and the first earth have passed away, represents the saints, what can be the meaning of the expression "the kings of the earth," unless it refers to the rulers of "the nations" as opposed to the *elect nation?* Here, I think, we find the fufilment of the well-known passage in Isaiah (xlix. 2, 3): "Kings shall be thy nursing fathers, and their queens thy nursing mothers." The promise having reference not to this earth in its present state, but to the earth renewed, glorified and reigned over by the Messiah as King of kings and Lord of lords.

The Church, as his Bride, reigns with Christ in the New Jerusalem; the kings of the earth are those who do *not* form any portion of that glorious number, and who come as *suppliants* and *worshipers* unto the city. How could such a term as "suppliants" be applied to the saints who are sitting down with Christ in his throne? Such an expression applied to them would obviously be without meaning. These "kings of the earth" would seem to be those who though not forming part of the elect Church, are nevertheless next in rank to that august body, and are in fact the noblest and best of earth *after* the saints. Edward Irving has very justly remarked that "there may be thousands of grades of glory distinguished from the glory of the elect Church." There would seem to be, in fact, in the new earth almost as great differences of rank and condition as there are in this present earth; the only difference—but how great is that difference—being that *therein* "dwelleth righteousness." God is then to be the King of the whole earth, and his will is to be done on earth as it is in heaven. When that shall be the case, then, and then only, will it seem how great is the dignity and glory to be given to them "whom the King delighteth to honor."—*Selected*

Controversy, though always an evil in itself, is sometimes a necessary evil.

WHY EVIL WAS PERMITTED.

A DIALOGUE.

[The following is from "Twelve Discussions Proving the extinction of Evil Persons and Things," by Henry Smith Warleigh, Rector of Ashchurch, Gloucester, England.—ED.]

Mr. Alford. We are now about to consider one of the most difficult questions which can engage the human mind: How sin and evil came into existence, and why they were permitted? It seems strange that a God who is infinitely wise and good, and of almighty power, should have permitted it.

Mr. Duncan. Half of the difficulty is overcome now we see that evil and suffering shall not be endless. Still the mystery is why they exist at all, even for a time. To us it would seem far better had there been nothing but holiness and happiness, and no sin and misery at all.

Mr. Warleigh. What if it should turn out that things could not have been otherwise than they are, and ought not to have been otherwise than they are? barring, indeed, that a man's perversity has made them worse than they need have been. I have a strong faith that God worketh all things according to the counsel of his own will (Eph. i. 11); that he is the One Supreme Sovereign Ruler of all things in heaven and earth, and that no arrangements could have been made better than those he determined upon, and which are in progress of final accomplishment.

A. Yes, it is very proper that our faith should receive all this. We must walk by faith.

W. The manifested character of God both in nature and grace, demand and deserve all the faith of the heart; but our intellect may see far enough into the question to consent to the faith of the heart, and say, with intelligent acquiescence, "He hath done all things well." His works cannot be improved or amended; if we had had to make the arrangement and had had sufficent wisdom we should have done as God has done.

D. Well, if you can make out that you will still further relieve my mind, and the minds of thousands of others.

W. There is much both in the Bible and in reason to lead us to suppose that when God contemplated creating anything, especially intelligent moral creatures, his design was the communication of his own happiness and the manifestation of his glory. I should think this might be taken as an axiom. In the Bible he invariably connects his glory with the good of his creatures.

A. There is no solid reason against it.

W. It is also a truth too clear to be disputed, that before he was pleased to create anything or person he knew everything which would take place in the then future. This also may be treated as an axiom by us.

A. Neither can there be any objection to that.

W. I would lay down what appears to be two other axioms; but I will call them propositions: (1) Given an all-powerful, all-wise, all-beneficent Being then creation is inevitable and intelligent creatures a necessity. (2) If the origin and temporary existence of moral and physical evil is to be absolutely prevented, the only course is not to create any intelligent beings at all. When it pleased the Divine Persons of the Godhead to take counsel together respecting the creation of man, we may, with reverence, suppose that every side of the question was considered, and every possible contingency—as we should call it—contemplated. We may reverently suppose that at last—as we should say—the matter might have been reduced to this one question: "Shall we create intelligent beings, or shall we not?" There were reasons for and against; and that we are told the Godhead sat in council would seem intended to teach us that these reasons had been fully weighed, so to speak.

D. Supposing then, it had, as we may say, been decided not to create intelligent beings, what might have been the consequences?

W. I will quote the sentiments, and some of the words of a publication of mine. If God does not create, then he must remain eternally in his own solitariness. He would be infinite in his perfections; though in such a case we would not call them attributes, for there would be none to attribute his attributes to him. He would be unknown, if not unknowable. He could not be declared; there would be none to whom he could be declared. He would, indeed, be able largely to bestow benefits; but there would be none to receive them. If he continue in his solitariness, his own essential happiness would remain to him, and perhaps remain unimpared; but he would not have the exquisite, God-like happiness of sharing it with others; there would be none to share it with, none to enjoy it. Mentally constituted as we are, it is not possible for us to conceive of such a state of things. It would not be a state of things at all. It would be a negation, a nothingness, an absurdity.

D. I can see it would never have done for the wisdom of God to decide upon doing nothing, to be followed by such consequences as these.

W. Besides, though if he had remained alone, and none other with him, he would still be complete in his natural perfections, I would presume to ask with great reverence, whether he could be complete in his moral perfections? He has taught us that part of the completeness of moral perfections in diffusion; and he has told us to imitate him and diffuse happiness to others. This was the very point enforced by Jesus in his sermon on the Mount, when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If he had remained alone, would he have practiced what he taught, and could there have been in him that example of perfection to which Jesus refers? Goodness is not goodness unless it be communicated. Wisdom is not wisdom except it be exhibited—exhibited by its use. Goodness cannot be diffused and admired if kept in secret; nor can happiness be enjoyed if kept to one's self. I would think of it with reverence, still more to speak of it. But if God had kept himself, so to speak, to himself, would it not have been selfishness? Is it not what he calls selfishness in us, or what St. Paul calls "living to ourselves"? Could it be different in him? He would possess an endless source of holy, happy, life-giving power, but no one to know it, no one to be the better of it! One eternal, useless blank throughout boundless space! What unsearchable riches lying idle, though capable of producing felicity and delight! What a glorious light hid under a bushel! What an eternal rust for want of use! But no; we cannot conceive—we do not wish to conceive—that of the wisdom of God, which we are taught by him to call wrong and folly in ourselves. Seeing there is such a God as our God, the creation of intelligent creatures was sure to take place.

D. It is plain, the alternative of a non-creation could not have been entertained. Creation must have taken place, and a creation, too of something more than inert matter: there must have been life and intelligence. The creation of intelligent beings is decided on, we will suppose. What then?

W. Then there is the risk of such creatures becoming sinful and rebellious; and thus the risk of making misery not happiness.

D. How so? Why should not man be created so as to be incapable of falling?

W. From the very nature of the case this could not have been done.

Mr. Burnett. Why are not all things possible with God?

W. All possible things are possible with him; but it is no derogation from his power to say he

cannot make a contradiction. For instance, he cannot make it both dark and light in the same spot, at the same time; and he cannot make a creature in whom it would be impossible for a change to take place. A creature cannot be created by God. Man can be but a creature, and he must necessarily inherit all the qualities and liabilities of a creature. Unchangeableness is an infinite attribute, and can belong only to the Unchangeable, Uncreated God, and cannot dwell in a finite being. The phrase unchangeable creature is the same as saying, an unchangeable changeable creature; an infallible fallible creature. It is a contradiction, an absurdity, an impossibility. If man be made at all, he must be liable to fall, though there may be no innate necessity for it. There must be the capability, though there need not be the inevitability.

D. I see the reasonableness of what you say, and certainly it goes far to justify the ways of God to man.

W. Nor should it be forgotten that if a creature could possess one infinite attribute he could possess all others; in fact, he would possess all others. No single nature can be infinite finite; and if a man were infallible he would also be omniscient, omnipresent, omnipotent, eternal and immortal. And yet a creature! A creature God! An originated unoriginated being! An eternal being, beginning to be! Two Gods! The uncreated original God, and the created God; both equal in all their attributes! You see what an absurdity must necessarily follow the supposition that man might have been made incapable of moral and physical evil. In the nature of things it could not be. If an intelligent being is to be made at all he must be subject to change, and as God would make him innocent any change would be from right to wrong, from good to evil. He must be liable to this risk or he must not be made at all.

D. Your conclusion is certainly inevitable.

W. Beside all this you will see, when it is put to you, that it is impossible for a being such as man to be capable of right and yet at the same time incapable of wrong.

B. That is a bold assertion. I do not see how you can maintain it.

W. I wish you would try to point out how to maintain the opposite. The effort, however, would be useless. You may make a machine to go but one way, and always in that way; but you cannot so treat an intelligent moral agent, such as man, whose goodness must be voluntary to be goodness at all. The very faculties which enable him to do the good may enable him to do the evil; and, moreover, the measure of capacity for the one is the measure of capacity for the other. A vessel will hold as much poison as nectar. If a man cannot do wrong he cannot do right. Give him no legs and he cannot, indeed, walk in the wrong road, but then neither can he walk in the right. A deaf man does not hear evil, but on that very account he does not hear good, and the blind eyes which do not see an offensive object cannot behold the beautiful one. Every intelligent creature possessing an advantage must be liable to disadvantage. There is no risk in creating inert matter. But man is not inert matter. He has mind and the power of choice, and the understanding and will which can know and choose the good may possibly choose and learn the bad.

B. But if what you say is true what guarantee has the true Christian that he shall not change and become a sinful creature again, even after he gets to heaven?

W. Every possible guarantee. Leaving alone, just now, the divine promise that he shall be kept from it, a promise not given to the unfallen Adam, I would observe that man might, in time, have acquired such integrity as never to swerve from the right, but always to choose the good and avoid the evil. God possesses, by the perfection of his nature, an infinite rectitude of will. He cannot do wrong because he will not do wrong, and human perfection is of the same kind. When, however, man was made at first he could not have had this perfection. He was not made a sinner, nor even sinful, for he was made by the holy God. "God made man upright."—Eccl. vii. 29. He was, however, necessarily made imperfect. To think otherwise would be either to suppose him incapable of improvement and progress, which is the characteristic of the lower animals, or to suppose him already perfect, which is the characteristic of God only. He was perfect, according to his nature, but not the extent to which he was able to come by cultivating his capacities, and especially by that ennobling, elevating, improving process, which is the effect of communion with the Father of Spirits. Man could not have been made otherwise than he was, even if all possible intellects, inspired by all possible benevolences, could have been called to the council of the Divine persons, when consultation was held—so to speak—respecting his composition and destiny.

D. All this certainly commends itself to the best instincts of our reason.

W. Considering, too, the nature and proved

character of our benificent Creator, have we not the best of all reasons for concluding that he made man in the very best possible way? If a better could have been devised, he would, we may be sure, have resorted to it. He could not make a mistake. He did not make man in a hurry, or without previous thought and consideration—as we should call it—nor even without consultation. No afterthought could with him improve upon the idea, though this is often the case with us. He could not be deficient in resources, and his power could be restrained—if we may so speak—only by considerations arising from prudence, wisdom and benificence. Man was the masterpiece of all God's works, the climax of all created perfection; but absolutely to prevent all chance of evil would have been to do nothing at all, or at least not to create a moral intelligent creature, which would have been next to nothing; and then, as we have seen, the Divine resources could not have been manifested nor his happiness and glory diffused. Indeed, I will venture the assertion that things could not have been, and ought not to have been, otherwise than they are.

D. I should much like to know if any sound objection could be made to all this; for if not it throws a flood of light upon many dark thoughts which have often perplexed and grieved me, and no doubt thousands of others.

A. If it is any comfort to you, I will say that I see no objection to it; nor can I conceive there can be any. Some might contradict, but contradiction is no proof, nor indeed objection.

B. To me it is all new; I will neither assent nor dissent.

W. The perfection of a scheme for the constitution of man would be that he should be made immortal as long as he retained those qualities which bring and increase happiness, and become mortal if he should acquire those qualities which entail and increase misery.

D. Why this is the very scheme which you affirm God has actually introduced.

W. It is; and I think it ought to draw forth the admiring gratitude of all. If, in addition to this, some scheme could be devised by which, consistently with truth and order, any who became morally sick and sinful might regain their holiness, and thus, having regained their capacity for happiness, should again obtain the grace of immortality; this, surely, would be the perfection of wisdom, benevolence and love, and should draw forth universal praise and admiration.

D. Why, this is the scheme of redemption by our blessed Lord and Saviour Jesus Christ as proclaimed in his good news found in the Bible!

W. You are right; and redemption is the necessary adjunct of the creation of moral intelligent beings; so that the latter is sure sooner or later to follow the former.

A. I do not quite see that.

W. The real, true and continued welfare of intelligent beings is closely connected with and depends upon their having a correct knowledge of God. "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. God can be made known to us only by his works, and by what he may be pleased to tell us about himself. His works of creation had exhibited his wisdom, power and goodness. But there were attributes not yet exhibited, such as his pity and mercy, or that pitying love which he tells us he delights to exercise. —Micah vii. 18. Now, if his intelligent creatures do not know these attributes of God, their knowledge of him will be incorrect and even erroneous, and this would be to them an element of serious deterioration, which would eventually work their misfortune, perhaps even their ruin, and this neither the wisdom nor goodness of God could allow to arise from such a cause.

[*To be concluded next month.*]

Dr. Chalmers on Infidelity.

"The truth of Christianity," says Dr. Chalmers, "is neither more nor less than the truth of certain facts that have been handed down to us by the testimony of reporters. Let the historical evidences on which it rests be made to pass in review, and become the subject of sober, inductive examination; let the question be decided by a patient and fair inquiry; let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the pertinence of a flippant witticism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of their infidel philosophy, how little of the spirit and temper of true philosophy is in them—of the humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius!

"There is a puppyism in infidelity for which I have no patience. I thought that now-a-

days both gentlemen and philosophers would have been ashamed of it! At the commencement of the last century one had some credit in sporting the language of unbelief and infidelity—for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day; and since the masterly and triumphant defences of our English divines, it has been generally abandoned by the superior and more enlightened classes of society, and, to use the words of an Oxford Professor, 'is now rarely to be heard but in the language of blackguards."

"I revere Christianity, not because it is the religion of my fathers—I revere it, not because it is the established religion of my country—I revere it, not because it brings to me the emoluments of office; but I revere it because it is built on the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality, and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."—*Selected.*

THE DEATH OF CHRIST.

WAS IT A UNIVERSAL OFFERING FOR SIN.

I WILL examine this subject in the light of a few passages which give an affirmative answer to this question. Paul, in Rom. v. declares that "Christ died for the ungodly," "for sinners," and that his death reconciled enemies to God. Who are the ungodly sinners and enemies—the "all men" of the twelfth verse on whom death passed? The Apostle teaches the solemn truth that death's reign is co-extensive with the race of mankind, and that all have sinned. It is plainly asserted that Christ died for all who have sinned, the all on whom death passed in consequence of Adam's fall. 1 John ii. 2, responds to the same great truth thus: "He is the propitiation . . . for the sins of the *whole* world. Heb. ii. 9 says, "he tasted death for *every* man"; and 1 John iv. 14, "the Father sent the Son to be the Saviour of the world."

These quotations are sufficiently plain and positive to teach the doctrine of a universal offering. The "*all men*," the "*every man*," and "the *whole world*," are very comprehensive phrases in the connections where they stand. It seems impossible to confine the meaning of the first to only a part of the human family. By every law of language I think it embraces all the descendants of Adam of all time.

But, it may be asked why I take such pains to prove a point so commonly admitted? I answer, to make sure a conclusion which is so commonly rejected. From the time I heard the first sermon among the hills of Ohio till now the doctrine of world sin-offering has been repeated in my ears without my once thinking, until very recently, of the logical consequences. Perhaps my teachers were blissfully ignorant of the peril one step ahead—a fall into the universal salvation, or, the embracing of a doctrine which goes far toward solving the mooted problem of all ages, the existence of moral evil. I have reference to the belief that *all* mankind must have an opportunity to accept proffered salvation. I have been slow and cautious myself in accepting this view, and even feel now that a degree of modesty should characterize this article.

The "*all men*" who lived during a period of about twenty centuries prior to the Christian era were mostly ignorant of the way and plan of salvation. Whole tribes and nations, embracing fifty or sixty generations, were left without a knowledge of future life, and the conditions upon which God had offered it to any portion of the human race. The redemptive scheme was confined to the Hebrew nationality, and a few proselytes from among the heathen. Paul affirms that "Christ died for these."

Take an outlook from the first Pentecost after the Lord's ascension, and behold nearly all under the gloom of paganism, destitute of a well-grounded hope of immortality or of any terms by which the priceless boon could be secured. Thousands upon thousands would die before the heaven inspired Apostles travelling in the slow coaches of that day could reach them with the message of life. It required about forty years for these men to complete the work of their ministry, and multitudes must have passed away before they had a chance to decide their own destiny by receiving or rejecting the Gospel. But I have been told that these were only poor, worthless heathens, having no claims upon Jehovah for a share of his mercy! Ah, did Christ die for these or for the heathens living a little later? A few years decided the point forever! Made the infinite difference between them of opportunity or no opportunity!

Contemplate the condition of humanity this side of the Apostolic period, and it must be seen that the number who have had the privilege of making a choice under the light of inspired revelation, falls immensely below

the number whose ears were never saluted by the charming sound of the Gospel of mercy. At the present time six hundred million grope in the midnight darkness of the various forms of the degrading Asiatic religions, two hundred millions sit in the shadow of Paganism and worship dumb idols, and I might enquire how many millions more in christianized (?) Europe are, by the priestly hierarchies of the Greek and Latin Churches, kept in ignorance of God's word by laws interdicting the use of the Bible by the common people, concerning whom it may be said they have not had a chance to accept Jesus? Will these sinful millions, dead and alive, of the past and present, have the opportunity of hearing the Gospel of salvation, enjoy the benefits of a trial under a devine system of mercy, and have a chance to develop character under the influence of whatever motives God in his goodness and wisdom may be pleased to set before them? They will, is the legitimate conclusion from the premises that Christ died for *them*, and that they have never heard of him, though hearing of him involves the question of their resurrection. I am obliged to accept the conclusion, from the fact that I see no way to narrow the statement that "Christ died for all." Has God sent his Son to die for all if it be true that the major part of the human family never have, and never will hear of His death? Orthodox teachers think that nearly all the heathens will share in the endless torment of the more highly favored, who may have failed to live up to the light of the Gospel. An eternity of woe for these unfortunate creatures, who walk in the dim light of nature, with no firm belief in that, to us, tremendous hereafter, with no power of conception to grasp the idea of a God back of the great Sun which lighted Egypt and Persia, or the rude Jupiter who thundered from Olympus, and with everything against them—must be cruel. I have read, somewhere, of a Roman Emperor posting his laws so high from the earth that the people could not read them, then punishing them for violating the principles of his government; but this Orthodox God is worse than he. Confiscation of property, fines, chains, imprisonment, banishment and death, imposed as penalties for legal misdemeanors growing out of the unavoidable ignorance of the Romans, are nothing in point of injustice, when compared with eternal woe as set against the sins of the ignorant heathen. The view which consigns all this *unfortunate* class to the silence and gloom of the Adamic death, with no promise of a resurrection, may be turned to as a grand relief to the mind harassed with the terrible thought of the old theory, but it is at war with that great elemental truth, Jesus as the world Saviour. It also, I humbly think, exhibits God's attributes somewhat out of harmony. It is true those having never heard the Gospel have no claim on Jehovah for future life, unless we look at the favor He has shown another portion of the same fallen race no better in point moral standing. *All* might have been left to perish like dumb animals without giving a shock to eternal principles; but to offer salvation on conditions to a part of a race of intelligent free agents, raises the question as to why the same favor is not extended to that other part, since no violation of principle would ensue Were it not for the revealed truth that God so loved the world, the sinful world, of which the heathen formed the greater part, I would not argue this question.

What would the best of us be without an inspired revelation but heathens, and quite likely pagans, bowing down to lifeless forms, graven by our own device. If we claim that the nationalities to which we belong possess intellectual and moral fitness for the reception of the Gospel by individuals, we are reminded of the fact that this fitness is due to the Word of God. Roman and Grecian civilization may have done much to prepare the human mind for the reception of the Gospel, under the demonstration of miracles during the Apostle's ministry, yet it may be true that this civilization was heightened and rendered permanent by the light and influence of the Christian religion, thus fitting the minds of individuals of aftertimes to believe and obey when miracles had ceased. But the Apostles preached to tribes and nations which had felt the power of Roman arms, but not the influence of their arts and learning—rude and uncivilized men as the Pisidian highlanders who heard the Gospel by the mouth of Paul. The Apostles stopped not to enquire as to whether this or that people had been lifted from barbarism to the higher plane of their civilized conquerors; whether under Roman rule, or whether they belonged to the great Caucasian family of nations.

Paul, from the Areopagus, in the presence of the Greek philosophic sects, and in opposition to the proud boasts of the Athenians of an origin different from the barbarous tribes around them, announces the fact, that God had made of one blood *all* nations of men, for to dwell on *all* the face of the earth (Acts xvii.); followed by the proclamation

of God's command to all to repent—this harmonizing with the great commission to the Apostles to go into all the world and preach the Gospel to every creature. There is no distinction here based upon a difference in race or moral standing. All the then existing nations, tribes, and families of every clime, were to hear the good news as soon as they could be reached by God-ordained human instrumentalities. Nothing can be claimed for superior Roman, Grecian and Jewish fitness.

I now ask, must the heathen of to-day, the generation of the same class sleeping in the tomb of nations, and the mighty host of unenlightened men and women, ranging through every grade of intelligence, from the refined Greek down to those ranking lowest in the national tribes (yet not lower than others to whom the Apostles preached) be passed by without even the offer of the *knowledge* of God's plan, leaving them in total ignorance of the death of one styled their, as well as our, sin-offering? This will hardly harmonize with God's revealed attributes. Jehovah has promised to save men by faith in Christ. But in the language of Rom. x. 14, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

It has been truthfully said that God cannot be thwarted in his plan. Now, if I have apprehended the true meaning of the passages quoted at the beginning of this article, then God has been thwarted in case the major part of mankind are to never hear the Gospel. Thwarted, by the remote ancestors of nations refusing to retain the knowledge of God; thwarted, because his Apostles were earthen vessels, and could not reach every part of the habitable world in a day instead of forty years; thwarted, by every neglect of duty, and every misdemeanor on the part of the Church which would in any way hinder mortals from hearing the word, and thwarted by stream and desert, mountain and ocean-wave. If he has not been thwarted, and he has not, then one of the two positions must be true: 1. That God, in offering his Son on the cross designed that his death should effect the final condition of those, and those only who should have heard of him prior to their death in this world; or, 2, that he has purposed that all the descendants of Adam shall have a fair trial under the knowledge of the Redeemer.

Much more might be written on this subject. I have left untouched Rom. v. 15, the puzzle of all puzzles to commentators holding the common view.

On Narrowness.

BY HENRY DUNN.

We hear a good deal now-a-days about the evil of narrow views in religion. We ourselves often say, such or such a one is lamentably narrow. It may be well, therefore, to ask what is intended thereby? *how* that evil, if it be one, originates? and what apologies may be made for it?

That human thought has its limits will scarcely be disputed by any sensible person. "Hitherto shalt thou go, but no further," is inscribed alike on the page of Nature and on the Book of Revelation. Each hides in its bosom things that are too high for us—things that must be accepted as facts, but which can neither be explained nor understood. The refusal to be perplexed by such matters, or to weary one's self in vain endeavors to comprehend the incomprehensible, is not narrowness but wisdom. Humility in all such cases requires our submission. Even reason tells us that it is but vanity to "kick against the pricks"

But it is always hard to say where these limits commence. As knowledge enlarges, the field of investigation widens. And this is equally true with regard to every branch of human inquiry. The mystery of past ages thus becomes the understood law of the present; not by reason of any authorized intrusion into the secrets of God, but by virtue of diligent and humble endeavor to improve every means of discovery that he has placed within our power.

In natural science this is generally understood and acted upon. In relation to religious truth it is otherwise. *Here* the developments of the past are regarded as too sacred to be questioned—too certain to admit of doubt.

The reason for this difference of treatment is obvious. Conclusions in natural science are supposed to be traceable altogether to the operations of the human intellect, and are, therefore, always open to investigation. Conclusions in theology are mostly regarded as gifts from above, the result not of human but of Divine grace. How, it is said, can this or that be essentially wrong which has been wrested, as it were, from the hand of God by the power of prayer, bestowed in answer thereto by the Holy Spirit?

The error of this reasoning is two-fold. It *assumes*—which is far enough from the truth—that man does not need, or, at least, does not obtain Divine help in investigations. It *asserts*, although often unconsciously, that

the *words* of inspiration, and *inferences* drawn therefrom, by good men, stand on pretty much the same ground—that the first is infallible, and the last two sure to be disputed. It ignores the fact that one is divine, the other human; that no authority whatever can attach to deductions which have been drawn by fallible men, often reasoning under the influence of prejudice, passion or of ignorance. Improvement is impossible until we are prepared to admit that truth, for the wisest and best of reasons, is only imparted to man by slow degrees; that every age has its alloted portion, which it is bound to find out and appropriate; that in every case this can only be reached by diligent labor in connection with humility, patience, candor and dependence in God.

Eminently is this true of divine knowledge. He who imagines otherwise—he who supposes that the inspiration of the Almighty in answer to prayer so enlightens neither an individual or church that its interpretations are divine, its inferences certainly true, is but the dupe of his own fancy, the slave of his prejudice, indolence or interests.

The certainty for which so many are craving, and in the pursuit of which they seem prepared to sacrifice everything, would be no blessing if it could be obtained. Doubt is essential to faith; difficulty to perseverance in the search after truth; a right state of mind to the attainment of intellectual repose.

Narrow-mindedness, when understood to mean the restriction of thought within its limits which man may have demanded, but which God has not authorized, commonly arises from the persuasion that adherence to certain dogmas is essential to salvation; that apart from the hearty belief of *these* there can be no truly Christian life; that whatever tends to weaken faith in these conclusions, or to modify the forms in which they have hitherto been presented must be injurious if not fatal.

The worthlessness of this reasoning becomes evident the moment we remember that man's responsibility bears not so much on the *conclusions* at which he arrives, as on the spirit and temper in which he investigates; that the process of search involves a chief part of his probation; that nothing can be more dangerous than to shut up the mind and to *make believe* that it is satisfied; nothing more degrading than to be content with revolving in a given circle, and to fancy this is progress; nothing more wicked than to make our fearfulness an excuse for our idleness; to act as if God were an austere master demanding more than we can give, and on the strength of this misconception to feel justified in hiding our one talent in the earth.

A QUERY.

"OUR Lord says, 'Heaven and earth shall pass away.' Will you give what you think is his meaning?"

I think it a form of expression denoting an impossibility, and not an affirmation. The words are connected as follows: "Heaven and earth shall pass away, but *my words* shall not pass away." As though he had said, "If heaven and earth could pass away, but that is impossible, for it is given to Abraham and his Seed for an everlasting possession, yet my words shall not pass away."

That the heaven and earth are to undergo great and important *changes*, physically as well as otherwise, there can be no doubt; but that it is ever to pass away, in the sense of a literal destruction by fire or otherwise, is to suppose a failure of the promise that Abraham should have "all the land" he *saw* "for an everlasting possession;" for "The LORD said to Abraham, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for the land which *thou seest*, to *thee* will I give it, and to thy seed for ever."—Gen. xiii. 14, 15.

If the earth is literally to pass away, no gift of another earth that Abraham *never saw* would make the promise good. Heaven and earth are to be "changed" (Heb. i. 12), but not destroyed or literally pass away; but they might sooner pass away than the words of Christ to fail: both things are impossibilities; for "the earth hath he established for ever."—Psa. lxxviii. 69.—ED.

"OH, THE DEPTH OF THE RICHES!"

Who says I am poor? One who knows not the depth
Of the wisdom and riches of God;
One who feels not the worth of the Infinite Love
That is freely and fully outpoured.

Poor! poor! A King's daughter! All glorious within,
Her clothing of finest wrought gold!
And raiment of needlework beauteous and bright,
That shall never more fade nor wax old!

I poor! with the touch of my Lord on my brow,
And the peace of my Lord in my heart!
I poor! with such heavenly treasure in store
As no garners of earth can impart!

Oh, the depth! oh, the height! oh, the wonderful breadth
Of the wisdom and riches of God!
Oh, the blessing and wealth of the Infinite Love
That is freely and fully outpoured!

—*Selected by* H. W. S.

EXTRACTS FROM LETTERS.

FROM J. D. SHERIDAN, IOWA.

BRO. STORRS: The BIBLE EXAMINER for October is before me, filled as usual with food for the hungry soul I am still in feeble health; but, through the goodness and mercy of God, I have been enabled to cultivate a small garden which has furnished me the means to obtain daily food for the soul as well as the body, for which I give sincere and hearty thanks to the GIVER of all good things, among which is the BIBLE EXAMINER not the least. While I cannot in my present mental condition endorse all I find in any religious periodical which it has been my privilege to peruse, the EXAMINER contains much that is wholesome, nourishing and elevating to the unbiased student of the Bible.

In the BIBLE EXAMINER for October I find an article headed "The Eastern Question Solved." The writer undertakes to prove that Turkey or the Ottoman Empire is no less than the "lewd woman" of the Apocalypse, and also the beast that carries her. This kind of reasoning seems too much like making the Roman Church the woman that was seen setting upon a beast and at the same time the beast that was carrying her. I have for some time questioned the propriety of using the term "*he*" when speaking of a religious institution or organization. In Scripture phraseology political governments are almost universally denominated beasts; and are described in the masculine gender; while religious systems are represented as the opposite sex. For instance—the true and faithful Church as a bride, and the apostate one may very appropriately be denominated a "*lewd* woman."

To make the little horn of Dan. vii. the beast and the lewd woman of the Apocalypse one and the same must necessarily confound the terms "*he*" and "*she.*" Our brother writes: "The prophet Daniel says of her, chap. xi. 19, he shall turn *his* face toward the fort," etc. This is making the prophet use language that I do not find in the book accredited to him. In the 7th chapter of that book there is a "terrible beast" brought to view having "ten horns," and "another little horn came up among them." The prophet uses the terms beast and horn interchangeably. (See verse 11.) Doubtless, a political system is brought to view: the prophet describes it in the masculine gender, in every instance, as "*he*," *him* or *his;* never in the opposite gender. So in the 11th chapter, 21st verse, a "vile person" is brought to view; *he*, as the head of the kingdom, to whom they do not confer the honor of the kingdom, but *he* comes in by flatteries, increases in wealth and power, "*he* shall exalt *himself* and magnify himself above every god!" verse 36.

This vile and wicked king is represented as coming to his end and none to help him—"At that time" . . . Daniel's "people" shall be "delivered" out of the most troublesome times they have ever witnessed. This representative head of the last Gentile government is spoken of forty-nine times in Dan. xi., from the 21st verse to the end of the chapter, but never in feminine gender.

Now, if the Spirit does not use these terms interchangeably when speaking of two systems of government, represented as male and female, it appears to me it is calculated to mislead, to say the least, for us to take that liberty.

That there will be a gathering under one head, or union of the masses among the false systems of religion, styling themselves "Christians," succeeded by an organized opposition, comprising all the secret orders of socialism and infidelity combined, which desire to rid the earth of priestly rule, I have no doubt. This, to my mind, is the means God will use to punish the "woman" professing purity and holiness.

These few suggestions I have thrown out, not in the spirit of contention, but in love to all desiring to elicit truth on the subject.

FROM POLLY G. PITTS.

BRO. STORRS: I do bless God to-day that is working a work for the BIBLE EXAMINER; yes, a blessed work that none can hinder. O! how glad I was when I received No. 1 of Vol. xxiii. I would not ask to have it sent gratis; yet I did hope it would come, and my hope is realized. O! why am I so blessed? Well, here is the answer: Jesus prayed, "Sanctify them through thy truth: thy Word is truth!" And the BIBLE EXAMINER has the seal of God's Spirit upon it, and it is talking of the things of Jesus and showing them unto us through it; and, thanks to our God, it is so free from tradition and mysticism and other *isms!* Oh, how very glad I was in reading brother Stewart's letter! His love for you, my brother, and the aged and God's cause made me rejoice exceedingly. He says: "I wonder at the Providence which impelled me forward from the caravan of the orthodox, toiling on so slowly in the fixed twilight of traditional belief into the goodly company of patriarchs, who have journeyed so far into the land of truth that the bright rays of its rising sun are warming

their hearts and lighting up their pathway." Amen! so it is: and I can say, as Moses said, "We *are* journeying to a land concerning which the Lord hath said, I will give it thee. Come with us, we will do thee good." Yes, my brother, come with us. "Though it does not yet appear what we shall be, but we know that when He appeareth we shall be like him, for we shall see him as he is." Oh, what a blessed hope! "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail: whither the forerunner is for us entered, Jesus, our great High Priest, who can be touched with the feelings of our infirmities." We bless the Lord for that; for we are old and infirm, and every hour we need thee. Yes, blessed Lamb of God, we feel our need every day, and would lean on thy blessed promises, that we shall "bring forth fruit in old age," and that we "shall be fat and flourishing"; or green, *i.e.*, showing life, like a "tree planted by the rivers of water, whose leaf shall not fade."

There is much food in this number of the EXAMINER; my heart was cheered by it, and I do bless God that he is raising up help for it and cheering the hearts of the old, who have been looking many long years for our Divine Master; but our hope grows brighter all the while. Many have fallen asleep *looking*, but that will not prevent their rising to meet him when He comes. No; and those that are alive when He comes will not go before them. I well remember some that have fallen asleep old and full of days and full of hope. Bro. Jonathan Wilson for one has fallen asleep. Why I think of him at this time is, he wrote that he had seen five generations; so have I; yet I think he was not so old when he fell asleep as I am—*i.e.*, almost 84 years; yet I bless the Lord that he hath given me long life that I might see the truth of the coming "ages"; and above all, the ever-enlarging views of God's love and mercy toward our fallen race. O! bless the Lord for what mine eyes have seen of His stately goings and what my heart has felt of His loving kindness and tender mercies! I was truly glad when I read dear sister Lamb's letter. May the Lord ever bless her endeavors to hold up his truth!

So our ever-remembered and very dear Bro. Rockwell sleepeth. Well, in love, I can say, "Sleep on, blessed sleeper"; nothing shall disturb your dreamless repose! but in the morning thou shalt awake to glory and blessedness. Thou hast borne the burden and the heat of the day, and by and by thou wilt enter into the joy of thy Lord. Yes, rest, rest, dear friend, on the couch of forgetfulness; unconscious now of all the pangs of dissolution. The pains, the groans, the dying strife passed with thee forever. Peace to thy slumbers! Thou art gone to the grave; but I will not deplore thee, for the Master hasteth and will soon be here. Then "we will all rise together in the morning." God grant it for Jesus' sake! My unfailing love to you, my brother, and yours, and the elect of God.

Your sister in the Lord.

Fredericksburg, Iowa, Oct. 21, 1878.

FROM LEVI BOUGHTON.

WE may know when the kingdom of God is *near* as well as we may know when summer is near, when the fig tree putteth forth leaves. 1. Jerusalem was to be trodden down by the Gentiles till the times of the Gentiles is fulfilled. Now, what do we see in Jerusalem, the land that was to be desolate, so much so that it could not be bought nor sold, Jer. xxxii. 43 and 44 being fulfilled? The Jews are returning by thousands, buying and building. To facilitate their return, the king of the North has done his work of weakening the strength of the Turkish government (or, the descendants of Esau), and the "hook" has been "put in his jaws" and he is "turned back"; (the hook was the Congress that sat in Berlin) and will not come forth, as I understand it, till Israel and Judah are united in one nation upon the mountains of Israel and are dwelling securely, and he, the king of the North, "shall not know it, and thinks an evil thought"; that is, to "go up to take a spoil and take a prey," the gold and silver and apparel that have been gathered there by Judah and Israel in great abundance. And when he, the king of the North, comes up it will not be alone, but "many people with him," a great and mighty army, and "they shall fall upon the open field, and be dung upon the face of the earth"; and "the LORD our God shall come and all his saints with him"; showing that at some time previous the saints have been gathered "to meet the Lord in the air, and shall be ever with the Lord." The generation that shall see these signs begin to come to pass, shall not pass away till all these things shall be fulfilled. Please read Ezk. xxxvii, xxxviii. and xxxix. entire.

Victor, N. Y. October, 1878.

FROM JANETT A. MAYO.

BRO. STORRS: I have received the October number of the EXAMINER. I am thank-

ful that your life is spared, and that you are able to give us so many of your own thoughts. *I* am seventy-seven years old. It is fifty years since I found the goodly pearl, and "went and sold all that I had and bought the field"; and in it I have found great and durable riches. It *is* remarkable that so many of your readers are aged as well as yourself. J. W. Stewart wonders at the providence that he has come upon such a band of aged pilgrims. We welcome you, Bro. Stewart, to our company; we need you. You are right; we *are* old, and many of us are poor. We've *come* by the way of Calvary, and we're *going* to Mount Zion. *We* are "taking heed to the sure word of prophecy." It has been a light all along the journey. There *have* been learned men who have said that our light was nothing but a Jack-o'-lantern, and have tried to break the lamp. But *their* weapons were too short. We hold on to the promises of God made to the Father. All that He has promised, that has *not* been fulfilled, WILL be.

Massachusetts, October, 1878.

G. B. MARTIN, Iowa, writes: "I am greatly pleased with the BIBLE EXAMINER. Every number animates, refreshes and comforts me. I hope it may be sustained; for I am sure it is greatly needed. I often think of writing something for its columns, but there are so many able writers that I think best to give place for them. I wish to see it filled with the best productions to be had; and I think it has able men and women as writers who are lovers of the Saviour and his words; and that is what is needed in these eventful times, ominous of greater events shortly to take place; therefore, let us wait and watch, and be ready for any emergency, that we may be fit for the Master's use when he appears.

"We have no preaching here on the future ages; but, immortal-soulism—eternal torments and going to heaven at death. The resurrection is of no account with them; they have a bridge over the resurrection, and go right up to heaven when they die; as a consequence, if there is a resurrection, the 'immortal souls' of the righteous must be called out of heaven and the wicked out of hell and be united to their mortal bodies. Lord save us from such folly. The preachers say but little in their pulpits about 'hell fire'; they have probably become ashamed of that awful fable. I hope they may become ashamed of its *basis*—immortal soulism—and drop it, as they have the old Calvinistic doctrine of 'infants in hell not a span long.'"

LUCRETIA B. LAMB, Minn., responds to my remarks preceding her letter in October EXAMINER, as follows: "I see by your preamble to my last letter that you are laboring under a mistake. I have no funds; in this you are correct; and I have no treasures but my children; I have seven of them, who are heads of families, and, by the blessing of God, are in comfortable circumstances and richly supply all my wants. Being almost blind, and accustomed from my childhood to industry, I find idleness insupportable. I cannot see to do any needle-work that I am acquainted with but manufacturing these rag-mats. Feeling desirous to honor the Master and spread the light of truth abroad, I have covenanted to this object all I can obtain by the sale of them. Could I find a ready market I could do much more than I can find it possible to do now. The object I have in view makes the work more precious, and the time passes with the consciousness that I am accepted of Him who owned the widow's mite with so much approbation.

"I will send you, as I am favored with a sale of mats, until I have paid for seven copies of the present volume, and more if I can; hoping that we shall soon see JESUS as he is and lay aside corruption and put on incorruption.

"I will do all I can with the help of HIM who has provided me with a glorious way of access to the seat of power, riches, wisdom and mercy, that endureth forever; and to the principle of love itself. Oh, why should we not continually have an exercise of faith that quenches the violence of fire? Yours, in love."

GEO. L. HART, Conn., writes: "How I wish the glorious light of the truth that shines forth in the doctrine of salvation in the ages to come might be allowed to be freely taught to those who would like to know; but, as in the Saviour's first advent, the lords of priestcraft held the key, or power, and would not themselves go in nor suffer others to go without doing them all the injury they could by excommunicating them from the Church, so now the whole force from Catholic Rome to Second Advent daughter, who exercise all the power they have, would like to render powerless the effort of the few that love the whole truth. But the glorious hour is dawning near when such opposers will not have even the light of a candle in their folly; and if, as in Jerusalem's downfall, the poor, innocent, deceived ones were not among them it would not seem quite so sad. I feel unworthy of such peace as flows in the search for light. Truly the path is brighter and

brighter unto the perfect day. May the Lord bless you in your last work to the waiting Church, who will ere long begin the warfare that shall end in universal peace; when all nations shall remember and turn unto the Lord."

ELD. J. S. LAWVER, Kansas, six weeks since, wrote me: "I am just up from bilious fever, and contemplate going to California this fall or winter for my health and preaching. Do you think that good could be accomplished by my going there, to my health and to the cause of truth? How few care to embrace the doctrine of '*God is Love*'—a '*fair* chance'—*one* chance for *all* men—a chance for God to fulfill his oath to Abraham. It is easy accounted for when one's system has been so completely poisoned that it is nearly impossible ever to entirely recover from the effects. Many repel a 'fair chance' gospel as if there could be such a thing as an *unfair* one. May God keep you to the end, is my prayer. I thank you very much for your fatherly instruction of myself. Yours, in hope."

ELD. N. H. PALMER, Dalton, Ga., writes: 'I am much straitened in my financial condition, but not in despair. My loss would be considerable, but doubtless you should strike my name from your mail-book, not from your *list of friends*. You will secure the reward of faith 'by patient continuance in well doing.' It must be true. The *triumphs* of *the Cross* mainly belong to 'the ages to come.' Yours, in the blessed hope."

REMARKS BY THE EDITOR.

No, Bro. Palmer, I shall *not* "strike your *name* from my mail-book." I only regret that inability prevents my doing more to aid you; but the "Lord will provide." Your EXAMINER is paid for to September, 1879.

ELD. J. LEWIS, Illinois, writes: "I never was more thankful than when the blessed BIBLE EXAMINER came to tell me it was likely to live another year; for God has put it into the hearts of some lovers of truth to aid with needed help, so that No. 1 of Vol. xxiii. is before me, and I am thankful to our Father in heaven for the precious boon. It preaches a *full* gospel. When I say this I infer that some who preach the advent do so by the halves or small parts. May their eyes be opened to see the whole truth and no longer fight against it; for 'God will have all men to be saved and come unto the knowledge of the truth': that is, saved from the death that came by Adam and brought to a knowledge of the truth by the second Adam before their final state is fixed."

CHARLES G. WILLEY, Mass, writes: "The EXAMINER comes to me on monthly visits, filled with good things, new and old, from the heavenly treasury. Please send me two copies of the coming volume. Some of our Advent brethren begin to see there is a possibility of others being saved beside the little flock. The war in the East closed quite different to their expectations; consequently they feel that the basis of their hopes is shaken. Thank the good Lord for those precious truths revealed in God's Word in relation to his purposes concerning our fallen race. In view of this, can we not exclaim with the great apostle: 'O, the depth of the riches, both of the wisdom and knowledge of God,' etc."

SOLOMON HOVEY, Mass., writes: "Within a few days past I have had put into my hands some of the last numbers of the BIBLE EXAMINER, edited by yourself, and, on reading the same, my wife with myself, are delighted to find you advocate *Bible Truths*, which we are very much interested in, and we wish to subscribe for the magazine. My wife and myself are strong believers in the soon second coming of our blessed Lord and Saviour; but we left the so-called 'Second Adventists' years ago in consequence of their being so ready to denounce all those who have truth in advance of themselves."

ABRAHAM PENNELL, Western N. Y., wrote a short time since: "I see by New York papers there is to be a Conference held in the city to discuss the subject of the 'Second Coming' of Christ, to which all denominations are invited. I count this one step in advance. Is not light increasing, and may we not hope and look for more? It is vain and foolish to try to stop the sun from shining, and so it is to try to stop truth from spreading. The effort has been tried long enough to satisfy any reasonable man."

CASPER B. MINER, Canada, writes: "I esteem it a duty as well as a privilege, to subscribe for the BIBLE EXAMINER, although I am nearly blind and have been so the past five years; still I get as much of it read as I can, and next to my Bible I find it far the best reading, and the nearest in accordance with God's Word. I am truly thankful to my heavenly Father that he has given you grace,

and put it into your heart to issue the EXAMINER; and it is my prayer that you may be spared to continue the good work."

BARZILLAI BROWNE writes from Los Angeles, California: "I have been here five months on a visit to my son; have been preaching the truth to a *few* who are looking for the coming of Christ. They at first were bitterly opposed to your and my views; but at last begin to see the truth in regard to the Promise and Oath GOD made to Abraham. There are only three families in this city of like precious faith. I send you herewith two *new* subscribers."

SARAH C. MACOMBER, Mass., writes: "I am so glad the BIBLE EXAMINER is to be published another year. It is like an *oasis* in the desert for me. We pray it may live till our MASTER comes, when the truth shall be known as it is."

THE OLD CLAIM DISPROVED.

THE advocates of inherent immortality, for the lack of Scripture argument, are constantly crying out, "All nations and people have believed in the immortality of the soul." This is not true; though uttered, doubtless, under the impression that it is. But "ignorance is the mother of devotion," is an old saying; and certainly it is "the mother of devotion" to the doctrine of inherent immortality; or else some other worse element is; for there is no such doctrine taught in the word of God. This fact is what makes its advocates fly to heathenism for help, and cry out, "All nations and people have believed it."

MR. CONSTABLE, *Prebendary of Cork*, in reviewing a Mr. Pridham, who had set up this old plea for inherent immortality, thus responds to it in *The Rainbow:*

"In his endeavor to strengthen his position, Mr. Pridham refers to *heathen opinion*. He says that he might 'make nature also an opposing witness in this controversy; for the voice of conscience, whenever audible at all, confesses an indefinite futurity of joy or woe.' When will this old mistake be removed? We beg leave to tell him that so far from there being an all but universal belief on the part of heathen nations that all souls would exist forever either in woe or joy, it was their all but universal belief that there was no future life at all for good or bad. Tartarus and Elysium were favorite topics with poets, and favorite themes in schools of philosophy, but were laughed at and rejected by the great mass of mankind, whether educated or ignorant. We dare say that Mr. Pridham will be surprised at this, for he has probably all his life been hearing the contrary. We will, however, lay facts before him, and ask him to correct his opinion. Of all the schools of heathen philosophy the *Epicurean* was the most widely prevalent. It denied a future life altogether. But perhaps he will say that the *mass of men* believed it. We hope he will accept the testimony of St. Paul, that the mass of men had no such belief. He will find the apostle's testimony to this effect in 1 Thess. iv. 13. Perhaps he would like to see a testimony from an early Christian writer to the same effect. He shall have it from Tertullian, who is the more to be heard here, as he labors to show, as much as possible, that heathen opinion concurred with his notion of the immortality of the soul. In one place he says 'to the belief of this (viz., the resurrection) truth compels us—that truth which God reveals, *but the crowd denies*, which supposes that nothing will survive after death'; he adds—'*the wise, too*, join with the vulgar crowd in their opinion sometimes. There is nothing after death, according to the school of Epicurus. After death all things come to an end, even death itself, says Seneca to like effect' (vol. ii. 215–16 Tertullian. Edition Dr. Roberts). What then becomes of the universal belief in the immortality of the soul? It is a myth repeated in our ears till we have believed it! The truth is, that belief in immortality was *not* a part of heathen belief. Christ came—not to confirm an existing belief—but to restore a faith which had been lost. Mankind in Christ's time believed there would be no future life for any: Christ came to announce that through himself there would be eternal life for his redeemed."

CHARITY NEVER KILLETH.

BISHOP THOMPSON, in one of his fireside talks, giving his experience among the Southern Conferences, referred to a sermon of a colored preacher on "Benevolence." In one of the propositions, "that many churches have very little spiritual life and power, because they do not give as much as they ought to give"—elaborating this thought, the preacher said: "Ise knowed many a church to die cause it dident gib enough, but I neber knowed a church to die cause it gib too much. Dey don't die dat way. Bredren, has any of you knowed a church dat died cause it gib too

much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift up my hands to hebben and say, 'Blessed are de dead dat die in de Lord.'"

FROM JAMES W. STEWART.

CAIRO, Ill., Sept. 21, 1878.

BRO. STORRS: Since writing you last August I have received a letter from London in reply to an inquiry I sent in regard to Mr. Dunn's works. As it may be of interest to yourself and to some of the readers of the EXAMINER, I send a copy of it as follows:

"4 STATIONER'S HALL COURT,
LONDON, Aug. 12, 1878.

"SIR: We beg to acknowledge your letter received this morning and to forward herewith a list of Mr. H. Dunn's works still in print. We do not know of any periodical advocating his views, and he did not form a school of his own We shall be happy to forward any of the books (as list enclosed) on receipt of the amount, which can be remitted by post-office order. You will please advise the mode of transmission.

"We are, sir, yours obediently,
"SIMPKIN, MARSHALL & Co."

LIST OF WORKS STILL IN PRINT, BY H. DUNN.

	£	s.	d.
Destiny of the Human Race	0	6	0
Dunn's Essays. (What Saith the Scriptures?)	0	2	0
" Facts, not Fairy Tales. (Brief Notes on Arnold's "Literature and Dogma"	0	2	6
" Kingdom of God	0	4	6
" On Teaching: Its Pleasures, etc.	0	2	6
" The Churches: a History and an Argument	0	6	0
" Theological Writings, 4 Vols	1	0	0
" Limitations of Christian Responsibility	0	2	6
" Future Retribution	0	0	6
" Decay of Churches	0	3	6
" Organized Christianity	0	2	0
" Righteousness of God as Preached by St. Paul	0	2	6
" Study of the Bible	0	3	6
" Churches and Modern Unbelief	0	0	2

The entire list at above prices amounts to £2 16s. 2d. I am not informed as to the best mode of transmission, and think it would be well when ordering to leave that to the good judgment of Messrs. Simpkin, Marshall & Co., as they are undoubtedly well posted regarding it. I hope some of the brethren will endeavor to secure all these books, as I shall, and thus aid the EXAMINER in making known the truth.

CHARLES HOPE.

I GAVE notice in the EXAMINER for October of the death of this brother. Since then notice has been sent me by his daughter, which I give below, preceded by a few lines from Bro. Casper B. Miner. He says:

"I have known the subject of the inclosed obituary many years and counted him as one of my dearest friends; but it has pleased God to remove him; and, glory be to His name, he is not lost, but only waiting a glorious resurrection."

Bro. Hope's daughter writes:

"As my father was many years an interested reader of your periodical, and as it has pleased God to call him from life, I am requested to write a short obituary notice for him.

"Charles Hope was born in Gloucestershire, England, in 1800; removed to Canada in 1842, where he has resided since. For many years he has been a believer in the speedy second coming of Christ, and hoped to live till that grand event. But increasing weakness warned him of the end of his pilgrimage, and he readily submitted to God's will. After much suffering, borne with patience, he fell asleep in Jesus Sept. 3, 1878. Though his hand was tremulous, he had firm hold of the everlasting covenant; and, though his foot often grew weary, he realized that it was not far to the Mercy Seat, and he was ready to trust Him who can never fall into error."

SYMPATHY FOR THE ERRING.—Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment, the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even to run to him, and raise him up, and stand by him, and bid him "Try, try again!"—*Selected*

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For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

MISS H. W. STORRS, Assistant.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

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The next best thing to a 'Postal Money Order" in remitting money is a *Draft* on some Banking House in New York City, payable to me or my order —GEO. STORRS.

☞ ON page 85 I have given notice that the *New York Tribune Extra*, containing the papers read at the late "Conference of Believers in the Premillennial Advent," can be had for 15 cents. The demand has been so great for them—20,000 having been sold, and calls for them in book form—the *Tribune* now says:

"We have reproduced this Extra in a handsome octavo volume of 120 pages, printed in good type. In paper covers, this will be sent to any address, post-paid, on receipt of 25 cents."

I hope all our readers will avail themselves of a copy. Though in some things I differ from sentiments expressed at that Conference, I rejoice in the many grand truths exhibited, and that they are going forth by thousands. May God bless the work! It will be impossible to transfer the matter presented in the limited space of this magazine. I did hope to give Prof. Lummis' on "The Kingdom and the Church," but space will not permit.—ED.

A QUESTION.—Will you please explain 1 Cor. xv. 50. "Now this I say, brethren, that *flesh* and *blood* cannot inherit the kingdom of God: neither doth corruption inherit incorruption"? W.

REPLY.—I understand the phrase "flesh and blood" is used to express the idea of a corruptible nature, liable to die; hence the apostle adds: "Behold I show you a mystery; we shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living members of Christ's body] shall be *changed*." As Christ, the living Head, "dieth no more, death hath no more dominion over him (Rom. vi. 9), so those who become *members* of his body are in like manner invested with bodies which are "quickened by the Spirit' (1 Pet. iii. 18); which Spirit is the *life*-power and essential to their immortality, and alone can make them heirs or *inheritors* of that kingdom which hath no end.—ED.

LETTERS RECEIVED TO DEC. 1.

☞ No letters are acknowledged except those containing money or some inquiry that can be answered in a few words. Such as are acknowledged will be accounted a receipt for whatever is said to be enclosed, unless I state to the contrary.

Sarah Van Wie, T. H. Ford, Thomas H. Verge, Sr., W. H. Whitman, Mary Smith, F. C. Upson, Stephen Hunter, Stephen Pell, J. W. Dye, Mrs. John Shafer, Mrs. Jane Alderson, John S. Lawver, Lizzie A. Harrison, A. S. Iredale, Mrs. P. W. Fuller, James Field, Mrs. M. A. Battersby, Edwin Phelps, T. A. Dean, S. S. Call, W. T. Taylor, Dr. Lewis Watson, C. Smith, D. B. Salter, John O'Conner, Benjamin C. Turnbull.

PARCELS SENT TO DEC. 1.

Stephen Hunter, Dr. C. W. Buvinger (No. 1 was "mailed," but I send another), Kinsey Tar, Alfred S. Iredale (bound EXR.), James Field, Wm. Hueske.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II: 4-6.

VOL. XXIII. NEW YORK, DECEMBER, 1878. No. 3.

"THE UNGODLY DIE LIKE LICE."

SUCH is the *heading* of a late article by a prominent supporter of the idea that resurrection from the dead does not belong to any of the wicked, but that they remain eternally under the death that came by Adam.

His argument is founded on a new translation of the text Isa. li. 6, which reads, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein *shall die in like manner*, but my salvation shall be for ever, and my righteousness shall not be abolished."

The writer contends that the words *in like manner* are a mistranslation, and should read "like *lice*," as he says the original word is *kehn*, and is translated *lice* where found in other Hebrew texts. Not to contest that point, let us look at his conclusion. He says:

"As the ungodly are like lice, evidently they will not have a resurrection from the dead to die again, unless it can be shown that lice are exposed to a like fate. But no one has the temerity to say those insects are to have a resurrection from the dead in order that they may die a second time. The wicked perish, as insects and beasts do, in their own corruption. Only the innocent and the justified can live again."

Here is a mixture of truth and error. It is a truth that no man will "have a resurrection from the dead *in order* that he may die a second death." All resurrection from the dead is of grace or favor. "As by the offence of one [Adam] judgment came upon all men to condemnation [to death]; EVEN so by the righteousness of one [Christ] the free gift came upon all men unto justification of life."—Rom. v. 18. *Life* was lost by the first Adam; it is to be restored to "all men" by the second Adam. The difference between the righteous and the wicked is, the righteous are raised from the dead immortal and "cannot die any more"; the wicked are not so raised, but *may* die "the *second* death"; not for the sins of this life—though they receive according to the deeds done in the body—or, "Christ shall reward every man according to his works."—Matt. xvi. 27; 2 Cor. v. 10.

Life from the dead is imparted to all men by virtue of Christ, "the Son of God," taking on him our nature, thus becoming the "Son of man" and *Restorer* of the race to all that was lost by the first Adam; and He will "destroy death," or *crush* the head of evil, so that no man—saint or sinner—can be held in death till he has first had the knowledge of "the only true God and Jesus Christ," and has "*wilfully*" rejected Christ as his Redeemer and Lord; for "God will have all men . . . come unto the knowledge of the truth," and that "Christ gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 3-6, and Heb. x. 26, 27.

Now, suppose "ungodly men die like lice," as the writer being criticised affirms, does that prove they cannot be raised from the dead because "dead lice" are not? Truly, that is logic with a vengeance! Did "Christ give himself a ransom for all" lice as he did "for all men"? Did he "taste death for every" louse as he did "for every man"? Did he say, "The living God is the Saviour of all" *lice*, "specially of those who believe"? When he can show that Christ or his apostles talked in that manner about *lice*, then it will show that our friend's "*lice*" will not stay eternally in death.

Does my friend think Christ, the Son of God and the Son of man, will be "satisfied" and his "soul" at ease to find "death" so strong that he cannot or will not venture to accomplish that which he has said should be done by his "voice"—"all in the graves shall come forth"?

My friend has modified the *original* "Non-Resurrection" theory a little. It used to be essential to a resurrection that the person should have a divine or spiritual union with Christ. Now, he says, "only the innocent and the justified can live again." That is some gain. He saw the original theory left *infants* eternally in the grave. Now the "*innocent* and the *justified*" can and will have a resurrection. Glad there is progress in the family of Non-Resurrectionists, for, says Paul, "As by the offence of one judgment came upon

all men to condemnation, EVEN so by the righteousness of one the free gift came upon *all men* unto justification of life." Even so, as Adam brought all men unto death, Christ will bring all men out of death; for they are "justified" thereto, and such, our friend admits, will "live again." So, if they "*die* like lice," they do not remain dead for ever, if *lice* do. ED.

THE JEW QUESTION.

THE discussion, or presentation of this question at the "Prophetic Conference" in New York City, last October and November, drew out our friend "D. T. Taylor," in the "Bible Banner" in the following strain:

"THE INEVITABLE AND ETERNAL JEW."

"It is not to be supposed that so many students of prophecy as convened in New York would agree in their views of the millennial age. Pre millennialists do materially differ. I never adopted the views of the so-called English Literalist School known in this country as the age-to-come. Speakers at the great conference do adopt it. Some of its features are not a little repulsive to a pure Christianity. Dr. Tyng is reported as saying to the *Sun* reporter he believed that 'The Lord is to come personally to Jerusalem: the temple and city shall be re-built, and the *ceremonial* of the restored (Jewish) tribes re-established for a *memorial of grace*,' while Bishop Nicholson ran over with a kindred carnal Judaism. Pity it is so. It is this sort of Judaism that renders Dr. Porter, of Yale, so hostile to all pre-millennial doctrine, and to carp so harshly at Moody's preaching of the advent, though I do not know that Moody adopts the rank view of such as the good Dr. Tyng. Think of going back eighteen hundred years to an exploded Hebrew ritual, the old dead ceremonial law, and digging *that* carcass up from its grave, to set before Christ and Christians as 'a memorial of grace!' I sincerely hope the aromatic pot of ointment prepared at New York, Nov. 1, 1878, will not be spoiled and made to stink by such dead flies. Brother Tyng gets all this from those last chapters of Ezekiel. May his eyes be opened, to perceive the instant dawning of a purer age. There is a certain unaccountable wildness of interpretation on this Jew question. But all is not truth though it be stamped with renown and antiquity. The critic's pen is abroad. It should be kind, but may be sharp. We are to take heed how and what we hear, and rightly divide the word of truth. I am certain that those who idolize the Jews fail to do so. But at the general aspect and seen results of the great conference I do and will rejoice.

D. T. T."

I deeply regret that so good and intelligent a man as "D. T. T." should indulge in such language as that above. His *heading* is appropriate in one respect: it states truths:

1. The question is an "Inevitable" one; it "cannot be avoided" — "it is not to be avoided": the Bible is full of it; our Lord did not fail to confirm the importance of it, when he said, "SALVATION *is of the Jews*."—John iv. 22. Jesus, the Christ, was a Jew, and the angel announced to Mary, before his conception, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke i. 32, 33.

2. My friend TAYLOR has well said, the "ETERNAL JEW." God will eternally keep his word in regard to that people; and strange as his dealings with that people may appear to us—and as impossible as it may seem to impotent man, that they can be brought back to "the land wherein their fathers have dwelt," yet God has said it shall be done, "and they shall dwell therein, they, and their children, and their children's children for ever; and my servant David shall be their prince forever."—Ezk. xxxvii. 25.

Does my friend suppose we are capable of judging what ordinances God may see fit to establish as "*memorials of grace*" in their restored state? Are we so infinite in knowledge that we can say, "Hitherto shalt thou go and no farther." May not we receive instruction from the mouth of the LORD who saith, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD: for, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 8, 9. Please read the remainder of the chapter.

"Carnal Judaism" is it, to believe God *can* and *will* do as he has said in relation to his ancient people? It may appear strange and impossible to us, finite creatures. There is one thing "impossible" with God, and only *one* thing: *i.e.*, "*to lie.*"

I hope my friend "T" will not think me un-"kind" if my "pen" is a little "sharp." I have given only a little of what the Bible pours out streams and floods on the subject. I adopted the "age-to-come" near forty years since, but have gone on till I see the force of Paul's language, that though "we were children of *wrath*, even as others; yet God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . that *in* THE AGES TO COME he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 3-6.

God in the present age is raising up *samples*, to be exhibited in the "*the* AGES *to come*," of the wonders of his grace through his Son. My heart is full of this glorious subject: and I say, "Come, Lord Jesus; and Come Quickly," and *remove* "the covering cast over all people, and the vail that is spread over all nations."—Isa. xxv. 7. ED.

MISREPRESENTATION.

PATIENCE is a crowning grace. James says, "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing."—James i. 4. It is certainly the most difficult grace to practice; especially when good and intelligent men persist in misrepresenting the religious views of their brethren. It is difficult to attribute such conduct to *ignorance*, in some cases; yet charity obliges us to do so, or to a *prejudice* that possesses the mind, unconsciously to its possessor. If the CREATOR makes allowance for such things, we ought to follow his example, and "be followers of God, as dear children."—Eph. v. i. And Paul says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."—Heb. x. 36.

Now, I beseech brethren who feel it their duty to oppose the views some of us hold in regard to the "ages to come"—*First:* Inform yourselves as to what those views are: and, *Second*, State them truly. Till you do these things you are not prepared for the work you undertake, and you may not only be found wanting in due respect to your brethren in Christ, but dishonor God, who cannot allow us to "do evil that good may come." If truth cannot be defended without such a hazard, we had better leave its defence to others, and "wait" till God's "due time" shall come for Him to vindicate it himself.

What shall we think when good and intelligent men make such statements as the following in regard to the views some of us hold in reference to God's administration with those who never had an opportunity to "know the only true God," nor "Jesus Christ," in the present life? Said a writer in the *World's Crisis*. They hold that

> "The modern nations, Mohammedan, Catholic, and Protestant, are to have a SECOND CHANCE to be saved under the forthcoming order of things. They are to come up from the dead and be blessed in Abraham."

Charity compels me to believe this writer made this statement in ignorance, or through the power of an invincible *prejudice*, of which he, probably, is not conscious. Love of truth constrains me to say, that writer is entirely mistaken in his statement. In strictness of language, no one of Adam's race will have "a SECOND chance to be saved"; but every one of them will have *a* "chance"; or, rather, an OPPORTUNITY to "KNOW the only true God and Jesus Christ" (John xvii. 3), before they will have eternal life, or be doomed to eternal death. Now, if any man can show that all of Adam's race have had that opportunity, or "chance," in this life, then I say, they never will have another; there is no "SECOND CHANCE to be saved": but ONE "chance" is secured to all by the promise and oath of God. "God *so* loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. There is no final salvation without *faith* in the Son of God; and there can not be faith in him without a knowledge of Him. That knowledge, unnumbered millions of the race never had, and have died in unavoidable ignorance, of the true God and Jesus Christ." Such, I, with others, teach, never had *a* "chance to be saved," but will have an OPPORTUNITY; (not "a second chance"; for, they never had one before) to secure an endless life, in "the ages to come": for, "God will have all men . . . come to the knowledge of the truth: for there is one GOD, and one MEDIATOR between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time."—1 Tim. ii. 4–6. Prove that "due time" has ever come to all men, and then our opposers will have some ground to stand on; till then they have nothing but assumptions or misrepresentations to present, which will not long serve them for a hiding place; for thinking men cannot always be deceived by such a method of warfare.

To virtually accuse the Creator of professing such love to the world as to give his Son to humiliation, suffering and death, "for all," and at the same time determine that millions on millions shall "perish" without the knowledge of his love and its provisions for them to be saved—and without the possibility of *faith*, because they have no knowledge on which to found it;—I say, to accuse God of such *administration*, is a "blasphemy against God." But happily for such blasphemers, our blessed Redeemer has said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in

this age, nor in the age to come."—Matt. xii. 31, 32.

But blasphemy against God's administration needs repentance and faith to secure the forgiveness. Look at the horrid sin implied in the theory of our opposers. It stands thus:

1. God professed to love all men, "the world," so as to give his Son:

But he never intended that the vast majority should know it.

2. "Christ gave himself a ranson for all, to be testified in due time":

But that due time God well knew would never come except to a few.

3. Christ commanded the Gospel to be preached to every creature:

But God determined only a few should ever hear it.

4. God promised, and confirmed it with an oath, to bless all the families of the earth in Abraham and his seed:

But he never intended to bless them with the knowledge of his Son, in whom alone is salvation by *faith*, except a few.

But why need I add more? Every theory in Christendom that excludes any man, woman, or child, of Adam's race, from salvation without giving them an *opportunity* to embrace the Reeeemer ("who gave himself a ransom for all"), *by faith*, is a blasphemy against God and his Christ and their administration; virtually charging them with hypocrisy and false pretences. It is such theories that have filled and are filling the world with infidelity.

I say these things neither in anger nor ill-will to any one; but in grief and in pity. Grief, that God and Christ are thus dishonored; in pity to my fellow Christians, that they are still held in bondage to such God-dishonoring theories; remembering that I myself have been in the same fearful position. May God in infinite mercy and love soon deliver us all from the "blindness in part," that "has happened to" christendom as well as "to Israel."

Paul was concerned that the name of God and his doctrine be not blasphemed.—1 Tim. v. 1. So should all Christian men be. How can his name be more awfully blasphemed than to teach men, who know not the true God, that he is a being who practices duplicity with the creatures he has made; professing the most fervent love to them all, yet leaving the vast multitudes to "perish," utterly and forever, without ONE opportunity to act *faith* in the REDEEMER, of whom they are never permitted to hear? If to charge the living and true God with such an administration is not a blasphemy against him, please tell us what is? It seems to me, it is very close upon a blasphemy against the Holy Spirit, which can only be excused on the ground of "unavoidable ignorance."

If "unavoidable ignorance" may not be offered as a plea, for those who have lived and died in it, for ONE opportunity to know "the only true God and Jesus Christ" in order to *faith;* then what plea can be offered for those Christians who represent God's administration as without mercy to the ignorant masses who have in this life been deprived of the knowledge so necessary to salvation? Will such Christians not be "condemned out of their own mouths"? Be it remembered, "There is no respect of persons with God" in judgment.—Rom. ii. 11. If unavoidable ignorance is no excuse in the one case, it will not be in the other; and we may well ask, "WHO THEN CAN BE SAVED?"

ED.

THE SECOND ADVENT OF CHRIST:

ARE YOU READY FOR THAT EVENT?

IF you think you are, try yourself by the following teaching of the "COMING ONE."

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 43–48.

Here is a sentence which comes from the mouth of Him "Who shall judge the living and the dead at His appearing and His kingdom."—2 Tim. iv. 1. If we love not our enemies, we are to have no "reward";—we are no "better" than "the publicans"; we are not "*the children* of our Father which is in heaven"; we have not his characteristics, and have no right to expect *that* resurrection which constitutes one a child of God, who cannot "die any more." Solemn thought! Shall not all who profess to be anxious for the Second coming of Christ, take heed to this standard of acceptance? Is it not possible that we may fail of a change to immortality, an un-

dying state, for the lack of the *love* here set forth by the Author of life and immortality? Have we learned the *lesson* inculcated in the text? Have we seriously sought to understand and practice it? If not, how shall we appear in the presence of Him who has so clearly set this lesson before us? Have we not neglected *this* "wedding garment"? If so, will not disappointment be our lot? Shall we not be "speechless?" Will not shame cover us, notwithstanding all our manifold expressions of desire for "the appearing of our Lord Jesus Christ"? Ought we not to lay the subject of the text seriously to heart, and not rest till we are assured we have learned it? Can we feel, scripturally, assured that we shall meet with acceptance in the day of Christ, if we are not perfected in love as here taught by the Judge himself? What though we do love those who love us—our sect or party—and do good to those who do good to us, if our love is short of the Judge's standard, what are we better than "the publicans"? Will our Judge alter his standard?

Let us now more minutely examine the standard itself. It is to be "perfect [in love], even as your Father which is in heaven is perfect." This leads to the inquiry as to how perfect is his love?

He "loved the world" (John iii. 16): that is each and every individual of the human race. This love was not a mere profession. It was demonstrated in the highest and most self-sacrificing manner by the "gift of His only begotten Son"; subjecting Him to humiliation, shame, sorrow, pain and death, for the benefit of the race. This was not done for *friends*, but "enemies"—"sinners"—"ungodly."—Rom. v. 6–10. Thus did "God commend his love toward us."

Love only can beget love; but for it to do this, it must be manifested, not by words only, but by acts, which demonstrate the reality of its existance. Such is the love of God to men. It is impartial: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The gift of His Son was equally impartial: "He gave himself a ransom for all" —"tasted death for every man"—"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "He is the Lamb of God, which taketh away the sin of *the world*."—1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2; John i. 29.

How little do men, even Christian men, comprehend the greatness of the love of God! Much of this ignorance is attributable to false conceptions and misrepresentations of the divine character and government. The evil tempers and selfish dispositions of unholy men, so ungovernable in themselves, have been supposed to exist in their CREATOR; and the thought that such was the case has been strengthened by some expressions found in the Bible, but more especially by the difficulty men have found in overcoming these evil dispositions in themselves. The desire for *revenge* for real or imaginary insults or injuries, is so strong in animal men that they conclude God is like themselves; and as unsanctified men became religious teachers they gradually incorporated the revengeful element into their ideas of the CREATOR; and thus began the apostacy from pure christianity, ending in religious wars and persecutions, fancying they were "doing God service," while they were acting in direct opposition to the true spirit of the love of God to the world.

By this means hostility to God himself has been promoted, and infidelity has spread not only *out* of the church, but *in* the nominal church, till pure Christianity is driven into a corner, and those who still retain its true spirit "sigh and cry," in secret, "for all the abominations that be done in" the name of God, representing him as anything but a desirable Ruler. The great fact that "GOD IS LOVE" is no longer realized; and otherwise good men talk and act as if He were the most savage tyrant and merciless ruler that ever administered a government in the universe; so that the professedly Christian world seem to have retrograded to that Gentile state in which Paul said, "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."—1 Cor. x. 20. They have created an imaginary God, actuated by like passions of their own; but one that has no relation to that God who is described in the text on which these comments are founded.

To restore men to the knowledge of "the only true God and Jesus Christ," who was sent into the world to redeem and deliver the race from sin and death, is the object in view in all I have to say, and thus to lead men to apply themselves to the great work of conformity to God *in love*. Only as the true knowledge of God's character and government is understood can we ever hope to see men in earnest seeking conformity to the law of Christ in the text at the head of these remarks.

In view of this subject, is it not the duty of all professed Christians to cultivate a tolerant spirit towards such as hold sentiments adverse to their own? realizing that the best in-

structed "know in part" only, in the present state and age. Shall we not study more earnestly to understand the character of our CREATOR, and seek a more perfect knowledge of the principles of his government in relation to the creatures he has brought into being? Love was the moving cause of creation; love rules in all departments of divine enactments for man's conduct, and in the administration of the laws under which man has been placed: so that corrupt as men may seem to be, love pleads the excuse of *ignorance*, even when there seems really no ground for excuse. See this exemplified in the case of one, whom to have "seen" was to "see the Father" (John xiv. 9), as He was in the agonies of death by the hands of those He came to bless: "Father, forgive them: they know not what they do."—Luke xxiii. 34. Hear that prayer of love, O ye who fear love may be so exalted as to extend to the "ignorant and them who are out of the way," through unavoidable circumstances (Heb. v. 2); so that the "compassion" of this "High Priest" should extend to them beyond this present life! Go learn the agony of love for the ignorant from Him who in the midst of sufferings, on which the sun refused to shine, poured out His love in strains which are enough to melt a rock; and see that He who preached the sermon in my text *practiced* what He preached.

Shall we, who profess to be the followers of Christ, not walk in his steps? Shall we shut up our bowels of compassion and love, and *doctrinally* shut up JEHOVAH'S love for "the world" to our narrow ideas of a few short years to carry out the counsels of his love for the race to which the Son of God united himself, and for which He "gave himself a ransom," which God is pledged to see "testified in due time" to all men? Rather let us apply ourselves to learn the lesson of love Jesus has set us by precept and example. On the accomplishment of this work depends our heirship to the kingdom as "kings and priests to God and the Lamb"; and without it we have no scriptural grounds to expect to awake in the resurrection as "children of God"—the "joint heirs of Christ" and "Bride of the Lamb."

This way of love is the "strait gate and narrow way" which "few," alas, are willing to enter and walk in; and they strive to find an easier way to enter eternal life: but saith Jesus, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Enter ye in at *this* strait gate," etc.—Matt. vii. 12, 13. This is the application of the law of love we have been considering. "Few" will accept it: others will "suffer loss," yet may ultimately learn the lesson from the few: and thus the final result will be "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," . . . "who have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 9–14. This company cannot be the "few," for they are not the "little flock"; but are clearly distinguished as "a great multitude, which no man could number." ED.

"WE" EDITOR.

WHEN I revived the BIBLE EXAMINER in 1871, the following announcement was made:

THE EDITORIAL "WE."

I have determined hereafter to drop the above plural pronoun in editorials. An independent Editor cannot use it with propriety, because it indicates that he speaks for a sect or party, and not for himself alone or on his own responsibility. A sectarian or party paper may use the "we," because the Editor speaks for his employers, and they, with himself, constitute the "we." But one who speaks for himself, only, cannot properly use the word. *Modesty* is no excuse for such an impropriety. In fact, pride was the parent of its use, probably.

"Paul seldom ever used 'we' in his Epistles; and when he did, it is highly probable he included some fellow-laborer in the expression. The pronoun "I" is almost painfully present in all his writings. Let one read 2 Corth. xi. and xii. throughout and convert the "I" into "*we*" and see if Paul would make an Editor for a sectarian or party paper. Farewell, then, to the "we" Editors. I am no longer of that enslaved class. I shall speak for myself, responsible only to God."

Now, in 1878, I am of the same mind, though it may seem strange to some.—ED.

Truth is a steady thing, and acts steadily through the reason, by the weight of evidence. To rest upon men's fancies and feelings only, is to work upon that which flags and becomes sluggish when not continually roused by fresh excitement; just as a drunkard is tempted to drink more deeply every day, from finding that his constitution needs the stimulant more and more.—*Whately.*

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. II.

BY THE EDITOR OF THE "BIBLE EXAMINER."

THE promise and oath, that in Abraham and his seed "all the families of the earth —all kindreds, all nations shall be blessed," I understand to relate to all the race of Adam, without exception; to be fulfilled in this life or a future one; all men of every age or nation, are embraced in it and cannot fail of having an *opportunity*, here or hereafter, of receiving the benefit of that promised blessing.

At this point we are met by the objection that, Such a view conflicts with the doctrine taught in the Bible, that there is to be no resurrection of the *wicked* dead. Here, then, it is proper to inquire who this class embraces—

WHO ARE THE WICKED DEAD?

In answering this question, I trust we shall leave all conjectures and be instructed by the Bible alone. That book is a safe guide in all matters of faith. John Wesley, the founder of what is known as "Methodism," gave a definition of sin which is both Scriptural and rational. He said, "sin properly so called is the voluntary transgression of the known law of God. Sin improperly so called is the involuntary transgression of the law of God whether known or unknown."

This definition of sin is clearly set forth in the Bible. Said Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."—John xv. 22, 24. Here is a clear recognition of the distinction between voluntary sins and involuntary ones. It is light sinned against that constitutes sin, properly so called; light which gives us the knowledge of God, his love and kind designs. An act may be sin in itself, and yet not be sin properly so called. The apostle John says, "If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."—1 John v. 16.

Here is a clear distinction made as to sins; some are of a worse character than others. Paul saith, "Sin is not imputed when there is no law."—Rom. v. 12. Again he says, "Where no law is, there is no transgression." —Rom. iv. 15. Also, Paul, in speaking of the ignorance of the heathen, says, "The times of this ignorance God winked at, *i. e.*, overlooked: but now commandeth all men, everywhere, to repent," etc.—Acts xvii. 30. All this testimony shows there is a distinction in what is called sin, in the Bible, which warrants the idea that sin, under some circumstances is such properly so called: and under other circumstances it is improperly called sin, though such in itself. Without enlarging on this point I proceed to show that *the* gospel knows of but *one* sin which is punished with the loss of endless life.

That one sin is a "wilful" and deliberate rejection of Christ *after* he has been made known to us by a clear presentation of the truth concerning his work of redemption from sin and death, and as the author of an endless life. Such shall not "see" the life of the ages, but "the wrath of God abideth on him." Such is the law (so to speak) of the Gospel: a dispensation under which "every creature" has been or must be placed before an endless life is given or a final death can be inflicted. Who ever has had made known to them "the only *true* God and Jesus Christ," or has "received the knowledge of the truth" concerning God's love to them in sending his Son to "give himself a ransom for them," and thus become "a propitiation for their sins," and then "sins wilfully" by rejecting that love and Jesus as the "one Mediator"—such persons commit *a sin* for which there is "no more sacrifice," nothing remains to them but the fearful death which "devours" them.—John xvii. 3; 1 Tim. ii. 5, 6; 1 John ii. 2; Heb. x. 26, 27. But what has this to do with such as have never heard the facts above stated? They have "no sin" in gospel sense. "Every creature" must first hear the "Glad Tidings," and have an opportunity to embrace Christ as their Deliverer before their final state is fixed; their faith or unbelief must be a *manifested fact.*

Says an objector, "Then there must be a resurrection of some into a *mortal* state; and we cannot believe that." There are many things we may not "believe," nevertheless they may be true. The Scriptures are our rule; they do affirm that "all the families of the earth shall be blessed in Abraham and his seed." If a mortal revival into life is necessary to fulfill that promise and oath of God, then there will be such a revival; and who shall say that the ALMIGHTY cannot or will not cause it to take place? Mark well, my view excludes from such revival only those who have been blessed with the truth, and wilfully reject Jesus Christ; such are *wicked*

in the gospel sense; and dying in their *unbelief* are condemned "not to see life," but to have "the wrath of God" *abide* "on them."—John iii. 36. Thus the view does not affect the doctrine of the non-resurrection of the wicked dead, but it defines who are properly, or in a gospel sense, *the wicked* dead. Such, and only such, will remain in death.

As to a resurrection into a mortal state, Scripture facts show such has been the case, both under the Old and New Testaments; and that Abraham expected it in Isaac's case, if he had slain him; because otherwise God's promise would fail, "that in Isaac shall thy seed be called." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able to perform; and therefore it was imputed to him for righteousness."—Rom. iv. 20, 22.

God's promise and oath—"two immmutable things in which it is impossible for God to lie"—must be honored, however improbable or impossible it may seem to us finite creatures, that the thing shall surely come to pass. By unbelief, to say the least, we dishonor God, and bring discredit on his word; and in so plain and clear a case, stated in such a solemn manner, as the promise and oath of God to Abraham, *we* are bound to accept it as meaning what it says, whatever difficulties might appear to limit its meaning.

No criticism can change this promise and oath. I therefore accept it in all its fulness, and believe to accept it thus, is to accept "the *gospel* preached to Abraham"; the unwavering belief of which constituted that patriarch the father of all believers.

At this point of the argument, that "all the families of the earth shall be blessed in Abraham and his seed," it is appropriate to examine the text Romans ii. 12, 16, viz: "For as many as have sinned without law shall also perish without law," etc. This text is the only one found in the Bible that gives countenance to the idea that men can be saved or eternally perish without the knowledge of the REDEEMER If it can have no other construction than that put upon it by the advocates of salvation by "the law written in their hearts," then, truly, the apostle is made to contradict himself, and his whole testimony is made worthless; for he expressly says in the next chapter, "By the deeds of the law there shall no flesh be justified in his (God's) sight" (Rom. iii. 20): he also assures us that "if there could have been a law given which could have given life, verily righteousness should have been the law; but the Scripture hath concluded all under sin that the promise by *faith* of Jesus Christ might be given to them that believe."—Gal. iii. 21, 22.

Nothing, then, can be plainer than that whatever Paul meant by the language, (Rom. ii. 12–15), he did not mean that the *final state* of those ignorant of Christ would be determined by any "law written in the heart." That God's present dealings with them might be regulated by that, may be admitted; for, so it was by the law given to Israel—it was a law not by which their *final state* was to be determined; it was only "a school-master unto Christ, that we might be justified by faith; but after that faith has come, we are no longer under a school-master."—Gal. iii. 24.

No law, then (unless it be "the law of faith"), can determine any man's final destiny. Law may and does inflict pains and penalties even unto death, as was the case under the law given by Moses, but not necessarily proving that the final state of the individual was fixed thereby.

HENRY DUNN, of England, remarks on the text under consideration, that "The *point* of the apostle's teaching, it is admitted by all, is that God will judge all men *justly*, and according to the advantages they have enjoyed. But if they who have sinned without a rule of duty, and those who have transgressed against light and knowledge, are alike to perish everlastingly, in the sense commonly attached to that phrase, the distinction drawn is an idle one, and the argument unmeaning. The fact is—and the recognition of it is essential to the comprehension of the Epistle—the apostle here is not declaring the *final lot* of any one. He is simply bringing in all men alike guilty before God, and shutting up all to the need of that Saviour whom he is about to announce.—iii. 20, 22." . . . "Still keeping to his point—the vindication of God's righteous dealing with all men—he maintains that a Gentile, obeying the light of conscience is as pleasing in God's light as a Jew obeying the law. (verses 14, 15). Both alike are regarded as 'justified,' in the sense of being accepted as true men. He is neither affirming nor implying that either the one or the other can be saved by works. Nor shall we here fail to observe, that it is a part of Paul's gospel, or *good news*, that the world is to be judged '*by Jesus Christ*,' one 'who can be touched with the feeling of our infirmities.'"

BISHOP MIDDLETON remarks on the passage Romans ii. 12–15, that Paul, "In order to

show that by the Gospel alone can a man be justified, and that the Mosaic revelation is, in this respect, of no more avail than the light of nature, a propositon, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been punished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi, the Almighty favored them (the Patriarchs and Prophets) with repeated indications of his will." The Bishop adds, "With respect to the present passage, I am of the opinion that the Apostle meant to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favored them with a revelation of his will, in which case the reasoning will be: 'As many as have sinned without a revelation shall be punished without incurring the additional penalty which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes.'"

But if "perish" in the text means a final and eternal destruction, or death, what distinction or difference is there in the punishment between the Jew and the Gentile? It is manifest that "perish" in the text means no more than that they should suffer *loss;* but the nature of the loss is not the subject of the discourse.

The term translated "perish" is from *apollumi*, and variously translated in the New Testament, and is spoken of "the *lost* sheep of the house of Israel"—of the prodigal son, who "was *lost* but is found"—of those Christ came to save, "I am come to save that which was *lost*," and many like passages; so that the expression in the text proves only that sin is disastrous, and brings *loss* under all circumstances.

God's promise and oath will stand against all the theories and unbelief of good or bad men. He will take care to see that the end is reached, however impossible it may seem to us. The means are his. Faith is ours.

After it has been demonstrated that this promise and oath never have been fulfilled, either to all families, or all nations, it is said, "*Some* of all nations have been blessed in Abraham and his seed, and that covers the promise." Before any one take such liberty with God's pledge to Abraham they should prove that *some* of all nations have been blessed according to the promise and oath. But for the sake of argument, suppose we admit this assumption; then the promise and oath should be altered to correspond, and would read thus: "By myself have I sworn . . . that in thy seed *some of* all nations shall be blessed."

What would be thought of an immensely wealthy man if he should promise, and confirm it by an oath, saying, "In my wealth the United States shall be blessed." But the facts prove that only one of those States ever received any blessing from his wealth, or ever heard of his promise and oath? Would any thinking man, knowing these facts, say the promise and oath had been fulfilled?

What is the difference between a promise to nations and to families? It takes families to make nations; and a nation, as such, cannot be blessed without the families composing it being partakers of the blessing in some degree. God clearly included the families when he spoke of the blessing to come through Abraham, for he expressly said so to Abraham, Gen. xii. 3, and confirms the same to Jacob, Gen. xxviii. 14, thus: "In *thee* and in *thy seed* shall all the families of the earth be blessed." To say that "all nations" means something short—far short—of "all the families" of which those nations are composed is making a distinction where God has made none, but has expressly joined the two together, so that the one includes the other; and "what God has joined together let not man put asunder," saith Jesus.

I shall now notice a very natural conclusion that some draw from Rev. vii. 9-14, that all nations have had the good news of Christ and of redemption through his blood. Of a "multitude which no man could number, of all nations and kindreds, and people, and tongues," who "stood before the throne, and before the Lamb," it is said "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The general opinion of Commentators is, that this exhibition represents the church, universal, glorified. Our friends, who are opposed to my views of the ages to come—or, kingdom of God—accept the view of the Commentators, and conclude this multitude out of all nations, etc., precludes the idea that all nations have not already been blessed in Abraham and his seed.

In dealing with the book of Revelation, or explaining its figures and symbols, we have need to express ourselves cautiously. Let us look at the idea that this multitude represent the church universal, or all the saved at the end of this age. If it does, we might ask the question once propounded to our Lord by his

disciples—"Who then can be saved" out of those who now live, or have lived for the last seventy or eighty years, or during the present century? How many professed Christians for these eighty years can be numbered as those "who came out of *great* tribulation"? If that is to be the test, I think nearly all of us, who have lived in this nineteenth century, will fail of salvation. What have any of us yet passed through that would entitle us to say we came "out of *great* tribulation"? We must look for some other construction of the language of Rev. vii. 9-14 than that of the Commentators, or give up our hope of salvation among that multitude which John saw there.

This idea may startle some of our friends; but I repeat it, if all that are ever to be saved are from this, or any previous age of the world's history, not only multitudes of those who call themselves Christians in this century, but many of previous ages will fail of being of the "great multitude" seen in Rev. vii., no matter how great their faith may have been; for very many true believers have died without passing through "*great* tribulation."

We seek, therefore, an explanation of the text which shall harmonize with the facts of history, and the general tenor of Scripture. First: Let us see where the scene of Rev. vii. is laid. It is *after* that scene of chapter vi., in which the sixth seal was opened, and "the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men," etc., "said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath has come; and who shall be able to stand?"

This scene shows that the persons represented, upon whom this great tribulation falls, were those who had the knowledge of "the Lamb," and had learned that there would be a "great day of his wrath": hence they had previously had the gospel message and despised or neglected it. A "great tribulation" now overtakes them; corresponding with smiting the image and dashing it to pieces, Dan. ii., and the destruction of the fourth beast, Dan. vii. That "great tribulation" passed, "the kingdom of God" is established on the earth—"the saints of the Most High shall take the kingdom, and possess it forever and ever."

The "great tribulation," then, is on the wicked rejecters or neglecters of the Lamb of God, and is the winding up scene of this age, when the corrupters of earth, and the corrupters of God's word will find the "great day of the wrath of the Lamb" on them has come. That "great tribulation" being over, John is presented with a new scene; he says, "*After* this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands," etc. When John was asked by the angel, "What are these . . . and whence came they?" he evidently did not understand the matter; he must have been surprised at such a glorious multitude, in such a position, and asked the angel an explanation. The angel replied, "These are they which came (*ek*) *after the* great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

But, says one, "you have altered the text; it reads *out of*, and not *after*." Our translators have rendered the Greek word, *ek*, "out of," and it is generally so rendered in our Bible; but in turning to our Greek Concordance we find the first English word used, in defining the Greek word *ek* is "*after*," and it has also the sense of "*since*." It will also be observed that I have inserted the definite article [*tees*, *the*] before "tribulation." This article is left out of the text by our translators; but it is in the Greek, and clearly refers to *the* tribulation described at the close of chapter vi.

In the account of what John saw, in chapter vii., it is expressly laid "after this"—"after this," what? clearly, after the 'great day of the wrath of the Lamb" spoken of in the previous chapter. After this day of wrath, which winds up the present age, John saw the fruit of the following ages, or the ages of the kingdom of God, briefly stated, it is true, but sufficiently clear to be unmistakable as a fulfilment of the promise and oath of God to Abraham.

Let the text be read with the closing of chapter vi. in view, and the fact that the scene of chapter vii. is expressly said to be "after this," and see if the following is not evidently the true sense of the text: "These are they which came [to Christ] *after the* great tribulation on the kings of the earth, etc., and have washed their robes and made them white in the blood of the Lamb."

This construction agrees and harmonizes with a similar representation in Rev. xv., where John saw those who had gotten the victory over the beast "stand on the sea of glass, having the harp of God: and they sing the song of Moses . . . and the song of the Lamb, saying, Great and marvelous are

thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for *all nations shall* come and worship before thee; for thy judgments are made manifest."

Thus, we see the saints on the sea of glass glorified—take the same view of the effect, on "all nations," of the judgments—"the great tribulation"—on "the kings of the earth," etc., that I have suggested on the texts in chapters vi. and vii., and the coming of "all nations," or, the great multitude of all nations," appear in both cases to be *after* the judgments which wind up the present age, and opens the ages of the "kingdom of God." which immediately follows the end of this; and "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 43. Thus shining on the world—"all nations"—will be blessed in "Abraham and his seed," and the multitudes of the saved, in the dispensation of the kingdom of God, will as much surprise many of our good brethren, who do not as yet see the matter as I do, as it surprised John when he saw it in vision. Then shall we truly see a multitude of redeemed ones who have washed their robes in the blood of the Lamb, "which no man can number out of all nations, kindreds, people and tongues." How gloriously, then, will the promise and oath of God to Abraham shine forth over the face of the whole earth, and his immortalized saints rejoice that they are honored in having a part with Christ in the glorious work of earth's redemption, and the salvation of such untold multitudes.

Who desires a part in this work of God's promise and oath in blessing all the families of the earth, or all nations? O! how blessed the thought that we, who may be among the redeemed of the past ages, will have such glorious employment in "the ages to come." What are all of earth's present joys or glories when compared with the glory and honor of being "workers together with God" and his dear Son in reducing the earth, so long cursed with sin, to order, peace, universal love and good-will, making "wars to cease to the ends of the earth"; and every man "shall sit under his vine and fig-tree, having none to molest or make him afraid"? If you, dear reader, would share in that glory, come *now* to Christ, that you may live in those blessed ages.

The view I have taken of chapters vi. and vii. of Rev. and of chap. xv. might be further urged as the true one from many testimonies of the Old Testament. I will notice Isa. lxvi: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: . . . that ye may milk out and be delighted with the abundance of her glory: for thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. . . . Ye shall be comforted in Jerusalem. . . . The hand of the Lord shall be known toward his servants, and his indignation toward his enemies, for behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (This corresponds with Rev. vi. 12–17, which please read.) . . . "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory: and I will set a sign among them, and I will send those that escape of them unto the nations . . . and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles," etc.

Observe, this proclamation is to those who had not heard the Lord's fame; and it was after the fearful judgment on "many" who were "slain" in that judgment; and there were those who "escape," and they are employed in making the proclamation to the "nations and isles afar off," who had "not heard" of the Lord's "fame," etc. Here, also, I might introduce God's oath (Isa. xlv. 23): "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Compare this with Paul's language (Phil. ii. 10, 11), "That at the name of Jesus every knee should bow, in heaven and in earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus a universal proclamation of Jesus Christ is to be made to all; and all are required to give him honor to the glory of God. Here, then, is a proclamation of God's good-will to men which has never yet been made in the fulness set forth in the Word; but God has sworn by himself it shall be. Who shall call in question his promise and oath? When that promise and oath is carried into effect, we shall see the innumerable company brought to the Revelator's astonished view (Rev. vii.) "of all nations, and kindreds, and people, and tongues."

No wonder that Jesus said, "And I if I be lifted up from the earth, will draw all men unto me."—John xii. 32. He knew all the

"families of the earth" were to be "blessed" in him; and he hesitated not to accept the cross in his work of blessing all men with the means of securing eternal life. His faith in God's promise and oath was not shaken, though the awful death of the cross lay in his path to the accomplishment of his work of blessing all the families of the earth; and because he became "obedient unto the death of the cross, God highly exalted him" and gave "him a name which is above every name; that at the name of Jesus every knee shall bow," etc. Therefore, his name is to be proclaimed to all "the families of the earth"; else, how could they be required to bow to it?

Let us rejoice and be glad that God is not so restricted in the means of carrying out his promise and oath as our finite minds might be disposed to think; and let us remember, his thoughts are not as our thoughts, nor his ways as our finite ways. His word will not return void; but will surely be accomplished every "jot and title" of it. "So let it be."

[TO BE CONTINUED.]

WHY EVIL WAS PERMITTED.

A DIALOGUE.

[The following is from "Twelve discussions Proving the execution of Evil Persons and Things," by Henry Smith Warleigh, Rector of Ashchurch, Gloucester, England.—ED.]

D. I can perceive plainly that, as our permanent welfare and happiness depended upon our correct knowledge of all the attributes of God, so he would necessarily exhibit all of them.

W. But this pity and love cannot be exhibited except by the exercise of them; and they cannot be exercised or used except upon an appropriate object. Now the only thing that can call forth the exercise of pity is a miserable object; and there can be no miserable object unless there is evil in existence.

D. This throws fresh light upon the subject. It would appear that evil and misery, as we call them, are necessary for the full manifestation of God's nature, and consequently for the welfare of all moral intelligent creation.

W. You have exactly expressed my convictions, and a truth which cannot be successfully disputed. This fully accounts for the interest which St. Peter tells us (1 Pet. i. 12) the angels take in the redeeming work of Christ; and also for their gratitude, as shown in the part which they take in singing the song of the Lamb.—Rev. v. 11–14. They were not redeemed by the precious blood of the Lamb; but in his work the attributes of God were fully developed, and by its means they learned more of the nature of their adorable Lord God, and were the better for it. When I hear persons with bated breath, as it were, lament the existence of evil, and express their wonder that it was ever allowed to be, I long to impart to them these important considerations, and thus turn their wonder into intelligent admiration, love and praise. When I view the great, grand scheme of Jehovah carried out by means of creation, preservation and redemption, and when I know that it will ultimately issue in the endless establishment of all good, and glory, and happiness, and in the utter extermination of that evil which the infinite wisdom and dexterity of God has made subservient to it, my intellect and heart, with a fresh power and zest, adore and magnify him whose infinite wisdom laid the scheme, and whose boundless love and almighty power are surely, though slowly, carrying it to its final accomplishment.

D. I must, for myself, express my gladness for these views. They relieve my mind and heart of a heavy burden, and make me see that the good God is making all things tend to a glorious end.

B. I really think you are treading on delicate, if not dangerous ground.

D. One question I would ask. Is it true? If not, it is capable of being refuted, and will you do it?

B. I do not exactly say it is true; but we are so unaccustomed to this sort of thing, and it has the appearance of making God the author of sin, at which one would shudder.

W. I can thoroughly respect your fear. Do remember, however, that the danger you dread can no more be a result of my views than of any other which may be advanced. Evil does exist, and we cannot shut our eyes to it; and it is the general opinion that God might have prevented it, and accomplished all the good without it. I have shown this could not have been, and I am sure you will allow the obvious distinction between an author of evil and a permitter of it. I hold God is the latter, but not the former. I have shown that if man is to be created at all, his evil doing could not be absolutely prevented; and we have seen that evil was permitted for wise and sufficiently important reasons. Now, let me observe, that it is your idea of endless evil which creates what danger there is. You say this evil will endlessly exist, and be eternally intensified. You secretly feel that this is something too horrible to be connected with God in any way; and many of you will scarcely

allow that he even permits it; and others of you shut your eyes altogether to it. But suppose for a moment that evil will not be endless; that while it does last it is made to accomplish a necessary good, and an eternal good, which it only could achieve. Suppose, too, that when its purpose is accomplished it shall itself be brought to naught; all this would at once change the aspect of affairs, and take away that which makes you shudder. Now it has been proved that the Bible does not invest evil with the attribute of eternity; but that God has decreed, that, as evil had a beginning, so it shall have an end. Thus, whatever connection God may have had with the existence of evil, whether as author or permitter, there is nothing in what he did permit unworthy of his power or wisdom or love.

C. But if people think that evil is of use, is it not likely to encourage them in sin?

W. It seems to me there is a question prior to this. Is it true that the wisdom and love of God have turned and are every day turning a necessary evil into an instrument to promote his own glory and his people's benefit? If so—and who can dispute it?—then there is nothing in this fact at all calculated to encourage men in sin? I own, indeed, it may be true, that, in consequence of your erroneous system of teaching they may abuse this truth; but neither I nor the truth I announce can be answerable for this. Is the gospel answerable for the fact that some turn its grace into a savior of death? Supposing, however, there is a possibility of an abuse of this truth, should not God's ordained teachers of his holy book counteract it, as they do the alleged evil tendency of the doctrine of justification by faith only?

A. I will own we ought not to dispute what you say for it is true, and therefore salutary.

W. I want to urge another thought. The fruits of the Spirit cannot be matured in a Christian, and he cannot be fitted for his Father's house without the existence of evil.

B. That is a strange position; how can you make it out?

W. Heavenly joys and rewards are not for those who have not sinned because they have no opportunity of sinning, and no temptation to sin; but for those who have both opportunity and temptation, and who by Divine aid resist and overcome. "How can I do this great wickedness and sin against God?" There can be no victory over the foe without a battle with him. No crown till after the cross. No virtue without temptation; and in proportion to the fierceness of the temptation does the resistance of it show the strength of virtue and grace in the Christian. Thus we cannot be sure of the existence in us of true religion and virtue, nor of what strength they are, unless evil is in existence and we are tempted to yield to it.

D. Certainly a very important and practical observation.

W. Further, how can Christian graces be matured without exercise? and how can they be exercised unless evil is in existence, and we are plied with it? For instance, how can the Divine grace of forgiveness be exercised unless an injury is done? and how can we show the meekness and gentleness of Jesus Christ, except under provocation? And so with respect to all godly qualities. Let it, however, never be forgotten, that if our heavenly Father has for all these good purposes permitted evil to exist, he gives us Christians ample facilities to counteract and resist and conquer the fatal effects of evil. He urges upon us the all-powerful aids of his Spirit. He has given to us the means of grace. . . . Consider how very much all this comprehends; and then say what more God could have done for his vineyard than he has done. How grievous it must be to him, that when he looks for grapes, he finds only wild grapes!

A. I am being convinced that a deep and solemn responsibility rests upon us, especially upon some of us. If we, by our teaching have caused the people to err, what will be the consequences to us and to them?

D. If we have been wrong, let us be thankful that our eyes are at last opened. It is never too late to mend. It has been shown that man could not be made incapable of falling; that he ought not to be so made, and that evil has been permitted for necessary and benevolent reasons. Now, what is the end of all this, and how does it bear upon the main question, the extinction of evil?

W. Sin and evil were permitted for a necessary purpose. How obvious and reasonable then is the inference, that when the purpose is fully accomplished, it shall pass entirely away and exist no more! In other words, the attributes of God could not have been exhibited, and consequently the continued welfare of his intelligent creation could not have been conserved, nor virtues in human beings be matured without the presence of sin and suffering. But the attributes of God are now manifested; redemption, by the cross, has been completed; by and by he will, "of his gracious goodness, accomplish the number of his elect," and his kingdom shall have come, and have been established; when all opposition shall be put down, and every foe de-

stroyed. Now I ask, where will be the use of evil any longer? On what plea can it be endlessly continued, as you aver it shall be? If God can put it down, why should it not be done? If the Son of God can destroy the works of the devil, what considerations of wisdom, benevolence or utility can forbid it? Benevolence, as we have seen, was concerned in the permission of evil, and that very benevolence will demand its utter extinction when it has done its work.

A. If I could successfully oppose your positions I would do so; but I cannot. I must yield to clear Bible texts and strong sound reasons.

W. Let me then take advantage of the concession; and on the ground which has been laid, let me construct another argument for extinction. We have seen that the reasons for permitting evil, and for tolerating its continuance are, from their nature, but temporary. When their object is achieved it is needed no longer. This being the case I will lay down this proposition: Unless sin and suffering become extinct, the saints in glory cannot be happy. In proportion as a man is holy he is vexed and disturbed by sin, even here below; and in proportion as he is good and benevolent, he is distressed and made unhappy by the sufferings of his fellow-creatures. Now, the imperfect saintly nature through which he feels these things now, will be perfected in the heavenly state, and can be made more sensitive to them there than it is here. How then can saints be happy while they know—as you say they will know—that myriads of their fellow-creatures are ever suffering the most exquisite tortures that can be inflicted? A man must be lost to holiness and benevolence now if he can behold sin and suffering unmoved. Can glorified saints be without a heart to feel these evils and agonies? If they can, they are not saints; or, if they are, God must have given them a different rule of action and feeling there from what he gave them here; and he must have infused into them a nature far different from the nature he gave them in this world. But since all this is untrue and absurd, since saints will be perfectly and exquisitely happy, and since they cannot be so in the presence of sin and suffering, therefore, if only for their sake, these shall come to an end. In fact, the perfect bliss of the saints will be coeval with the utter extinction of sin and pain, and not before.

D. Now it is put to us, I confess I cannot see how the happiness of heaven can consist with the endless miseries of hell.

W. The question, then, whether evil shall be extinct, resolves itself into the will of God. If it is his will, it will be done; but not otherwise. We may be allowed to suppose, that an infinitely benevolent, loving Being would wish to abolish all pain and sin, if he could do so consistently.

A. Can we suppose that any obstacle can be in the way, if he wishes it?

W. He must be consistent. "He cannot deny himself." Let us try this feature on various grounds. Does his truth forbid it? He has nowhere given the slightest intimation that sin and pain shall be endless; on the contrary, he has said they shall pass away; that he will make all things new, and that he sent his Son on purpose to destroy the works of the devil. His truth, therefore, cannot interfere with his wishes; but it falls in with them. Does his wrath forbid it? We have had positive proof that he does not keep his anger for ever. Does his justice? It has acquiesced in the destruction of an enormous amount of sin and evil; nay, it has helped in their destruction. Would it not be capricious to say, "So far and no farther"? If justice has helped to destroy some evil, why not all? Besides this part of the office of justice is to see to the welfare of the good; but their welfare, as we have seen, is inconsistent with the existence of sin and pain; therefore, justice would require their abolition; especially as truth and wrath do not require their continuance Can it be that he is notable? I answer most positively and emphatically, No! No! a thousand times over, if that would increase the emphasis. All possible things are possible with him, though with no one else. We have seen he could not make a man God, and thus render him infallible and incapable of wrong. There is an absurdity in such a supposition, and an absolute contradiction. But there is neither absurdity nor contradiction involved in the supposition of the utter extinction of all moral and physical evil; and, as we have seen, there is no hindrance on account of truth or wrath or justice. He can do it, with the strictest propriety, if it so please him. Then does it so please him? The following considerations will help us to an answer: 1. God is the best of beings, and the most benevolent; and he is also the Fountain of goodness and benevolence in others. 2. If so, his benevolence is like ours, wishing for the extermination of sin and pain. The difference is in degree, not in kind. 3. The more benevolence we have, the more do we try to extinguish evil; but we are limited for want of power. 4. God's benevolence cannot lead him to an opposite line of conduct; and

he is not bounded by lack of power, nor hindered by circumstances. The answer then is clear, undoubted and unhesitating. God does wish and will to extinguish all evil of every kind. I ask, with the authority of truth, "Who shall dare to stay his hand, or say, What doest thou? And who ought to contradict his decree?"

B. Well, if that is not demonstration, I don't know what is. If I were umpire and judge I would say: Take your case; you have proved your cause.

W. I have told you why evil was permitted; and I think, I have shown that our heavenly Father always acts infinitely wisely, and well, and kindly. "Let everything that hath breath praise the Lord."

A. My mind is quite satisfied—you have displayed to us the eternal, great, grand scheme of the Sacred Three; and, truly, a magnificent one it is; and worthy of himself. I thought you wrong, but I now see you have a good cause in hand, and I wish you all prosperity in it.

W. God is giving his blessing to this new reformation; and I have good reason to know that he is preparing the hearts of thousands, who are ready to rise up as a great army, when what they deem the proper time shall come. I want them to be more bold and decided for the truth; but it is hard for them to go against wind and tide.

THE CONFERENCE OF BELIEVERS IN THE PRE-MILLENNIAL ADVENT OF JESUS CHRIST.

THE above-named Conference was held in New York City, Oct. 30, 31, and Nov. 1. It was a great gathering, and much valuable truth was brought before immense audiences, and has since been published in *The New York Tribune Extra*, filling twenty pages large quarto, four columns to a page, very small type, making a vast amount of reading, at fifteen cents, post-paid, to be obtained by addressing *New York Tribune*, New York City.

It is impossible for me to give any special account of the matter presented at this Conference, as my strength would allow me to attend but one of the addresses, nor as yet to read them all. I shall probably say more hereafter. I give below the opening address by Dr. Tyng, Sr., read by his son. It is most excellent.—ED.

DEAR BRETHREN: In the name of our common Lord, I salute you this day. We here meet in the name of this exalted Redeemer—as believers in his divinity, his incarnation, his atoning death, his resurrection from the dead, his abiding intercession for those for whom he died, his future triumphant return to earth, as the final judge of man, the glorified Ruler, the everlasting portion of those whom he hath redeemed with his own death, clothed with his own righteousness, and justified before the throne of his Father and their Father—of his God and their God—in the perfectness of his work of merit, and by the glorious fulness of his acknowledged triumph and power. Our personal bond of union is our participation in this excellence and these attainments of man's Redeemer.

Accepting him, in all his offices in this relation, we partake together by his gift in all the blessings which he hath obtained, by his willing humiliation and his triumphant sacrifice for men. He has taught us that our security, our happiness, our faithfulness, depend wholly upon our personal union with him. We are saved, not merely by believing facts about him, or truths which he has taught, but by our living participation in him and with him through the power of his spirit. He is the vine. We are the branches. The living connexion which we must have with him. He has thus illustrated, as the branch cannot bear fruit if severed from the vine, so, also, must we be dead and helpless if separated from Jesus. Our whole spiritual heavenly life depends upon this vital connexion with him and our participation in the blessings which he has obtained and which he alone can impart. Thus he presents his historic future to his disciples, "In My father's house are many mansions; I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." This future, glorious coming of Christ is the very life of the hopes, the inheritance of his people. To the soul that really loves him, where he is in heaven, and prisons, not palaces, prove, if Jesus would dwell with us there.

Our relation is to be wholly this personal one with him. And our hope is always in the assured enjoyment of this. He is "the way, the truth and the life." How much the Saviour dwelt upon this personal relation in his last interview with his disciples, and how little some portions of modern christianity seem to realize it! It was laid at the foundation of all his last instructions and encouragements to his disciples. They are his disciples who, by the teaching and power of his spirit dwell-

ing within them, live and walk and act in him, by his power, for his glory. True religion, under this dispensation, is this living—by the indwelling power of the Holy Ghost—in unbroken personal union with this glorious Saviour. Of this he says, "I will not leave you comfortless. I will come to you." "He that loveth me shall be loved by my Father; and I will love him and will manifest myself to him." This living of our souls in Christ by the power of the Holy Spirit, and this living of Christ in us by the same power is the reality of true religion, and of this it is that our Lord says, "I will not leave you comfortless; I will come unto you." "Because I live ye shall live also." "At that day ye shall know that I am in my Father and ye in me and I in you." This divine scheme of spiritual and heavenly relationship has been the history of the True Church of Christ, through all the succeeding ages of the Christian era. Union with Christ, living in Christ, following Christ, looking forward to the promised coming of Christ, and to an everlasting dwelling with Christ, have made up the character, the joy and the hope of true believers in every age, and these constitute their significant description with equal certainty in our day. The lovers of a Saviour are looking for his appearing, longing with increasing desire to see him as he is, to be with him where he is; and thus he offers for them all the earnest supplication: "For all who shall believe on him, through his word; that they may (all) be one; that they may be with him where he is"; that they may behold his glory which he had before the foundation of the world. Thus in the day of his ascending triumph they beheld his glory as a cloud received him out of their sight. And while in wonder they looked steadfastly toward Heaven as he ascended, angelic messengers addressed them: "This same Jesus, who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. In the belief of this coming the Church of Jesus has been one in every age. In the thankful anticipation of this new manifestation of their glorious Saviour, his Church on earth have always been in union, believing in his future advent, looking for his appearing, striving to seek the things which are above, that when Christ who is our life shall appear, we may also appear with him in glory. In this sure confidence in the reality of this personal advent of the Saviour to the earth on which he died, in the certainty of the confidence that the time of his glorious advent draweth near, we stand and wait. Many of its preliminary facts have been accomplished; much that was necessarily antecedent in the history and condition of man has already passed, and every passing year brings the great fact in this history of earth still nearer, and diminishes the number of earthly events which are to precede its manifestation. Knowledge and interest in connection with this great event on earth have vastly increased, and increasing multitudes are looking for the Lord's appearing with enlarged understanding, with new convictions, with constantly brightening hopes. For some of us, necessarily, the interval of hope must be short.

Our earthly period of education has come near to this conclusion, and but little more can elapse before we shall see the Lord in his glory. As a fact in our personal history, it has become almost in sight. But some of us also believe that as a fact in the history of man, involving consequences of immense, outspread extent, and of vast relative influence in the welfare of the earth and in the external consequences which are to follow in divided experience, this great manifestation standeth at the door, and while many sleep the Son of Man will come.

In this solemn conviction we have assembled here, bringing together our several impressions, convictions and studies, that we may individually contribute to the general fund of knowledge, of observation and conviction, in reference to this great event in the history of the earth—the coming of man's Redeemer to assume the government which he hath purchased with his death, to restore the earth to his own dominion, and to gather into one redeemed fold the flock which have strayed upon all mountains, and have been scattered wandering through all the mazes of human ignorance, waywardness and moral and intellectual degradation. And I close with the expression of an earnest hope that infinite grace, almighty power and everlasting love may bless the earth on which we dwell, the land which we inhabit, the nation of which we are part, and the whole race for which the Son of God was content to die. The Spirit of God has been ready to teach and the Faithfulness of God has covenanted a future restoration and opened the Hope of Everlasting Glory.

[The three following short articles I have copied from the Toronto *Evening Telegram* of Nov. 5, sent me, I presume, by my friend JAMES LESSLIE, Esq. They are worthy of

note in these days of "orthodox" proscription. —Ed]

THE WESLEYANS AND ETERNAL TORMENT.

TO THE EDITOR OF THE "TELEGRAM":

SIR: This burning question—literally such—continues to give our Methodist brethren some trouble, and is likely soon to give them more. The Rev. William Impey has recently resigned his office as General Superintendent of the Wesleyan Mission in Southern Africa. Some time ago, Mr. Impey, with a noble courage of his convictions, wrote to the Mission Secretaries in London, expressing his inability any longer to enforce on his brethren, or the Kaffir converts of the Mission, the "plain, grammatical sense" of the words in the Wesleyan Catechism, that "hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented by the fire and their souls by a sense of the wrath of God." Thereupon he was peremptorily ordered to come to London "to confer with them," the result being that he was compelled not only to resign his mission work, but all connection with the Wesleyan ministry, after forty years' earnest and successful service, no recognition of those services being offered in any form by the Conference. Truly the tender mercies of the orthodox are cruel. But worse remains behind. The chosen apologist of Methodist doctrine, the Rev. G. W. Olver, the Fernley lecturer on "Life and Death," at Bradford, has been weighed in the balances of the Conference, and found wanting in the brimstone element. The lecture was not considered satisfactory, the usual vote of thanks was omitted, and the lecture was published by the lecturer without any official imprimatur. Under these circumstances Mr. Olver declined to accept the *honorarium* provided for by the Foundation. We may on a future occasion refer more fully to the lecture itself.

W. MAUDE.

DR. CHALMERS ON CREEDS AND CONFESSIONS.

The following communication recently appeared in the Montreal *Witness*:

From a new edition of Dr. Hanna's "Life of Chalmers" we cull the following paragraph, which is well worthy the serious consideration of our ecclesiastical friends:

"Busied with his pamphlet on the Evangelical Alliance, in which he (Dr. Chalmers) was dealing with the proper place and use for confessions of faith, 'I look,' said he, to one of his daughters, 'on catechisms and confessions as mere landmarks against heresy. If there had been no heresy, they wouldn't have been wanted. It's putting them out of place to look upon them as magazines of truth. There's some of your stern orthodox folk just over ready to stretch the Bible to square with their catechism; all very well, all very needful as a landmark, but (kindling up) what I say is, do not let that wretched, mutilated thing be thrown between me and the Bible.' 'Bacon,' said his daughter, 'compares the Bible to the well-spring,' and says, 'he were a huge fool that would not drink but from a tank.' 'Ha! ha! where does Bacon say that? It's nasty in the tank, too, whiles.'"—*The London Christian World.*

TO THE EDITOR OF THE MONTREAL "WITNESS":

SIR: The publications referred to in the above paragraph from the *Christian World*, and so little esteemed by the leading minister of the Free Church, it is much to be lamented, have been translated, and are being printed in the Chinese language for the use of the Presbyterian missionaries in that country. Is the Bible alone not sufficient in the hands of intelligent Christians for the enlightenment, conversion and salvation of the heathen? We learn from the Word of God that "The law of the Lord is perfect, converting the soul." Must the poor ignorant heathen be taught, nevertheless, to drink out of the sectarian "tank," while they have free access to the life-giving spring? Is not this dishonoring to God, and calculated to maintain disunion in foreign lands, where none should exist, as well as to impede the progress of "the truth as it is in Jesus?" These "wretched and mutilated things," as Dr. Chalmers terms all human creeds, should not once be named, especially by Protestant missionaries to the heathen.

A SUBSCRIBER.

FOUNDATION PRINCIPLES OF CHRISTIANITY.

"FAITH, HOPE AND CHARITY."

WE have these in 1 Cor. xiii. 13; Col. i. 4, 5, and 1 Thess. i. 2, 3—stated didactically to the Corinthians, and acknowledged as practically exemplified in the Colossians and the Thessalonians. I am not aware of their occurrence together elsewhere in the word. But taken together they are the three characteristic and distinguishing principles of Christianity, and as such they may well claim consideration.

Very fully and blessedly the higher truths of the word are set out before believers in these latter days—death, resurrection, union with Christ and standing in him in the heavenlies; the truth concerning the body and bride of Christ, the indwelling and presence and rule of the Holy Spirit, and concerning the assembly of God. But while we cannot very well be too much occupied with these truths—with all truth in its place—these three foundation truths which we have proposed to notice here, which are of so very personal, practical and experimental a nature, do much need our individual consideration.

Throughout 1 Cor. xiii. there is an obvious contrasting of love with gifts; maintaining the excellence of the former. There is deep admonition in this—even in the very place in which it occurs, the chapter of love (xiii.) occurring between that wonderful chapter of the body of Christ and gifts therein (xii.) and the chapter of the exercise of gift in the assembly (xiv.) All gift, we thus see, to be properly exercised, and in right spirit, must first have its baptism in love—must pass through love. In other words, love must pervade and characterize the entire exercise of gift; exercise of gift, so to speak, coming up out of love as its animating principle. This contrast, but now including faith and hope, as a sisterhood of three, has its climax in the closing verse of the chapter, "Now abide." The gifts being more temporary and less necessarily possessed—less of the nature of a Christian—these three graces are vital and essential, as constituting the very nature of the Christian. Now, therefore, these abide—Now here their sphere and arena—these are to be exercised, not set aside nor their use postponed.

Now a few words as to each of the three distinctively.

What of FAITH? This assuredly is essential. Disallowance, rejection first of the word, and then of Him who was the word, was the culmination of Jewish guilt. God simply claims credence for all he says. And if faith is, properly speaking, simply an assent or credence on account of the veracity of him who speaks, then there is not any merit of itself in my believing God. Nothing else than assent or credence ought for a moment to be; and if my soul assents to the testimony of God's word both as to what I am and as to what God and his Christ have done for me, then I am saved on the principle of faith.—Heb. xi. There is thus the mixing of faith with the hearing of the word, and there is rendered the due and resulting obedience of faith. It cannot be otherwise. So Abraham believed God, and it was counted to him for righteousness.—Romans iv.

God's complaint of old was, "How long will it be ere ye believe me?" for he was not believed either as to his promises or threatenings. This was man; and it reflects a sadly exact historical character upon Israel's failure to have it said, as in Deut. xxxii. 20, "They are children in whom is no faith;" being the first occurrence, we believe, of that word in the Old Testament. Here was want of the first principle of that which should characterize God's people. For God's people should be simply and necessarily believers.—Heb. iii. And it is only they who live on the principle of faith who really live.—Heb. ii. 4. We see from the word what is lost through unbelief; what, owing to their little faith, the disciples lost; the very sin and failure of believers being unbelief. This is, indeed, the root of failure.

See that picture gallery of illustrations and exemplifications of faith in Heb. xi. What scope faith has! faith in God; faith in Christ; faith for justification, deliverance, obedience, walk, service, as, indeed, apprehending what the Father, and the Spirit and the Son are to me and for me, as opposed to the world and the flesh and evil against me.

HOPE. This is inclusive of much, and has wondrous scope. It is living hope exercised upon certainties which have been revealed. The Lord's coming is the fulness of it. He himself is our hope. As to his coming, what is really the heart's expectation is himself—the person of Christ Revelation and intelligence are needed to know all that will be brought to us, or we brought into at that event, but He himself comprises it all and is superior to it all, so that it is he who expresses it all, and he suffices to the heart.

LOVE. Who can tell it out? God is love. And it is because he is love, and we are made the children of God, that love is the manifestation and development of the new nature which is of God. The expression of that nature and conformity with it is "the acting and feeling," as another has said, "according to his likeness." In 1 Cor. xiii. how love is dilated upon! It results from birth and relationship as God's children. It is the exercise of the affections of the heart upon an object which is supreme. With the believer it is God himself, because he has revealed his love. We love him because he first loved us; and we love the children of God because they are his. This is its principle and its order in sequence. That it is to God and to be exer-

cised towards his people down here.—See 1 John iii. 5. His saints are thus the objects given us to love next to himself. Without love the family characteristic—that which expresses the nature of the children of God—is wanting.

A fully stated conversion is, being turned from idols to serve the living and true God, and to wait for his Son from heaven, with the knowledge of sins forgiven, having these three elements—and in its nature really including these three principles—faith, hope and love; and while these three principles constitute the Christian character, the measure of their exercise results in the more or less developed Christian character of truest type. Faith sees him; love communes with him, and realizes what he is, and loves those who are his; and hope looks for him. Faith in him, love to all his saints, and the hope of his coming are, therefore, very real exercises of the soul; and comprehensive enough, perhaps, but very briefly, we may have shown what we are to understand by the faith and hope and love of these three quoted scriptures. They admonish us of liability to failure. Not that Christianity is a failure, but Christians, tested by these ever-abiding first principles, are liable to be found failures

Be it remembered these graces have their places and are to be exercised now and down here. They have a present, positive and active character, and as distinguished from gift, they are expected of all who are in Christ, whether male or female, without difference or distinction; and it is very blessed to know that these graces, which are so precious and so paramount, and which stand so truly in our individual responsibility as Christians, may be and are so fully exemplified by the sisterhood in Christ. Here is room for them for all the exercises of faith and hope and love.

The practical question for our consciences and hearts is, "Are these graces laid upon the shelf, so to say, unexercised and unused, or are they in use and actively now abiding in each of us, not doctrines stored away, but exercises of the heart in daily practice?" We are otherwise not acting in true and proper Christian character. These three must needs abide, and the greatest of these is love, because that which expresses God's nature, that which most goes out towards others, that which most endures, that which continues and will have its fullest exercise in the glory. There is, indeed, a character of continuance for the other two, no doubt. Confidence and trust may be exercised in the glory and hope, which, though satisfied when the Lord comes, may stretch onward throughout the glory. But love must have its largest scope in the glory.

But, nevertheless, more exactly speaking here, faith is in the Lord as the now *absent* One; hope is in him as the *coming* One; and love is to all his saints as those who are his and are to be gathered with him. Thus these are a present test of the present condition of one's soul. Conscience may be exercised about them, as truly to be considered the foundation principles—the *sine qua non* of Christianity.—*Selected.*

THE CHRISTIAN LIFE.

THE Christian's life in this world is a life of anticipation—of looking forward into the future. His present enjoyment is derived to a great degree from his thoughts of what awaits him in the future, "for the grace that is to be brought unto him at the revelation of Jesus Christ."—1 Peter i. 13.

He travels a rough and thorny way here—a pilgrim and a stranger—having many difficulties to surmount and trials to endure, together with the scoffs and persecutions of the world. And if he had no hope of a better condition in the future he would be "of all men the most miserable." But the consideration of the glories that are reserved for him changes the whole aspect of his pilgrimage, causing him to rejoice in tribulation and glory in the cross of Christ, knowing that everything worketh together for his good, and that his afflictions here—while he keeps *looking* into the eternal future—will work for him "a far more, exceeding and eternal weight of glory."

Nothing will be more sure in causing a person to backslide from God and become entangled in a yoke of bondage than to keep his eyes and mind continually on the present with its trials, perplexities, poverty, persecutions, crosses and temptations. He will soon lose his zeal and earnestness in battling for the right, and, becoming careless and indifferent he will be overcome by the enemy and borne along by the tide of sin to death.

On the other hand, there is no surer way for a Christian, if he would be an overcomer, than to keep his mind and heart on the glories promised—and if he keeps his mind upon them his heart or affections without doubt will be upon them too.

It is impossible to backslide while we by living faith keep our mind on what God has promised to give unto the faithful. This is

what inspired the apostle Paul to endure all the hardness which he encountered. "Forgetting those things which are behind," he says, "and reaching forth unto those things which are before, I press toward the mark for the prize." Again we read: "Unto them that *look for him* shall he appear the second time without sin unto salvation"; and this "hope we have as an anchor to the soul both sure and steadfast." It holds and keeps us amid all the storms that may beat against us while upon the sea of probation.

The perils thicken. The day of the Lord is nearing. Our redemption is almost here. The prize will soon be obtained. "Look not behind . . . remember Lot's wife." Keep looking toward the promised land.—*Selected*

HOPE.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen."—Rev. i. 7.

DOUBTLESS one of the divine secrets of the marvelous power of the Bible over the human soul is to be found in the fact that it is so emphatically the Book of Hope. It is a great characteristic, indeed, of both the old and New Testament, that they look so much more to the future than any other book. They consist very largely of Prophecy, and the field of Prophecy is the field of Hope—THE FUTURE. The face of Hope is ever looking forward—onward; she cannot look back without ceasing to be herself; her eye is ever searching for and into that which is still unseen—her finger is ever directed toward the point where, anon, the yet unkindled splendor of the dawn shall be seen flaming in the forehead of the morning.

"Primeval Hope, the *Aonion* Muses say,
When Man and Nature mourned their first decay;
When every form of death, and every woe,
Shot from malignant stars to earth below;
When Murder bared her arm, and rampant War
Yoked the red dragons of her iron car.
When Peace and Mercy, banished from the plain,
Sprang on the viewless winds to heaven again:
All, all forsook the friendless, guilty mind,
But Hope, the Charmer, linger'd yet behind."

So sings the poet, and so says the heart. And it is just because the great subject of the Apocalypse is "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"; which is, or should be to the Christian, in comparison with all other hopes, as the sun.—*Selected.*

We must neither lead nor leave men to mistake falsehood for truth.

PARALLELS BETWEEN THE NATURAL AND THE SPIRITUAL CREATIONS.

BY G. B. STACY.

THAT the New Testament Scriptures teach us plainly that we stand related to two creations will not for a moment be called in question. The one natural the other spiritual. And while the Apostle tells us in his great argument on the resurrection, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Nevertheless, the natural constitutes simply the preliminary details of the spiritual, the one being only the complement of the other. Hence we read, "In the beginning was the word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was LIFE, and the life was the light of men." The Lord himself declares, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." And the great Apostle to the Gentiles declares that "He is the image of the invisible God, the first-born of every creature; for by Him were all things *created* that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him, and He is before all things, and by or in Him all things consist. And He is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell."

It was the mission of Paul to disclose to the church the manifold wisdom of God, "and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus the Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in the Christ Jesus our Lord." And so He hath been "working all things *after the counsel of His own will.*"

When, therefore, "the Word" spake it was done, and when "He commanded it stood forth," and so creation (the natural) was accomplished by the Word, the Life, the Lord, and IN HIMSELF, for "all things consist in Him," that is, exist in Him or are com-

prehended in Him as the acorn comprehends the oak or as Abraham comprehended, in his loins, Levi and all his posterity. Thus the natural creation was not only by Him but for Him and in Him, and so all fulness dwells in Him—the beginning and the ending—permitting the free action of the natural and the unrestrained development of its earthy and sensuous tendencies. The spiritual is designed to conserve, to educate, to train into symmetry and to quicken into spiritual life the natural. For it is the good pleasure of our Heavenly Father's will, and which "He has purposed in Himself, that in the dispensation of the fulness of times He might gather together *in one all things in the Christ*, both which are in heaven and which are on earth; EVEN IN HIM."

Now, as the Apostle teaches us that as we have borne the image of the earthy we shall also bear the image of the heavenly, and as it is clear that the natural are only types and patterns of the heavenly, we are justified in looking for the two creations to run parallel with each other in every phase of their characteristics in which the one can possibly typify the other. We suggest, then, that the natural typifies the spiritual in the constitution of the evening and the morning with the natural day. And, furhter, in the occupation of six days in the consummation of that creation. It is not necessary that we should find each day's work on the physical constitution of our planetary system typifying some special phase of the new creation; perhaps they may, but that is not necessary to our present argument. We proceed to the creation of man out of the dust of the earth. We have already seen that the purpose of God was arranged and determined before the foundations of the earth were laid; and that the entire creation was wrought in the Christ, *its Life*, and by His power. That *He* constitutes the vital essence, the living force thereof that it consists in Him, and the configuration of Adam as the all-comprehending head of the race, including in the prepotency of his physical nature every individual of his posterity, was but the initial point of the spiritual creation.

But when Adam was made "The Lord God said, it is not good that the man should be alone; I will make him an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took out one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made He a woman and brought her unto the man. And Adam said, this is now bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man."

We propose to show that this is the grand type of the Bible. The creation of the all-comprehending head and representative of the race. Hence he was created in the image and likeness of God, not perhaps as the individual, but as the generic head of the race. But he was found incomplete, and it was not good for him to be alone; in order, therefore, that his helpmeet should be so in reality, she must be "bone of his bone and flesh of his flesh." Hence he was put into a profound sleep which should last until one of his ribs should be taken out of his side and configured and made meet to be his lovely bride and proper helpmeet.

In the natural creation God formed Adam out of the dust of the earth. In the new creation he formed the "second Adam" out of the flesh of our nature, hence "the Word was made flesh," and thus identified with it in all its past evolutions. And as the life in which the race exists and consists stretches along back to Adam, embracing and comprehending every individual of the race, or placing Himself in precisely the same relations to the race that Adam himself occupied.

This, however, is only the embryotic stage of the new creation, for it became him for whom are all things in bringing many sons to glory "to make the Captain of their salvation perfect through suffering." Hence, in his fleshly person he must expiate the sins of the race as comprehended in the body prepared for him; thus he was wounded for our transgressions, "he was bruised for our iniquities, the chastisement of our peace was laid upon him, and by his stripes we are healed," for he "died for our sins and rose again for our justification."

It was thus identified with the race as its life, clothed with its flesh and comprehending every one of its individuals in his person, "when he had by himself purged away our sins, that he sat down at the right hand of the Majesty on high," having "abolished death and brought life and immortality to light," or "led captivity captive." He was now the brightness of the Father's glory and the express image of his person; but, like Adam, he needed a helpmeet; hence he must *visit* the nations to open and woo their hearts that he might separate or sanctify to himself, as a chaste virgin, those he would present to himself as his purchased Bride, "without spot or wrinkle or any such thing," *holy and without blemish.*

In order, therefore, to the separation and

formation of his espoused, it became necessary that the body of his flesh, *the race*, should be caused to fall into a "*deep sleep*"—a spiritually *unconscious state*—that they might have no conception of the separation the Lord is making out of or from among themselves; and thus we find the parallel between the natural and spiritual creations. The world "knows you not, because it knew him not." The natural man receiveth not the things of the Spirit of God, neither *can he know them*, because they are spiritually discerned. And this spiritual unconsciousness must continue until the espoused Bride is complete; for, like Eve, she must be "the mother of all living," the source and channel of resurrection life for the redeemed and reconciled race. "The seed of the woman," "the seed of Abraham," are "*the Christ*"; "the Christ" is the perfected "Church of the first-born," made up of the head and all the members of his body, or the Adam and Eve of the new creation.

Thus we verify James' version of the purpose of God to *first* visit the nations "to take out from among them" all found worthy to bear the name of their Redeemer and would-be Husband as his unblemished Bride: that *after* the nuptials are consummated all the prophetic assurances of blessings to the posterity of Abraham and the nations may be wrought out and accomplished.

The prophetic blessings are not one until the marriage of the Lamb has taken place. For James says: "After this I will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and *all the Gentiles* upon whom my name is called, saith the Lord, who doeth all these things."

It seems meet and proper, if the new creation has its Adam and Eve, that the completion of this *generic head of the creation* should also be accomplished during the sixth day of this spiritual order of things; and as the apostle has taught us that as pertaining to God who is Spirit, a thousand natural years are but as one day, we may expect the Bride to be ready for presentation to her Husband during the six thousandth year of Adamic creation.

The question, then, becomes all-important, What is the present age of the Adamic creation? As it is manifest none of the promised blessings to Abraham or his posterity can be performed until after "the marriage of the Lamb has come and his wife hath made herself ready"; the new creation cannot proceed until the perfection of its generic head is complete.

But these questions I must leave for another paper, simply remarking here that all the argument hitherto used to deny the possibility of probation in the ages to come are hereby swept away as the most flimsy cobwebs are swept away by the storm.

THE SECOND ADVENT OF CHRIST.

IS IT LITERAL AND PERSONAL?

"Knowing this first, that there shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter iii. 3. 4.

THE object of the writings of St. Peter, as stated by himself, was to furnish a synopsis of the teachings of both prophets and apostles with respect to the great salvation, and to keep his readers specially admonished as to what they were to expect. And as the substance of evangelical doctrine is contained in his epistles in general, so the substance of evangelical prediction is contained in this chapter in particular. I cannot enter into all the details, but will select a few topics which may profitably engage our meditations.

I. The first I name, and that which forms the centre in a group of wonders and at once determines the period to which the whole subject relates, is the announcement that Christ is to return again to the earth. It is this doctrine that the whole passage is meant to assert, defend, elucidate, and enforce in its practical bearings. It is a doctrine, also, remarkably prominent in the sacred writings. As a subject of hopeful expectation to the pious, and of terror to the ungodly; it is the most formally, repeatedly, and constantly affirmed. To say nothing about the Old Testament (which is just as full of it as the New, but which does not always distinguish, very clearly between the first advent and the second), there is hardly a chapter in all the evangelical writings which does not in some way refer to it. The Saviour himself, during his lifetime, spoke largely of a period when the mourning tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," and when "he shall send his angels, with a great sound of a trumpet, to gather his elect from the four winds." (See Matt. xxiv. 25; Luke xxi.) The mysterious heavenly personages who appeared when he made his triumphant ascension from the Mount of Olives said to

those who witnessed it, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 9, 11. Paul declares that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God."—1 Thess. iv. 16. In the epistle to Hebrews we read that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews ix. 28. Peter says of himself and his fellow-apostles, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."—2 Peter i. 16. John says, "Behold, He cometh with clouds, and every eye shall see him, and they also which pierced him. Even so. Amen."—Rev. i. 7. And in the very last words which close the canon of Scripture it is written, "I Jesus have sent mine angel to testify unto you these things in the churches. Surely I come quickly. Amen."—Rev. xxii. 16–20.

I know not of another doctrine of the gospel that is announced with more perspicuity or solemnity. Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a creed in Christendom, so far as I know, which does not embrace it as an essential part of the Church's faith. "He shall come to judge the quick and the dead," says the creed which bears the name of The Apostles. "He shall come again with glory," says the Synod of Nice. "We believe that Thou shalt come to be our Judge" has been for ages sung in the Te Deum.

The great Confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the Creed of the Apostles." "He ascended into heaven, and there sitteth, until he returns to judge all men at the last day," says the Church of England. "We do believe, out of the Word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner, as hitherto he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of the quick and dead," says the Confession of Belgia. And with the same unequivocal fulness is this article incorporated in all our hymn-books and liturgies, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed, it is one of the great mountain peaks of Christianity—one of the three grand particulars in which its sublimest substance lies. The incarnation, the cross, and the second coming are the stems upon which everything distinctive in Christianity is suspended, to which its whole doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the Church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us anything, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as a truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet, is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard in the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his Church by his miracles and prayers and tears and blood.—J. A. Seiss.

Every truth, like true coin, has its counterfeit.

As a consciousness of peccability in moral conduct leads us to utter with sincerity the words, "who can tell how oft he offendeth? Oh! cleanse thou me from my secret faults"—the consciousness of peccability in judgment should make us equally ready to add, "who can tell how oft he mistaketh?"

THE MISSION OF A FACE.

SELECTED BY B. S. MILLS.

[*Written on seeing the picture of a gentleman eighty years of age.*]

There's a look in your face that reminds me
Of the faces I see in my dreams,
When I sit down beside the "Still Waters"
That gladden the heavenly streams.

There's a look that suggests to me vict'ry
Over all that is petty and base,
As of one who had fought and had conquered,
Yet carried of battle no trace.

Not a scar nor a stain of life's battle,
Not a hint of a rapture struck down,
No mark of a cross or its anguish—
But a glory befitting a crown.

O soul that arises triumphant,
With a smile like the angels, I ween,
Whisper low in my ear the glad secret
That maketh your sight so serene.

Are the gates of the city so near you
That the heavenly joy you behold
Of the angels who walk in their beauty
The streets that have pavings of gold?

Do the toils and the burdens of living,
Seen backward, all glorified shine,
And youth's cup, that was bitter as wormwood,
Thrill the pulses of mem'ry like wine?

Do cares and ambitions seem trivial,
And vain all the tears youth must shed?
Or comes there an insight of comfort
When eighty's snows lie on the head?

No answer! The calm face is shining
Like the souls up in heaven, I ween,
With a strength that is ever suggesting
A star that is high and serene.

No answer! And yet I am richer
For the glimpse of a spirit that wears
So lofty and noble a courage
After all of life's toils and snares!

AGNES LEONARD HILL.

38 *Aldine Square, Chicago, Ill.*

BE CHEERFUL, CHRISTIAN.

AN old Scottish divine, in commenting on Psalm c. 2, "Serve the Lord with gladness," says: "Your serving him doth not glorify him, unless it be with gladness. A Christian's looks glorify God. We glorify God by walking cheerfully. It is a glory to God when the world sees that a Christian hath that within him that can make him cheerful in the worst times. He can, with the nightingale, sing with the thorn at his breast. The people of God have ground of cheerfulness. They are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without. If we consider what Christ hath wrought for us by his blood, and wrought in us by his Spirit, it is a ground of great cheerfulness, and this cheerfulness glorifies God. It reflects upon a master, when the servant is always drooping and sad: sure he is kept at hard commons; his master does not give him what is fitting. So when God's people hang their harps on willows, sure they do not serve a good master, and repent of their choice; this reflects dishonor upon God. As the gross sins of the wicked bring scandal upon the gospel, so do the uncheerful lives of the godly. Religion doth not take away our joy, but refines and clarifies it. It doth not break our viol, but it tunes and makes our music sweeter."—*Selected.*

"THE RESTITUTION OF ALL THINGS."

I SHALL now show that God's purpose, by a first-born from the dead to bless the later-born—as it is written, "So in Christ shall all be made alive"—is fulfilled in successive worlds or ages (*aiones*), or, to use the language of St. Paul, "according to the purpose of the ages" (*kata prothesin ton aionon*, Eph. iii. 11), so that the dead are raised, not all together, but "Every man in his own order—Christ the first-fruits—afterward they that are Christ's at his coming" (1 Cor. xv. 23); which latter resurrection, though after Christ's, is yet called "the resurrection from among the dead" (Phil. iii. 11), or "the first resurrection."—Rev. xx. 5.

Now, it is simply a matter of fact that Christ, the first of the first-fruits, through whom all blessing reaches us, rose from the dead eighteen hundred years ago, while the Church of the first-born, who are also called first-fruits (Jas. i. 18; Rev. xiv. 4), will not be gathered till the great Pentecost. Some are, therefore, freed from death before others; and even of the first-fruits, the Head of the body, as in every proper birth, is freed before the other members. So far it is clear that this purpose of God is wrought, not at once, but through successive ages. But this fact gives a hint of further mysteries, and some key to the "ages of ages" (*aiones aionon*), which we read of in the New Testament, during which the lost are yet held by or under death and judgment, while the saints share Christ's glory, as heirs of God, in subduing all things unto him.

The fall here gives us some shadow of the restoration. For just as in Adam, all do not come out of him or die at once, but descend from or through each other, and generation after generation, though all fell and died in him when he fell and died, as part of him, and therefore partakers of his sad inheritance, so in Christ, though all have been made alive

in him by his resurrection, all are not personally brought into his life and light at once, but one after another, and the first-born be ore the later-born, according to God's good pleasure and eternal purpose.

The perfect key, here as elsewhere, is to be found in the details of that law, of which "no jot or tittle shall pass till all be fulfilled" (Matt. v. 18); the appointed "times and seasons" of which, one and all, are the types or figures of the "ages" of the New Testament; for there is nothing in the gospel the figure of which is not in the law, nor anything in the law the substance of which may not be found under the gospel; God's once oppressed and captive Israel being the vessel in and by which he would show out his purpose of grace and truth to other lost ones.

Observe, then, that not only the first-fruits are gathered, some at the feast of the Passover, and others not till Pentecost, while the "feast of tabernacles," or, as it is called, the "feast of ingathering," is not held until the seventh month, "in the end of the year, when thou hast gathered in thy labors out of the field" (Exod. xxiii. 16); but no less distinctly both cleansing and redemption are ordained to take effect at different times and seasons. I refer to those mystic periods of "seven days," "seven weeks," "seven months," "seven years," which last complete the Jubilee, which are all different times for cleansing and blessing men—the former of which are figures of "the ages," the last of "the ages of ages" in the New Testament; under which last blessed appointment all those who had lost their inheritance and could not go free, as some did at the Sabbatic year of rest, might at length, after the "times of times," that is, the "seven times seven years," regain what had been lost and find full deliverance. For in the Sabbatic year the release was for Israel only, not for foreigners; while in the Jubilee liberty was to be proclaimed to all the inhabitants of the land.—Lev. xxv. 10.

What is there in the ordinary gospel of this day which in the least explains or fulfils these various periods, in and through which were wrought successive cleansings and redemptions, not of persons only, but of their lost inheritance? And if in the gospel, as now preached, no truth is found corresponding with these figures of the law, is it not proof that something is at least overlooked? God knows how much is overlooked from neglect of these Scriptures, which St. Paul tells us are needed "to make the man of God perfect" (2 Tim. iii. 16, 17), but which by some are openly despised and by others are neglected as the useless shadows of a bygone dispensation. In them is the key, under a veil perhaps, of those "ages" and "ages of ages," during which so many are debtors and bondsmen under judgment, without their inheritance. And though indeed it is true that "it is not for us to know the times and the seasons which the Father hath put in his own power" (Acts i. 7), it is yet given us to know that there are such times and seasons, and, in knowing it, to gain still wider views of "the manifold wisdom of God" and of "the unsearchable riches of Christ," our Lord and Saviour. —*Selected.*

"HE REDEEMED ME!"

THE tears of a slave-girl, just going to be put up for sale, drew the notice of a gentleman as he passed through the auction-mart of a Southern slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard, harsh homes they came from; but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her she was free.

She had been born a slave, and knew not what freedom meant. Her tears fell fast on the parchment which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way; and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath she said, "I will follow him—I will follow him; I will serve him all my days"; and to every reason against it she only cried, "He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as all did, the loving, constant service, night by night and day by day, she had but one answer, and she loved to give it—"He redeemed me! He redeemed me! He redeemed me!"

"And so," said the servant of Christ, who spent a night on his journey in a highland glen and told this story in a meeting where every heart was thrilled, "let it be so with

you. Serve Jesus as sinners bought back with blood; and when men take notice of the way you serve him—the joy that is in your looks—the love that is in your tone—the freedom of your service—have one answer to give—'HE REDEEMED ME!'"

THE BIBLE EXAMINER.

BY ELD. S. W. BISHOP.

PEOPLE often talk about trusting the Lord, when the kind of trust they mean is entirely unscriptural. I do not believe it would amount to anything for any one to sit down and "trust God" to teach him to read when ample facilities were within his reach to accomplish this purpose, and he persistently refuses to avail himself of the helps proffered him. I do not believe that the strength, vitality, and the replenishing of the waste of the system that can only be obtained by eating wholesome food, will ever be given us while we refuse to take that food, or knowingly persist in taking unwholesome food into the stomach, no matter how much we may suppose that we trust in God. I no more believe that our trust in God for the means to issue the BIBLE EXAMINER will pass current in heaven while we either neglect or refuse to do what we can to assist in the work.

There is another point. It is remarked sometimes that "if the Lord wants the EXAMINER published he will furnish the means." I do not question His ability to do so in the least. The silver and the gold are his, and the cattle on a thousand hills are his. Yes, his resources are infinite. There is, however, a principle involved in the above statement that needs looking into. If the EXAMINER was to stop for the want of means, would the fact that it was a necessity to stop it for that reason prove that the Lord wanted it to stop? If a special providence is manifested in stopping a periodical, there must be special reasons for such intervention. If *the Lord* stops a paper he must have good reason for so doing; and I know of but one reason that would cause Divine interference, and that one reason must be that the teachings of such periodical are perniciously erroneous. The infinite Father is not governed by fancies. If I were to believe in a providential discontinuance of the EXAMINER, *I* should base my belief on the contingency named above; for I could not believe it possible for the Lord to interfere in stopping it for any other reason. I am, however, fully aware of the truth taught in all the Scriptures, that in all His dealings with the children of men He treats them as being entirely free in the exercise of their will, and treats them thus because they are free, absolutely free, in the exercise of their volition.

Now for the application of these principles. There is not a single patron of the BIBLE EXAMINER who believes that God will move on any one to withhold funds from the support of that magazine because its teachings are pernicious. We all most fully believe that it advocates great principles of truth that are not either believed or published by any of the leading publications in America. If, therefore, God interferes at all, *we* must believe it will be in favor of the Magazine, for he will not oppose his own truth. So much for the first principle.

That there is no necessity for the EXAMINER to be discontinued I am fully aware is an established fact. If those who read the EXAMINER would practice one-half the economy that some are compelled to practice, means would be abundant. If some would lessen their certificates of deposit *a mere trifle* comparatively, there would be no lack. If, however, we are disposed to gratify our pride, our appetites, our covetousness or ourselves in anything that is needless and let the EXAMINER go down for lack of funds, I do not believe that God will work a miracle to furnish us with religious reading that is needful for our comfort, instruction and edification. It is possible that the Magazine in which we are so much interested may be suspended, much as some of us would be pained to have it so; but its suspension cannot be attributed to a lack of earnest, untiring zeal and effort, self-abnegation and sacrifice, on the part of its venerable Editor. It will not be suspended because there is not abundant means in the hands or within the reach of its readers. It will not stop because God *wants it to stop;* and we had better not lay it to the Lord if *we* let it stop. It *will* stop unless somebody furnishes the means to keep it going. Will we send in the means and relieve our editor from a portion of the cares and anxieties that burden him in his accumulated years? or will we let him bear all the burden and we only share in the blessing that is borne to us monthly in the columns of the BIBLE EXAMINER? And shall we share the fulness of the life of the eternal ages if we refuse to obey Christ here?

"Bear ye one another's burdens, and so fulfil the law of Christ." Refuse to bear them, and break the law of Christ.

West Meriden, Conn.

FAITH.

BY CYRUS MENDENHALL.

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

OUR religion is built up and sustained by faith. This it is that prompts us to crucify the flesh, to abstain from worldly conformity, and to abound in good works. By faith we are justified and hope to participate in the joys and blessings of the Abrahamic covenant, because we believe that if we are Christ's then are we "Abraham's seed and heirs according to the promise."

Christ is the grand central point upon which our all depends, and faith in him makes us claimants of the "exceeding great and precious promises" which are recorded in the Scriptures.

Are we strong in faith? Do we permit doubts to arise? If we are in "Doubting Castle" does it not imply that we disbelieve the Bible, and are afraid God will fail to fulfil his word? We need to lean hard upon him, trusting like little children and fearing nothing.

Unbelief is a species of sin gotten up by the adversary to lead us from rectitude; it opens a place in the heart for the entrance of evil, and no man can be an earnest working Christian if he doubts his own acceptance.

God wants implicit faith—the whole heart—entire consecration. Our blessed Master has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." We find no half-way work. There is no middle ground. It is all Christ's, or all the world's.

"We walk by faith, not by sight." Though we have never seen Jesus we believe and confess that he died and rose again. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. i. 8.

All you need is faith that the following words are true and are to be taken in a literal sense: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It is simply taking God at his word; or, as another has so clearly and forcibly written: "It is not a terrible effort to climb up, but a cutting loose from every human prop and dependence—sinking down at Jesus' feet—falling into his arms—venturing—confiding—claiming the promise—taking right hold of it as a thing that must be fulfilled, yea, that is just now being fulfilled."

This sort of faith saves men from sin, making them "living epistles read and known of all men." These promises are to be taken as realities without further questionings. If God in his infinite wisdom does not deem it fit to grant you some marvelous token of your conversion, striking you prostrate like Saul of Tarsus, are you to doubt and fear? All the disciples did not have Paul's experience, yet they believed in Jesus. Neither did they all need to feel the nail-prints in our Saviour's hand in order to have faith. So we are not to take another man's experience as a criterion, but with Job to exclaim, "Though he slay me yet will I trust in him."

The Spirit of God in its workings is not confined to certain rules; but operates differently under different circumstances, and upon different temperaments. And so Brother A. can testify the very day and hour of his conversion, having passed through much mental and physical suffering, and feeling sudden and joyous relief; while with Brother B. the process was more gradual and the work, though just as real, had not so definite an outline. He may require a strong faith because there may seem to be less evidence. The words of Jesus to Thomas are applicable: "Blessed are they who have not seen, and yet have believed." Let no one then refuse the gift of God because it does not come as they thought it would, or as Bro. A. or B. received it. Our hopes do not depend upon forms, ceremonies, or emotions, but upon faith in God's word and power. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—*Bible Banner.*

COMPROMISERS.

To embrace certain doctrines of the Gospel because they are popular, and to reject others taught with equal clearness because they are unpopular, is in reality to reject the Gospel altogether. You may as well invent your own religion. Many go away from Christ because of the reproach that comes upon them from following in his footsteps. All that will live godly in Christ Jesus must suffer persecution. There is no escaping it, but by denying Christ. Yet how very few are willing to bear it! Most persons yield a little here and a little there, to soften the asperity of the opposition against them, forgetting that just in proportion as, by these means, they get away from the cross, they get away from Christ. They love Jesus, but not enough to sacrifice social position for his sake. They seek to save their lives, and so, of course, they

lose them. These are the days foretold by the prophet, when "men shall be lovers of their own selves, heady, high-minded," "having a form of godliness, but denying the power thereof." Has not this time already come? Are there not many who will not endure the truth as it is in Jesus? Is there not trouble at once if their idols are touched? How often do ministers confess that they do not preach as close as they would, for the "people will not stand it?"—*Selected.*

EXTRACTS FROM LETTERS.

MRS. R. E. LADD, Springfield, Mass., writes: "Could my beloved companion know of the depressing changes in the past three years, witness the havoc of property, causing his own name unable to redeem pledges—methinks his sterling integrity would shudder. Thanksgiving arises to God that "in death there is no remembrance," and that he is spared the pain and suffering of these times of perplexity.

As much as he desired to live and see the development of God's plan in the earth—infinite wisdom permitted his release under more favorable circumstances.

Had not discipline begun and carried forward its work in my heart ere his removal, I certainly should have fallen into the lap of despair. But, not so! The work of trial and testing has gone on and on; but in, and through them, fresh courage and strength has been given for endurance.

The unfolding of Jehovah's plan of love has won me to himself without a rival. How easy and delightful to love and serve such a Being with all the heart.

How nature shrinks away and hides; yes, a new one is given that can in some degree appreciate and comprehend a little of the vastness, beauty and loveliness of such a Redeemer and Saviour.

To this end, all my interests are blended in the realm of LOVE. Supreme Love to God swallows up everything!—brings everything into abeyance, rightly considered. Who have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The sweet, hallowed, permeating, all-absorbing influence of the Spirit wraps up and binds together all the graces in the coveted gift of charity, or love—cemented in one, as Christ prayed "that they all might be one, as He and the Father were one." What an array of strength to fortify, uphold, even weak, feeble, finite creatures in the midst of a "wicked and perverse generation, among whom we are to shine as lights in the world." Nothing to fear! He has all our leadings—our hands in his we walk safely, securely and peacefully through all the assaults of the enemy. "Nothing shall by any means hurt you." To the praise of God, I am proving daily the richness and blessedness of this great salvation, through the righteousness of Christ.

I read your Monthly with interest and profit. I sincerely hope and trust your heart and hands will be upheld, and you be permitted to live and deal out saving mercy to the church and a gospel attractive to the world, to win more to "the Lamb of God that taketh away the sins of the world."

MRS. I. G. MALTBY, Conn., writes: "I love to read your magazine and cannot well do without it. It gives me light on the prophecies which have been in times past dark and mysterious. I pray that the Lord will open the hearts of the people to help in this good work; for I feel that it is light and truth. May the Lord give you understanding to present it in all its beauty and simplicity before a dying world, who are fast passing away without the knowledge of the future. Well might the prophet exclaim: 'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eyes seen, O God, beside thee, what he hath prepared for him that waiteth for him'; but the apostle says, 'God hath revealed them unto us by his spirit, for the spirit searcheth all things; yea, the deep things of God.' I am glad that God has enabled you to unfold his work to the understanding of the ignorant, like myself. Those who have the wisdom to publish these great truths I bid them 'God speed,' and say with the Psalmist, 'O send out thy light and thy truth; let them lead me, let them bring me to thy holy hills, and to thy tabernacle.' From a lover of the plan of God in 'the ages to come.'"

MRS. JOHN SHAFER, California, writes: "I receive light from the pages of the BIBLE EXAMINER and love its truths, as I believe them Bible truths. That our Father may long spare your usefulness is a prayer I often breathe. Yours in hope, looking for a precious, coming Saviour."

GEORGE H. WATERHOUSE, Lynn, Mass., writes: "I was never so glad to get the EXAMINER before as when the November number came to hand. I do thank the Lord that he has enabled you to continue to give the

household of faith meat in due season. I am thankful that I was ever permitted to see the BIBLE EXAMINER. It has been a great help to me in the study of God's Word, in which I have been deeply interested from a child; and for thirty years past it has been a new book to me. It grows better and better as God's plan of salvation opens up to my mind. I often feel to exclaim, 'Oh, the love and goodness of God! Oh, how great! 'I think I know a great deal of it, and I do in my experience; but how little compared to what is to be known of that love in the coming ages. Some in this city think it is infidelity to believe that any of our race can have an opportunity to be saved beyond this life. If there is none, the Gospel is a failure. The doctrine that holy angels rebelled against God and were cast out of heaven to this earth as 'spirit devils,' and suffered to deceive and lead mankind to eternal torments; and God send his Son, not to condemn the world; and he give up his life to save the world, and yet not secure the end he came to accomplish, but only secure one in a hundred of the human race, is too much for my faith. I do not believe that such a God is Abraham's God; nor the 'God and Father of our Lord Jesus Christ,' who has pledged himself by *promise* and *oath* that 'all the families of the earth shall be blessed in Abraham and his seed.'" Amen.

A RESPONSIVE HEART.

[I RECEIVED the following from a thinking and candid person, who a few months since thought me in error on the "Ages to Come." It shows what effect truth will have on a candid mind when viewed aside from party and sectarian prejudices.—EDITOR.]

O, I see so much *love* and *justice* in the character of God that my heart expands greatly in contemplation of his wondrous plan—a plan such as an *All-wise* and *good* CREATOR alone could form and execute. All his dealings with man, from the moment he steps upon this mortal shore, flow from an inexhaustible fountain of *love*. Though the whole human race are drifting about in the great ocean of mortality, and none are able to save themselves, yet a JEHOVAH of love is full of compassion for them in their helplessness, and is "*not* WILLING *that any should* PERISH," and because he "so loved the world" he sends them the mighty LIFE-BOAT, that whosoever will get in "may not *perish*." But if the great mass of the human race sink beneath the surging billows of *eternal* death without any *knowledge* of the great LIFE-BOAT sent to their rescue, or without having it brought near enough to them to afford one chance of accepting or rejecting the benefits which it offers, would not God be *willing* that they should perish, and the divine declaration, above quoted, be untrue? If any perish—*i. e.*, die in a penal sense—without being offered an opportunity of excepting of eternal life by rendering obedience to him who offers it, who can prove that God is "*not willing*" that all such should perish? O, why cannot men attribute to God even as much *justice* as they recognize in our Courts of equity? or as much *love* as one human being offers for another in distress.

Dear brother, let the electric fire of truth move on, for the Lord is mustering his hosts, who shall go forth to battle with error, conquering and to conquer. SENEX.

LOST AND SAVED.

MEN are lost. Only truth can save them. Those who continue ignorant continue unsaved; but those who reject truth are doubly lost. "This is the condemnation, that light has come into the world, and men loved darkness rather than light."

Men are lost. Only love can save them; for the central truth which brings salvation, and in obeying which the soul is purified, is the message of Divine love. "We have known and believed the love that God hath to us." "He that loveth not, knoweth not God; for God is love."

Men are lost. Only Christ can save them; for it is in him that the truth and the love of God are manifested. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." "Hereby perceive we the love of God" (St. John simply says "the love"—as though there were no love but this), "because he laid down his life for us."

THE BRIGHT SIDE.

GOD doth checker his providences white and black as the pillar of cloud had its light side and dark. Look on the light side of thy estate; who looks on the dark side of a landscape? Suppose thou art cast in a law-suit, there is the dark side; yet thou hast some land left, there is the light side. Thou hast sickness in thy body, there is the dark side; but grace in thy soul, there is the light side. Thou hast a child taken away, there is the dark side; thy husband lives, there is the light side.

God's providences in this life are various,

represented by those speckled horses among the myrtle trees, which were red and white (Zech. i. 8); mercies and afflictions are interwoven; God doth speckle his work. O, saith one, I "want such a comfort"; but weigh all thy mercies in the balance, and that will make thee content. Look on the light side of your condition, and then all your discontent will easily be dispersed; do not pore upon your losses, but ponder upon your mercies. What! wouldst thou have no cross at all? Why should one man think to have all good things, when he himself is good but in part? Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied? Never look for perfection of contentment till there be perfection of grace.—*Watson.*

FORBEARANCE AND TOLERATION.

IF the peculiarities of our feelings and faculties be the effect of variety and excitement through a diversity of organization, it should tend to produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should think and feel exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weaknesses of others, since they may depend upon causes which we can neither produce nor readily counteract. No one can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to deviate.—*Abernethy.*

—With no other indication of the destinies of the human race than what is furnished by the emotions of pity that are now working, pent up in tender and noble hearts, we can hardly err in assuming that an age will yet come wherein that pity will find millions needing to be taught, rescued, and led to a higher and better destiny than had ever been their previous lot. That such may be the case is as easy to suppose as that immortality may be attainable, somehow, because God has implanted in every breast a thirst for an endless life. To plant such a thirst, without the possibility of its attainment, would be evidence of a want of wisdom and love in the Creator. So, to implant in our breasts a love and pity toward the ignorant and untaught millions of the human race, and yet never give this pity an opportunity to manifest itself, is equally an impeachment of our Creator's wisdom and love.

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The Associatio publishing the above-named monthly met the last week in September; at which time Dr. Leask, of *The Rainbow*, and others addressed the assembly on the subject of immortality through Christ alone. I may give extracts from those addresses hereafter.

It gives me pleasure to see the cause is onward in Great Britain which I was called to engage in, single-handed and alone, in 1840, and which has since that time been espoused by thousands in the United States. May *all* "follow on to know the Lord, whose going forth is prepared as the morning"—the light becoming more and more glorious. "Immortality only through Christ" was the day-star that began to disperse the horrible blasphemies that had darkened the moral atmosphere of Christendom concerning the character and government of God—the God who "Is LOVE." Follow on, friends, till you see in the light of this truth that every son and daughter of Adam that now lives, or ever did live, or ever will live is to have the knowledge of "the only true God and Jesus Christ," and be put in possession of the means and opportunity to secure an endless life before their final destiny is decided; and "Christ shall see of the travail of His soul and be *satisfied*." Certainly He never will be satisfied till all the human family shall know that He "gave himself a ransom for *all*," and the "due time" comes for it to be "*testified*" TO ALL, with the opportunity and means necessary to secure the salvation connected with the "belief of the truth." If any "sin wilfully," by rejecting the Lord Jesus as their Redeemer, who gave HIMSELF to humiliation and death to deliver them from sin and death, the penalty will be the "second death": that is their final doom, from which no redemption is revealed.—ED.

THE RAINBOW for August, September, October and November came to hand November 30. Many thanks to Dr. Leask for this favor.—ED.

JOSHUA V. HIMES, of Nebraska, is seventy-three years of age, and since 1841 has been a prominent leader of the Adventists. He has lately been confirmed by the Episcopal Bishop of Nebraska, and is a candidate for the ministry. Meanwhile he is doing missionary work.—*N. Y. Tribune*, Nov. 30.